# Vol. 12

# Jan. - Dec., 1920

# CHRISTIAN MONITOR

JANUARY, 1920

IN THE PATH OF AN AVALANCHE

See "Climbing Mount Blanc" Page 401

# SELECT READING

## ECHOES OF LIFE

### "Nobody Talked to Us"

Clayton F. Yake

"We went there and came back and nobody talked to us." This is one of the remarks heard in a conversation recently that struck home. The narrator was recounting the incident that occurred when attending a singing at a private home with her companion.

"We got there in good time. Upon entering the room no one offered seats to us and after standing awhile we chose two ourselves. We were strange and didn't know a soul. And there we sat and talked to ourselves just wishing for some of the groups to talk to us but none did. The singing started and ended and we came away without being spoken to."

The conversation struck me peculiarly and I note-booked the fact and have thought about that incident many times since.

Why, you know, we hear more about the words that are said and should be left unsaid than you do about those that are left unsaid and should be said. It's a grave crime to speak too much and many are the times that we all wish we hadn't said all we did say or else said it in some different way. Many indeed are the faults and shortcomings of the tongue along this particular line and many are the poems and themes written by literary geniuses upon this little instrument of expression. The Holy Writ gives recognition to its virtues and vices praising and blessing it on the one hand and upbraiding and cursing it on the other.

Yes it's true no doubt that we talk too much; it is true that we say things we had better not said; it is true that we speak when we had better keep silent; it is true that our tongues are loose many times when it were wiser to hold them fast; and even it is profoundly true, as Carlyle has written, "Silence is deep as eternity; speech as shallow as time."

But friend what would this old world be to us if all were silence? How would you enjoy your woodland stroll if all the birds should hold their tongue for fear of uttering a discordant note; if the wind refused to blow for fear he might dishevel some one's hair or scare you as he whistled wooh-ooh around the corners of the house or for fear of breaking a leaf or bending a grass sprig refuse to play to us his beautiful rustling music. Or again how would you enjoy your moonlight meditations on the bridge across your favorite stream if the creek refused to babble and the cataract declined to laugh nor the frog say his bull-er-rum for fear of breaking the stillness of the night. Wouldn't that be a wonderful silence when all Nature would hold its tongues! Wouldn't one have a mystical feeling when nowhere about him could one sound be heard. That would be a silence that could be felt like the darkness of old in the land of Egypt. Such a silence would bring strange feelings—feelings that would chill one's life-blood. Yet even this would be endurable for you still had the friends at home to speak to you.

But suppose that even they would refuse to speak! You greet your wife with a bright cheery "Good morning" but no answer. You stop to inquire but still no answer! "What is all this? What's wrong?" Even the children refuse to talk or laugh or cry. No one in the house speaks to you for fear of making a mistake. How would you enjoy life going about your work even as a dumb creature? No words for fear of blunders! no jolly remarks for fear of hurting someone's feeling. Nobody to talk to and no one to talk. Such a world would surely be dark and dreary! And I doubt whether any one could endure the silence. Such sanity, and eventually death. And who sanity, asd eventually death. And who would enjoy life!

And yet I have seen persons keep silent for a day or two or maybe part of a week. Because they were provoked they spoke to no one and especially slighted those with whom they were at variance. But they were never once happy and surely never made others happy in their company, but rather miserable. Such a life! Who would enjoy it—not even the actors themselves.

But on the other hand how much sweeter is life when someone's face is always beaming and a word of kindness is spoken as a greeting or a friendly remark. How much more joyful is life when you meet a friend and there is a warm-hearted response from the face, hands and lips. Who is there that doesn't enjoy that? Or where is the man whose heart does not bubble over with joy when upon coming home his wife and children greet him happily and joyously? I am sure that the grammar and technique of those expressions are very little concern to him for the time being. The expressions and joyous remarks are what he wants. And I am very positive that he would rather have them make a dozen of mistakes and blunders and all that than not have them say anything at all.

And yet we falter and come short right here because we lack the heart I presume. How many are the words that should have been said and never were. The sin of omission is great here. Who is that gifted and capable person, with a big heart and a pleasing personality, that isn't afraid to say the word of kindness here, the expression of gratitude there and give a welcome message to such as are strange? Isn't it the real friend? Isn't it the one who is willing to serve when others don't even think about it.

Oh yes, too often we neglect this one great duty and privilege in Church especially. Many strangers pass by us in a year that we never once speak to and who knows how many friends are left unmade and souls unsaved because of silence.

Silence may be deep as eternity and speech as shallow as time but friends are made and souls are saved by passing on the kind word of welcome and appreciation and paving the way for sowing the seeds.

"We went there and we came away and no one spoke to us." No one spoke to us! Have you ever been guilty of that? How many persons have passed within your social grasp that you failed to befriend because of silence? Count them, will you? There may be thousands.

(Concluded on page 415)

CHRISTIAN MONITOR

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### MOTHER'S PRAYER ROOM

She was a mother of southern birth, and the home on the northern border of the southland was a stone cottage—vine covered, not one of our modern gray stone cottages of attractive architecture and carefully penciled walls, but a long, low stone house, whitewashed many times during a summer season and its numerous imperfections covered by the kindly clinging jessamine clematis and passion vines. Parlor and living room and bedrooms were on the same floor.

In this modest dwelling there grew to Christian manhood and womanhood four sons and one daughter. Upon them the many temptations of the world have set lightly—so lightly as to lead one to ask, What was the secret of the now sainted mother's life with her children? And the children give this answer: The powerful influence of prayer as sought by this mother in a tiny guest room with but one window opening into an old-fashioned garden. The shutters of this window were kept bowed during the summer amid a dense tangle of the snowdrop and rose-without-a-thorn.

In the quiet of this little room, with its bare walls, this Christian mother kept faithfully the baptismal vow with her children and "prayed with and for them." Here differences between the children were adjusted. Here sacred confidences between mother and child were entered into. In confessions of joy or of sorrow this room was the trysting place.

These sacred walls have given place to a modern house, and the children have silvered hair—yet they look almost with reverence upon the furniture of that room of prayer. The high mahogany bureau with glass knobs and a tall swinging glass, in which were mirrored the tear-stained, penitent faces of childhood, still sounds a call to prayer. Where is found the perfume of the rose-without-a-thorn—there is the atmosphere of prayer.

In this generation of changes, few, too few, grow to manhood in the home of their birth. I do not mean to discourage the mother of today who is continually making new homes, for the God of prayer will answer. But where it is possible have one place made sacred by prayer with your children. The young man and the young woman home from college will open their hearts to you in the room where they first lisped their confessions and little confidences with more freedom than in other surroundings.

"There is a spot where spirits blend,
Where friend holds fellowship with friend"

—not in the unusual closet of prayer, but in a "calm and sure retreat," where they first knew their mother and their God.

"There, there on eagle wings we soar,
And time and sense seem all no more,
And heaven comes down our souls to greet,
And glory crowns the mercy seat."

—The Continent.

### RELIGIOUS STATISTICS FOR THE UNITED STATES

Census reports of the United States Government show a total Protestant church membership of 26,300,000 people, and other Protestant adherents of 52,300,000, or a total of about 78,600,00 Protestants. The Roman Catholics, including adherents, number about 16,000,000. This leaves only 5,400,000. This is no doubt a fair statement as to the actual number of Protestants, Romanists and atheists. The activity of the Roman Catholic Church must therefore be very vigorous and well organized to enable that body to exert such a large influence in the political life of the nation. During the past ten years, the Protestant churches have increased over 21% in membership, while the Roman Catholics have increased less than 11%, including all members of Catholic families.

The number of religious denominations covered in the United States census (1916) are 201, and they report 227,487 church organizations, or an increase of twenty-three denominations and 17,000 organized churches in ten years. Of the large Protestant denominational families, the Baptists number the largest, reporting 7,263,000; the Methodists are next, with 7,165,000; the Lutherans third, with 2,463,000; the Presbyterians fourth, with 2,257,000 members. Then follow the Disciples, with 1,231,000; the Episcopalians with 1,093,000; and the Congregationalists, with 790,000.

The total Sunday school membership is reported as 20,600,000, and the value of church property as $1,676,600,000, an increase of $420,000,000 in ten years. In one year the church expenditures of all denominations were $328,810,000, of which $72,000,000 was by Roman Catholics. Last year the churches of the United States made the smallest gain recorded in twenty years. The net increase was only 7%, or 284,540 members. Some large denominations show an actual decrease.

The active Christians of the United States cannot be estimated at over 40,000,000, if we include Roman Catholics who attended their church services. If we add 30,000,000 children of Protestant families, there are left at least 30,000,000 people in the United States who are not evangelized sufficiently to be listed as even nominal Christians. In addition to these there are 472,000 Greek Catholics, 357,000 Jewish families, 435,000 Mormons, 50,000 Spiritualists and a large number of Hindus, Buddhists and adherents of other religions. Can there be any question as to the large task before the Christian Church in America? Even from the standpoint of statistics, America cannot be said to be a Christian country, and if heart and life allegiance to Christ is meant, only God can number His disciples.

—Missionary Review of the World.

### AN EXCELLENT PRESCRIPTION

**Daily Used it is Guaranteed to Cure Many Ailments**

Selected by Alice H. Nissley

Don't Worry.
"Seek peace and pursue it."

Don't Hurry.
"Too swift arrives as tardily as too slow."

Sleep and Rest Abundantly.
"The best physicians are Dr. Diet, Dr. Quiet and Dr. Cheerful.

Spend Less Nervous Energy Each Day Than You Make.
"Work like a man; but don't be worked to Death."

Be Cheerful.
"A light heart lives long."

Think only Healthful Thoughts.
"As a man thinketh in his heart, so is he."

Avoid Passion and Excitement.
"A moment's anger may be fatal."

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"If you think yourself somebody, you will prove to be nobody. To be nothing in the sight of self is to be something in the sight of God."

# EDITORIALS

THE NEW YEAR:—A new year apparently lies before us. Infinite are its possibilities for good or evil if we are spared to live it through, nay even if we be permitted to live but one day of its precious time. So far as our individual lives are concerned it may seal our eternal destiny. Much more than that, the influence which goes out from our lives this year may help to determine the destiny of others as well. This thought alone should be enough to make us approach the new year in a sober-minded, serious manner.

But it is also the present, and not alone the future, with which we should be concerned. The Holy Writ admonishes us to "Boast not thyself of the morrow for thou knowest not what a day may bring forth." We live but one moment at a time—the present. Are our lives measuring up to the standard? Is our relation with God and our fellow-men what it should be? Are we filling the place God meant for us to fill, and does our present condition meet with the smile of His approval? These are questions which may well occupy our minds at the beginning of this new year, and whose answer should vitally concern us.

And yet there are ways in which it is perfectly legitimate and necessary for us to plan for the future. The student engaged in his school work is preparing for future usefulness. The minister thinks over the needs of his flock and plans how he may best meet their needs. Our Sunday schools reorganize and plan their work for the coming year. The merchant, the farmer, the Christian worker, all must look forward and plan their work in order to make it count for the most. Working without an aim or without a plan is working blindly and cannot bring the best results. The Christian life is a well-planned life, because God Himself makes the plans and the individual's duty is to find out and adjust himself, as much as possible, to these plans.

A retrospect of the past year may be helpful also as we begin the new year. We see mistakes of course; seeing them ought to help us avoid similar ones during the coming year. Perhaps we can see where our work has been successful along certain lines; that ought to give us renewed energy and courage to press on for the future. No doubt we can think of times when we groped blindly and darkly for the path of duty; now we see that the hand of God was leading us all the time, and this ought to encourage us to greater faith and confidence when similar experiences come upon us in the future.

Let us begin this New Year with God. Let us make an effort to make our plans harmonize with His. Let us trust Him implicitly and follow Him faithfully and the new year will bring us blessings unnumbered and joys untold.

"We are standing on the threshhold, we are in the open door,
We are treading on a border land; we have never trod before:
Another year is opening, and another year is gone,
We have passed the darkness of the night: we are in the early morn.
Then hasten to fresh labor, to thresh and reap and sow.
Then bid the New Year welcome and let the old year go—
So, gather all your vigor, press forward in the fight,
And let this be your motto 'For God and for the Right.'"

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THE MENNONITE CHURCH AND RELIEF WORK:—The war is over but its blighting effects are still with us. Never has there been so much suffering and misery as at the present time. Hundreds of thousands are facing death from starvation and freezing during the winter which is now upon us. Millions more will eke out a miserable existence under conditions that we would consider intolerable and to which death would be a welcome relief. The facts are staring us in the face. Our own investigating committee confirms them. We cannot evade the issue or shift the responsibility.

Suppose it were we ourselves who were facing these conditions! What if our property should be taken away? Our homes destroyed? Suppose it were our next door neighbor, or our relatives and friends! Seated in our comfortable homes with plenty to eat and wear, it is difficult for us to grasp the great need and distress of large numbers of our fellow human beings.

Yet for all of them Christ died. The soul of the most ignorant and miserable peasant in Russia or Armenia is as precious in His sight as our own.. It is not because of any inherent goodness of our own that we are more favored than they. God has blessed us that we might share those blessings. We have received much; are we giving as freely?

As a people we have responded nobly during the past year. Over three score of our brethren have been or are still in France and the Near East, bringing relief as well as the message of love and good cheer to the needy and discouraged. In finances we have raised for relief work over a quarter of a million dollars. For missions, charities and relief combined, as reported by our general treasurer, the amount will approach a half million dollars. We have done well but we must do better. The danger is that with the return of peace and more normal conditions we will relax our efforts and feel that the greatest need has passed. But such is not the case.

In view of these facts the question of our relief work for the future is a very vital one. So far we have had no definite policy except to do good in the best way we could. Our Relief Commission has had to grope and feel its way at every step. We were in a new work and faced new conditions. Now, avenues of great usefulness and service have opened up to us. We have learned much that should help us in future work. The experiences of our brethren

engaged in actual relief work should be no mean asset to the church. Clearly the need will exist for some time, and to a greater or less extent for all time. Certainly we are facing the future better equipped than ever before.

Let us not then feel that the task is completed; it has just begun. Let us not relax our efforts; let us redouble them. Let us not grow faint at the enormity of our task; let us trust in Him whose strength is made perfect in weakness.

Church of God, awake, arise!

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A FEW REQUESTS. After eleven years of faithful service for the cause of good literature Brother H. F. Reist has been called to other duties. His "Experiences of an Editor" and "A Word of Appreciation" were no doubt read with interest by all of us, but by none more so, we are sure, than the one who has been called to take up the work which he has left. We believe that the Monitor has been meeting an important need in our church literature. Words of appreciation are heard from all sides. That it may continue to meet this need and that it might indeed be a blessing for the Cause of Christ and the Church is the sincere desire and earnest prayer of your humble servant, the new editor. We desire the prayers of all God's people to this end.

We are especially glad for the spirit of cooperation to which Brother Reist testifies and we sincerely hope that it may continue as we take up the work. Probably no one but an editor realizes just how much the paper is dependent on the cooperation and support which his readers give him. Especially is this true of a church paper which is dependent to a large extent on sources outside of the editor himself for the material which appears in its pages. It is not the business of the editor to do all, or even a large part, of the writing himself. It is his duty to glean the material for his paper to a large extent from the Church at large that it may be truly representative and may meet the needs and issues of the day for the Church which it represents and which supports it. It would indeed be unfortunate if the whole paper depended on one man, for it is possible that that one individual might not be able to interpret the needs and wishes of the Church at all adequately. It is doubtful whether anyone should even claim to be able to do this.

We urge that you continue to support the paper in the future as you have in the past. If you hear a good talk or paper at a S. S. or Mission Meeting that you feel should be given wider publicity send it to the editor. We can of course not guarantee that all material sent in will be published, for evident reasons, but it will at least be given consideration. If you are solicited for original material we hope you will respond readily and do your best, not forgetting that your "best" is not that which you can do alone but only that which comes by the direction and guidance of the Holy Spirit. We deeply appreciate the many evidences of helpfulness and cooperation in this our first issue and hope for a continuation of the same.

There is yet one other request we wish to make. The editor feels very keenly his insufficiency and shortcomings. We may make mistakes and err in judgment. The paper may be far from perfect or from meeting your expectations. But as you note these things, instead of criticizing harshly will you not deal charitably, recognizing the fact that no one can claim perfection save God alone? Think it over carefully and then, if you feel so inclined, sit down and write a letter. Point out our mistakes, tell us where we could do better, give your criticisms and suggestions as prompted by the spirit of Love and we assure you that it will be appreciated. In this spirit only can we work together successfully for the advancement of the Kingdom and for our own spiritual upbuilding. In this way only can we hope to do something for Him who gave Himself for us.

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JUNIOR Y. P. M. TOPICS. The young People's Meeting Topic Committee again recommends a special series of Junior topics for the year, in addition to the regular topics, and has suggested a study of Reconstruction Work in France for the first six months, and of Relief Work in the Near East for the last six months. Brother Orie B. Gerig, being a member of the Publicity Committee appointed by the Mennonite Relief Commission and having spent almost a year in Reconstruction Work in France, has been asked to take charge of the work on France. A careful study of the general outline which he has prepared will show that while the work may be somewhat difficult for Juniors it is of such a nature that it can very profitably be studied by adults and we urge that the topics be given consideration in some way or other by the Young People's Meeting in general wherever that is possible. Brother Gerig promises that there will be some subjects in the Suggestive Outlines that will be suitable for Juniors.

Any questions that may arise as a result of the discussions of this subject and on which you desire further light or information may be sent to the editor and they will be referred to the individuals who are in the best position to answer them.

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A SUGGESTION:—A number of our brethren engaged in relief work, especially those in the Near East, remark about the very few letters they receive from the home land. Of course their homes and immediate friends remember them often, but we are sure that the brethren would appreciate hearing from many others.

Might it not be well, as our hearts are filled with Christmas cheer, to take a little time and write a message to those who are engaged in relief work, far away from home and loved ones and from anything that reminds them of Christmas. Surely they would appreciate such messages. Just the fact that you are thinking of them and praying for them will encourage them. Why not tell them just that, if no more? The ministers of their home congregations should remember them often with a letter. It costs so little and means so much. Certainly the brethren would be especially glad to hear from many in their home congregations or from those with whom they have formed an acquaintance in school and other places.

And while you are at it, think whether there isn't someone else in our own home land who may be lonely and discouraged and who might appreciate a line from you through the medium of communication which our government so generously provides for our use.

# CHRISTIAN LIFE

## NEW YEAR RESOLUTIONS

Harold S. Bender

In a few days another year shall have passed and time begin anew the unceasing round of days and seasons which it has followed ever since Jehovah first made the sun of His blessing to shine upon the chaos of earth's darkness. To God this New Year will be nothing new for to the eternal power of the great Unchangeable I Am, all things are the same since the beginning. Yet the time is coming when God Himself shall prepare a glorious eternal New Year, "For He that sitteth upon the throne said, Behold I make all things new." Rev. 21:5. Then in truth the old year with its worn out life and spent and withered energies shall have passed away forever in the glorious consummation of God's loving purposes for His children. What a blessed New Year of God's love and grace!

Might we not also, as the old year goes out, think of the New Year's Day of salvation which it has been our blessed privilege to receive through God's grace, when (as Paul tells his Corinthian flock II Cor. 5:17) "If any man is in Christ he is a new creature, old things are passed away and all things are become new." The old attitudes, the old desires, the old hopes, the old plans, the old life,—all are cast aside for the wonderful new things from Christ Jesus. And then as we live on into the days of this our life's New Year, we discover afresh continually with Jeremiah that "Jehovah's loving-kindnesses are new every morning: great is his faithfulness for his compassions fail not." Lam. 3:23. Is it true after all that "there is nothing new under the sun," that life is the same unvaried succession, of duties, difficulties, trials, triumphs, cares and monotony, no matter what the circumstances of time may be? Not when Jehovah has made all things new and causes His face to shine upon us every morning: nor when His grace and love well up within us in unceasing flow of living water refreshing and revivifying and rebuilding continually every old spirit and power and deepest recess of the heart! To the Christian nothing of God is old. His (God's) good world of nature and human life brings new joys, new pleasures, new opportunities and duties daily. His spirit adds new strength for each moment and task. He reveals Himself in new aspects from hour to hour as we abide and grow in Him. Thanks be to God for the eternal freshness of our new year's life in Him!

But what is the significance of this New Year's day, January first, 1920, to be to the Christian? Shall he take it as but another day in his life requiring as much and meaning as much as any other day before or to come? Shall he attach some special significance to it as a season of the year from which he receives special benefits? Or shall it be a celebration, a festival? Custom among most peoples has come to clothe New Year's Day with a special meaning, to make of it an unusual day; sometimes, as in uncivilized lands, a day of superstitious rites, or perhaps of religious observances and ceremonies. With us it has often degenerated into a mere holiday shorn of all but the festival, the celebration, the merriment and jollity of any other day man may take for his own pleasure. Yet however that may be, we find over the whole land, that men make something out of the renewal of the year; the world over, regardless of what day of the calendar it may fall on, New Year's Day is made a special occasion, the roots of its observance running deep into motives varying all the way from fear and superstition through merriment and pleasure to sober, earnest meditation.

A look back into the code of the Old Testament with a slight searching among the multitudinous ceremonies and feast days of the Jews discovers for us a Hebrew New Year's Day, (Num. 29:1-6; Lev. 23:23-25) falling upon the new moon of the seventh month Tisri, our October, the beginning of the civil year. It was celebrated as the Feast of Trumpets with a holy convocation, a solemn feast day, ordained with special sacrifices and offerings appropriate to the occasion. May we not draw from this that God's people of today as of old should make use of a New Year's Day, together with the principles for its observance.

Occasionally we find people who decry any special observance of the day as un-Christian and catering to the world, who, with special reference to New Year's resolutions, broken and unbroken, emphasize the fact that a day should make no difference in the Christian's program, that he should have made his resolutions once for all at the foot of the cross and should live up to them daily through the enabling power of the Spirit in his life. This condition would indeed be the ideal one. But may we not be allowed to say also that it is found only in the perfect life; we **have** fixed our life aims and purposes, our decisions **were** made when we became new creatures and all things became new, but do they not need constant **renewal** and strengthening not only daily but also on special occasions of inspiration and infilling? It is our duty to take advantage of anything that may be an aid to us in our Christian life in strengthening the walls of character and purpose, in enlarging the vision, stretching out the tent-cords of opportunity and widening fields of usefulness. New Year's Day can be made one of these occasions. Let us be at least as wise in our generation as the children of this world and fortify ourselves on every possible occasion, applying every device which lies in our hands for the building up of the perfect man unto the fulness of the stature of Jesus Christ.

What then shall we make out of New Year's Day? First, to use an old word in a new meaning, let us make it a watch-meeting, an individual, personal watch-service. Watching for what? Watch your own life in retrospect. Invite the Lord Jesus to your service and you two together look back over your life in 1919—not just the things you have done and your relations to other folks, but your real life, that inner self and spirit which no one knows but Jesus. Let him point out the failures, the weaknesses, the missteps, the times you came short of doing his whole will, the times you failed to live up to the privileges and blessings he was waiting to give to you. Then as you confess in humility and sorrow, and he listens with infinite tenderness and longing for your desires, let him, the Lord Jesus, make your New Year's resolutions for you. And when he has finished, sign your name in living letters of consecration to the list he has prepared, while he writes your promises upon the fleshy tables of your heart. No one need know of your resolutions but you and your Lord, and you two will remember them the long year thru, you in submission and loyal, earnest effort, and He in His abiding strengthening in you.

This is the only kind of New Year's resolution to make and the only kind that can and will be kept. To be sure, January 1 is not the only day you have such experiences; they ought to come daily if Jesus lives with you. But just as Thanksgiving looks back over the whole year, nor originates but only resumes and increases thankfulness, so New Year's Day, with such a set of resolutions, will not be the only day of decision and deepening consecration, but will merely be an adding to all the others with special privilege of

making it fit the whole year and multiplying the power of all. If you have never thanked the Lord before Thanksgiving you could not thank Him then. If New Year's determinations are your only decisions, they likewise will quickly wither and vanish under the hot sun of trials and before the blasting winds of life's storms. Is Communion Day the only time you think of Christ's sacrificial suffering, or Christmas day your only recollection of His birth? They are but special occasions designed to emphasize your remembrance of those events, and deepen your appreciation. Likewise, let New Year's be but a special occasion to emphasize all the progress and consecration of the year.

What is a Christian resolution then? It is a promise, humbly confessing a shortcoming, to more fully consecrate every power of your life, and by God's grace, to victoriously overcome that shortcoming as the days go by. A Christian resolution, in short, consists of two things, a confession and a prayer. And that prayer, expressing your dominant desire backed by faith, supported by the power of an Almighty Father is going to realize that resolution for you. A Christian resolution is furthermore a covenant between yourself and your God, either a new covenant, or a renewing of an old one. Let New Year's Day be to you a Bethel, or more, a Sinai, remembering that as Jehovah is a covenant-keeping God, so you ought to be a covenant-keeping son. Listen to the words of Ezekiel and "Cast away from you all your transgressions and make you a new heart and a new spirit." Ezek. 15:31. Like Joshua, set you a great stone this day under the oak by the sanctuary of Jehovah. Josh. 24:26.

The question of what the content of these resolutions should be, is a personal one, as will readily be seen in the light of our discussion of what a Christian resolution is. The only one who knows the resolutions you need to make is you yourself. The confession and the covenant is yours only. No man can speak for you, for you are speaking to your God. There is, however, at least one resolution, one decision, which is the fundamental one of every Christian, and which needs constant renewal. Have you made it? Have you resolved to make the King's Business the first business of your life, dominating all other interests and motives, and welding all your talents and life power into one glorious service of love and salvation for men? Let this service be expressed in whatever capacity it will, if the service of your King is not the supreme motive of living, the dominant resolve of your spiritual resources, Heaven's judgment will pronounce your career but a dismal failure. You will know what such a resolve requires of **you** this New Year. Let it search you through and by God's grace, provoke new resolves to love, loyalty, faith, obedience, surrender, unselfishness, thoroughness, prayer, and the many kindred privileges which the Lord Jesus Himself will reveal to you.

## WHAT HAS THE Y. P. B. M. MEANT TO ME?

Dema G. Horst

The Y. P. B. M. is that work of the church which belongs distinctly to the young people, yet all are needed from the child to the grandparent to make it a success. The help of the aged is needed; their presence alone is a benediction. Where there are no separate Junior meetings the children should be given a large part on the program whenever there is a Junior topic.

The name Bible Meeting suggests that the Bible is studied. It is our weapon in Christian work, because the plan laid down in its pages is our only hope of salvation. It can be applied to every condition of man and made to touch every heart. In the hands of consecrated servants it is the "power of God unto salvation to every one that believeth."

God has chosen to work through and with man. It is evident that God imparts power and wisdom only as man devotes his mind, hands and heart to the doing of His will. As the stream cannot rise higher than its source so the Y. P. B. M. cannot rise higher than the individuals composing it in spiritual life. No one can be in Christ and not have received the spirit. The wire can no more be joined to the dynamo and not receive the electric fluid, the branch can no more be joined to the vine and not receive the thrill of life than we can be joined to Christ and not receive his great resurrection gift. Jesus said, "I am come that ye might have life and that ye might have it more abundantly."

The Y. P. B. M. is a place where we meet to worship God. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." The Y. P. B. M. should not only afford a place to spend our Sabbath evenings or to be entertained. While it furnishes good entertainment and solves in part the social problem yet our chief aim should be to win souls for Christ and train believers in the Master's service. Keep the meeting spiritual, interesting, be sociable and helpful and the entertainment part will take care of itself.

The Y. P. B. M. has meant to me a place where I could meet with co-workers to help and be helped, where we could exchange our best thoughts and receive light in God's Word.

The Y. P. B. M. has meant to me the association and fellowship of good people. It is a part of our human makeup to mingle together. We are apt at other times to associate with and pattern after those whom we meet in Y. P. M. "He that hath friends must show himself friendly." We all throw out an unconscious influence either for good or evil. We may command the admiration and imitation of our life and conduct by cultivating the graces of love, joy, peace and gentleness.

The song service has been to me an enjoyable feature of the Y. P. B. M. It puts us in the spirit of worship and concentrates thought. The Y. P. M. develops talent in song, public speaking and leadership. There are many who never would have found their calling, had it not been for the development of the talent nestled in that life. We can never tell what we are able to accomplish until we are put to the task. The Y. P. M. can harness the power vested in the boy and girl just as the huge water wheel can harness the power vested in the stream and put it to useful purposes.

The Y. P. M. affords me an opportunity to learn to know others in thought, aspirations and character.

The Y. P. M. has meant to me a place where I have kept in touch with the different enterprises of the church, for instance the subject of missions. It has brought before the young people a vision of the great need and caused many to respond to that need.

The Y. P. M. means to me a place where we stand united on the principles of truth and right. To stand alone would mean to many defeat in the Christian life. Notice Paul's words to the Thessalonian Christians, "Wherefore exhort yourselves together and edify one another as also ye do." "Comfort your hearts and stablish you in every good word and work." He tells them to pray for one another also. We need all these helps to promote our spiritual growth.

The Y. P. B. M. has meant to the church a sort of recruiting place where young people are constantly called into the service of the King of kings and are then polished and trained to become the leaders, teachers, ministers and missionaries of the future church supplying the deficiency made by others who have fallen in the ranks. It gives opportunity to find the diamond in the rough.

The Y. P. M. has meant to me encouragement and inspiration in the Christian life. Our zeal for God and the church may run at a low ebb or we may be tempted to become weary in well doing when the work seems heavy, then a spiritual refreshing in the Y. P. M. will spur us on.

If the Y. P. M. has not meant as much to you and me as it should, probably we have not put enough service and sacrifice into it. We get out of a thing what we put into it to a large extent. Individuals have given a lifetime of thought and work that we may enjoy modern conveniences. Minerals must first be mined at a great expense. God's Word has in store an abundance of good things. His Word is "more to be desired than gold, yea than much fine gold." May we dig down deep into the things of God, for we will always find a real treasure.

Could we but realize personal responsibility as God would have us! then we would do our best whether it be leader, speaker or listener. May we as young people of the Mennonite church be awake to our opportunities in Y. P. B. M. work.

Dalton, O.

# MISSIONS

## NOTES AND COMMENTS

**Gospel Cruisers.** The American Baptist Home Mission Society has undertaken a unique form of mission work among the communities situated on the arms and inlets of Puget Sound in Washington. The men, whose families are situated in these isolated regions are employed in saw-mills, shingle-mills and logging camps, and practically the only means of communication they have with the outside world is by means of the water craft which ply the waters along the 1,700 miles or more of coast line of Puget Sound.

Several years ago a Baptist minister traveling on one of these boats conceived the idea of a "Gospel Boat" which could touch at the various piers along the shores and bring the Gospel message to these isolated people. He communicated his idea to others and the result was the launching of the "Life-Line" which plies the waters of Coos Bay, Oregon.

The "Life-Line," according to the Missionary Review which gives the account, is forty feet long and equipped with a twenty-four horse-power engine. One man can handle the machinery of the boat and the main cabin holds between twenty and thirty people. The "Robert G. Seymour" is a later and larger boat, being over fifty-one feet long and equipped with a forty horse-power engine. Both boats have electrict lighting equipment and searchlights for night travel. The cabins serve as chapels at times, as well as living quarters for the missionary commanders and their helpers, and are fitted with lockers, organs and libraries.

"The colporteur-captain preaches in school houses, cabins, logging and mining camps, barns and dance halls. On board the boat he carries magazines, papers and other literature printed in seven languages for free distribution. Books are loaned from the library. Preaching stations have been opened, Sunday schools organized and chapels built as results of the Gospel cruiser work. Often the boat is used as a "relief ship" for families in distress."

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**The Haystack Prayer Meeting.** — The story of the haystack prayer meeting which led to the beginning of American Foreign Missions is probably familiar to most of us but will bear repeating occasionally, especially for the sake of the younger generations.

One sultry afternoon in August, 1806, five students gathered in a grove near Williams College to consider together the great need of India for Christ. No missionary had ever been sent from America to a foreign country. As they talked a storm came up and they hastily sought shelter under a near-by haystack. Here they continued their discussion and engaged in a season of prayer. As they rose from their knees they saw a beautiful rain-bow in the east,—a promise of God's blessing, as it seemed to them.

As a result of that meeting the five young men dedicated themselves to God for the work of carrying the Gospel to the uttermost parts of the earth. Their efforts resulted in the formation of the first Foreign Missionary Society in America and their names are now carved on a monument which marks the exact spot where the haystack stood.

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**The Indian.** It would seem that there is still much mission work to do on our own shores when we think of the fact that out of the 350,000 American Indians in the United States there are probably 50,000 almost, if not entirely, without Christian instruction or religious oversight, and that 100,000 more are not members of any branch of the Christian Church. Considering the fact that as a nation we are under special obligations to the Indian one may well wonder whether "Christian America" has been doing her duty toward this much persecuted race.

A significant feature in connection with this problem is the recent conference of Christian workers among the Indians, held at Wichita, Kansas, at which various phases of the matter were discussed. A number of things were considered, among them being the need for maintaining Christian schools and better preparation for native leaders and teachers. A committee was also appointed to work out courses of religious reading and study for Indian schools and homes.

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**A Needy Field.** In a rural survey in eastern New York a community was recently found where there were nine churches without a minister. Two of them still had small Sunday schools but the rest were practically dead. Most of the people seemed indifferent to any religious efforts and the children did not even know the Lord's Prayer or the Ten Commandments. The valley in which the empty churches are located is only eight miles long and was once thrifty and prosperous, but now quite the reverse. Strong drink is said to be responsible for the condition.

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**A Missionary Rally.** At a special missionary service at the Moody Church in Chicago, it is said, the offering and pledges for missionary efforts amounted to over forty-three thousand dollars. The gifts ranged from fifty cents to $1,000, while some threw their jewelry on the collection plate. Best of all, one hundred and fifty young people volunteered to go as missionaries into the foreign field.

## GROWTH IN INDIA MISSION WORK

G. J. Lapp

(From a manuscript on "Our Mission in India")

TEACHING THE FAMINE WAIFS. It was a problem to secure teachers for the schools which our pioneer missionaries were trying to establish for the orphans. Sixteen orphans were brought by Dr. Page from Raipur where they had been kept prior to the time the Mission was located at Dhamtari in the Fall of 1898. By the Fall of 1900 the number had increased to 180 and the missionaries thought they had their hands full. But they kept coming in till by the end of 1901 there were 278 boys and 182 girls beside the large number that had died from the effects of the famine. This made a total of 460 children who had to be housed, fed, clothed, and taught. In providing for their needs the first missionaries realized the need of giving them vocational training as well as educational in order to best fit them for life's duties.

As soon as the boys and girls were able to read and write they became fond of reading their Bibles. They were found to be very apt at committing to memory consequently portions of the Word were taught them in order that they might hide them in their hearts. Courses of study were also arranged for the blind and the mutes in order that they might learn to read and write and learn to know their Bibles. Budhbal and Daulat, two seeing boys will ever be remembered for their great interest in teaching the blind and deaf unfortunates. Bro. Nandlall one of our blind brethren is at the present time one of the unordained evangelists and knows His Bible thoroly and brings mes-

sages of power to the heathen people.

THE CHRISTIAN COMMUNITY. It was the policy of the missionaries not to baptize many during the time of famine because of the fear of their coming merely for the natural food. They were given instruction and after the famine was over if they were still of the same mind they were received into the Church. The orphan boys and girls soon asked to be received and it was not many years till there were very few of the older ones who had not united with the Church.

It meant the exercise of a great deal of wisdom to properly deal with these new converts. They were diamonds in the ROUGH. They needed to be taught to be clean, to dress properly, and to be more cleanly in their habits. Most of them were illiterate but as soon as they experienced the new life in Christ Jesus they were eager to learn to read His written message. Our brother Parasaram is a good example. He was past middle age when the famine broke out and with his family he found his way from his village to the Mission famine kitchen and there heard the Gospel story. He and his were baptized and he diligently learned the alphabet and then to read the Bible. He was used as a colporter for a number of years and later was one of the influential members in the Church.

SHIFTING RESPONSIBILITIES. One secret of success in the work in India is to be able to get some one to work and **keep him at it.** The missionaries realized this and understood too that the future success of missionary effort depended very largely in the active interest of the native brethren and sisters in the work. How could they so establish that certain phases of responsibility could be shifted to the natives and make them feel responsible for the success or failure of the work? The orphan boys and girls soon showed a keen interest in teaching what they had learned. They faithfully did what they could to bring Christ to their relatives and friends who came to visit them. This encouraged the missionaries to organize little Gospel teams of orphans to do evangelistic work in the villages during the day and hold simple little Sunday schools on the Sabbath. The missionaries cooperated very closely in this work.

Boys and girls were put in as mates and matrons over the rooms where the orphans were quartered. We cannot take the space to enlarge on their initial inefficiency but suffice it to say that they were willing to learn and showed marked improvement after many days.

Accounts had to be recorded and the missionaries found it impossible to keep all local accounts because of so many other pressing duties. Prem Dass came into the employ of the Mission very early in its history and proved himself efficient in a general way. He came to the Mission as a Christian and also interested himself in the various religious activities.

BUYING RUDRI. It was soon apparent that the boys and girls should live in separate quarters. A suitable location was found south of Dhamtari at a place known as Rudri. In June 1902 a site of fifty acres was bought from a native Malguzar. Building work was begun at once. Donations came in for the purpose. One was a David and Fannie Hershey memorial fund. The memorial stone is at present in the front wall of the Girls' Boarding School at Balodgahan to which place the girls were moved when the Mission sold Rudri to the Government.

From 1903 to the present time the girls and the boys have lived in separate stations and have had their separate teaching and work. The older ones have married and are living in homes of their own. Their children are now being put into the Boarding Schools where they may receive the teachings that they received when they were orphans in the Mission's care.

RECEIVING NEW MISSIONARIES. Dr. Page could not stay in India long because of illness. Bro. Burkhards came in 1900, Bro. M. C. Lapps in 1901, Bro. I. R. Detweilers in 1902, and Sister Lina Ressler in 1903. No more workers came till 1905. In the meantime Bro. Detweilers were obliged to leave the field because of Sister Detweiler's ill health. This left six missionaries on the field for the great work which had grown tremendously.

Seven new workers came out in 1905. They were Bro. J. N. Kaufman, Sisters Anna Stalter and L. Ellen Schertz, Bro. and Sister Geo. J. Lapp, and Bro. and Sister M. C. Lehman. Bro. Lehmans did not arrive on the field till in January, 1906, because of his illness from typhoid fever which necessitated their delay in Port Said, Egypt.

We all received a glad welcome. Whether we were helps or hindrances at first we leave the senior missionaries to judge. We tried to think that with all the blunders we made we were at least hopefuls. Everything was new. Trees, houses, villages, languages, manners, customs, dress, animals, complexions, expressions, signs, all were novel and many a time we would get together, we novices, and talk over all the things we saw and wonder why they were not different. On Sunday morning we went to Sunday school and Church service but we could not enter very heartily into them because we could not understand anything that was said. One missionary gave this piece of advice to us; "Go to every meeting and try to understand everything you can, and catch every familiar sound." It was very good advice but, Oh the agony and torture of having to sit thru it all and hear every sort of ridiculous combination of sounds which made one think of almost everything else than what the speaker was trying to say! One consolation was that perhaps the one who gave the advice had taken the same medium during his apprenticeship. One of our number was talking with a senior missionary one day and the elder was continually saying "Kaun Jani" (Who Knows) and not being able to understand what he meant the junior finally said to him, "Well, what kind of a Johnnie are you talking about?" Both were amused and a more satisfactory answer was given after that.

All the new missionaries worked hard at the language. They were handicapped because the language teacher (Pundit) was not very good at teaching the fundamentals of Hindi Grammar. They had to depend on their own resources for the construction of the sentences, etc. When they would ask why this or that construction is so and so he would merely answer, "Because it is so."

The bungalows with the large rooms seemed very peculiar to us. It was also hard for us to understand how such good food could be cooked by the native cooks when they had no stoves. It was also difficult for us to become accustomed to the many servants which the missionaries had about. We at first wondered at it but were informed that if the missionaries would try to do all their own work they could neither keep their health nor do the mission work for which they came to the country. Then too it gave them an opportunity of teaching them in many things which would be a help to them in their own homes. At present each missionary family has a stove and the food also tastes still better because of the absence of the smoke that used to get into it from the old fire-places.

NEW ACTIVITIES AND INSTITUTIONS. By 1905 only the spots remained where the famine kitchens used to be. Instead of the many hundreds of people clustered together in the compound around the Mission bungalows, everything was comparatively quiet. Only the orphan boys were there. School was held in the large red brick building which was made for that purpose. The English school was held in the old hospital. The medical dispensary was held in the little bungalow between the English and Hindi school buildings. The girls had been moved to Rudri and were kept busy on the farm land which was bought with the station. Several village schools had been established and had to be managed by the missionaries. The blind and deaf had been regularly taught. Plans were being made to develop industrial work for the fast growing boys. The missionaries saw the need of more adequate educational advantages for both boys and girls.

The condition of affairs looked something like this:

1. The field of the Mission within a radius of eight miles only, included over 108 villages and a population of over 54,500 souls. The whole Mission district was nearly a hundred miles square and quite densely populated. Villages of aboriginees were dotted here and there thru the forests. Very little of this large district had been touched except when occasional tours were made which were very few.

2. Calls were coming in for village schools and a few of the young men had

received sufficient training and were of an age to be put into such places. Money was needed to support them and to put up school buildings and living quarters.

3. There was a great need for more evangelism and while young men and women were growing up no one as yet had the time to devote to special Bible teaching with the view of training them for the work. Neither had evangelistic sub-stations manned by native Christian workers been established.

4. With the numerical growth of the Church there was more of a need of developing such internal activities as would enable the members to become actively engaged in Church and Sunday school work. The missionaries had been too few to be able to leave other more necessary work and confine themselves to details. They saw the need of organizing activities but did not have the time.

5. With the growth of the Mission and the increase in the number of missionaries such readjustments could be made to so divide the responsibilities with the later arrivals as to be for the best good of the work. The question was not how little they dared give but in what way they could divide the details of the work so as to put each new and old worker into the place for which he was best adapted.

The work had become well known thru the famine of 1900 and the medical dispensary work thru which many a poor sufferer had found physical relief. Many a heart was open for the truth and gladly welcomed the workers into their villages. Realizing the open doors that we could enter the Mission bent every energy to cooperate with the native church to extend the Cause. The Bible School, the Workers' quarterly meetings and Normals, the Annual Bible Conferences, the Annual Church and Sunday School Conferences, and efforts at soul saving in the institutions of the Mission such as the Leper Asylum, the workshop, the boarding schools, etc., have during the last fifteen years of the history of the Mission meant much to the furtherance of the Cause of Christ. The seed sown will yield an abundant harvest in the ingathering of souls. There is no doubt but a great mass movement will ere long break out which will bring hundreds of souls into the Church. Great care will have to be exercised that they receive proper teaching. We have thoroly enjoyed the work during the past years and pray God to spare us for many more years of service in India.

## OUR MISSION IN INDIA

Crissie Y. Shank

It would be very helpful if it were possible for all the friends of our missions to go over and personally see the work which the Mennonite Church is doing in the great country of India with its 315,000,000 people. Since this is impossible, in order to get a very faint idea of that work with its problems and encouraging features, I am going to ask you to use your imagination and we shall take a journey to Dhamtari. Had we gone twenty years ago we should have started without knowing where we were going for there was no Dhamtari Mission, and no Christian work or Christian professor within forty miles. Now of course, we know exactly where we are going, and we go by steamer via Calcutta, take one of the main railway lines connecting Calcutta and Bombay, and get off at Raipur about half way across the continent. This is a wonderful part of the journey and we are going to get a great deal more out of the visit at Dhamtari by noticing some of the many strange scenes, different types of people, and great stretches of country through which we run. From Calcutta westward we see flat, swampy, rice fields with palm trees and banana plants and sugarcane. Next we see jungle-clad hills and the aboriginal Khol people who are among the least civilized tribes of India. Then again we see fertile plains which in turn soon give way to the tangled jungles and wild animals of the very heart of India—the Central Provinces. We will realize now if we have not before, that we are in a foreign land, for we cannot help feeling far from home with brown people and queer looking houses and a strange language and new tastes and nothing familiar in sight. In the five hundred and fifty miles from Calcutta we will have passed through eighty-five railway stations and in only five of these are Christian missionaries located.

Let us imagine then that we have arrived at Raipur, a town of some considerable importance and the headquarters of the Chhatisgarh Division of the Central Provinces. We rush not with taxicab but with our feet to the little train on the narrow gauge branch line which runs to Dhamtari forty-five miles southward. After four hours, part of which we spend in looking at the flat, empty, rice fields which run out as far as the eye can see and which are dotted with trees very like in shape to that of the trees of the United States, we arrive at Dhamtari the largest town and governmental center of our district.

Dhamtari is a city of about twelve thousand inhabitants and there are sixteen villages of some size and importance in the district, but most of the people live in smaller villages. Within a radius of eight miles from Dhamtari there are over one hundred villages with an average population of about five hundred.

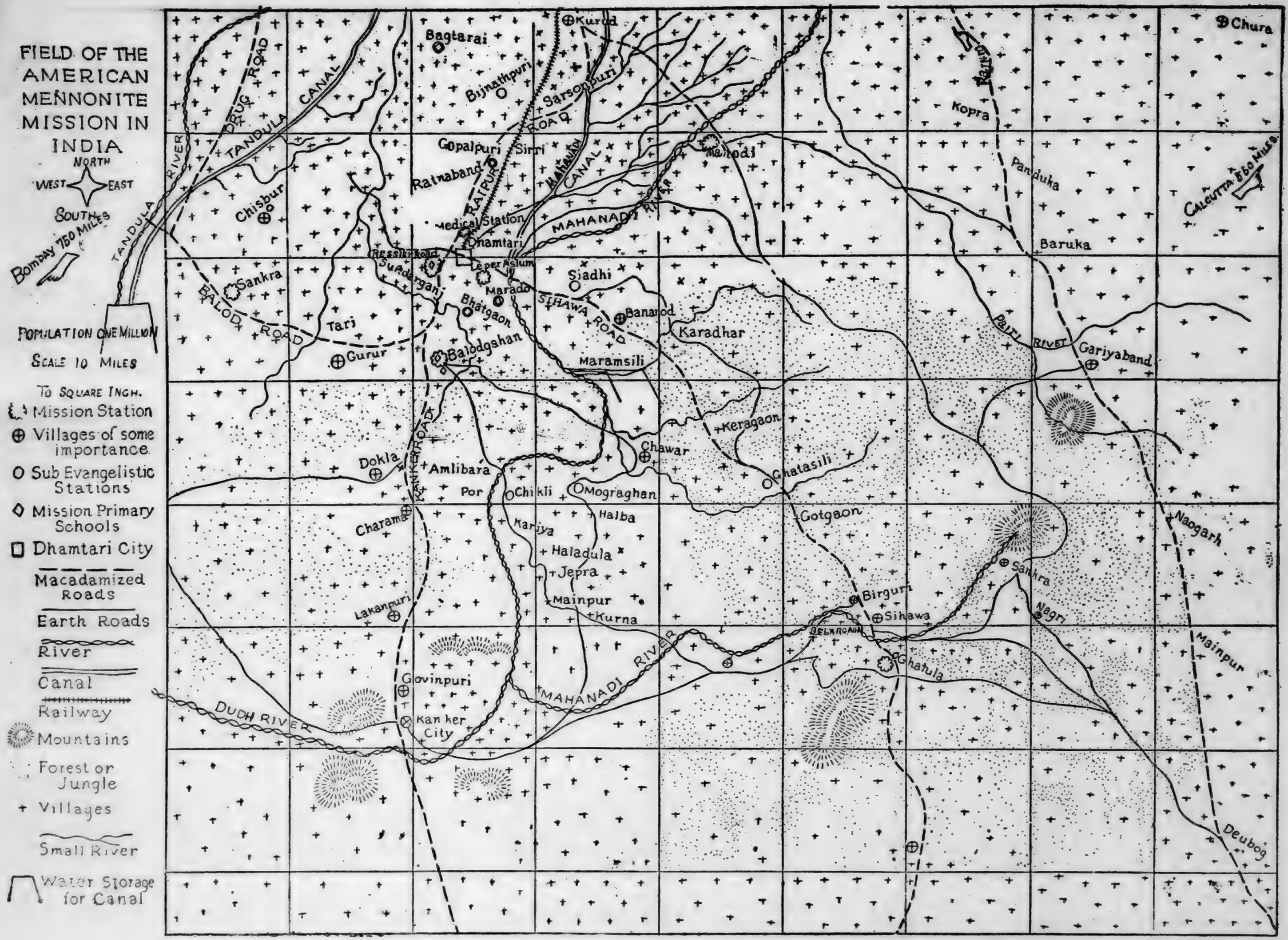
Forty-five miles from Dhamtari to the north and west, one hundred and fifty miles to the south, and over one hundred miles to the east are the nearest Christian mission stations. This may give us some idea of the extent of our field. None of these surrounding missions claim to reach all the people in their own field and even if they should be able to do so there would be in our own field about one million people for whom we as a Church are directly responsible. In addition to these about a year ago the Mission to our west turned over to us a part of their district which they have not been able to work at all. About that time one of our Indian Christian women went for the first time to visit her relatives in that district. They said, "Why did you not come sooner? We have never heard anything like your religion." And most of the time she was with them they kept her singing Christian hymns and telling the Good Old Story. This needy region has not yet been occupied by any permanent workers for much as they wish to occupy it the number of missionaries is not enough to do so.

After a trip of over thirteen thousand miles we are rather tired but the presence of the entire missionary force and many of the Indian Christians to greet us at the railway station makes us forget. First our Supt. and his wife Bro. and Sister Friesen, then Bro. and Sister M. C. Lapp, Bro. and Sister Kaufman, Bro. and Sister Lehman, Sister Cooprider and the ten missionary children greet us.

We cannot but notice a contrast between the Indian people we saw on the journey to Dhamtari and these here to welcome us. Those looked despairing and downcast and doomed while these seem happy and hopeful and helpful. The Gospel of Jesus Christ is the reason for the contrast.

It is a lovely, clear day in January about the middle of the cool season and with a temperature of near forty-five degrees we find it very comfortable. Indeed we should have to be in India more than one cool season to understand how the natives suffer from the cold and how the older missionaries shiver and feel chilled to the marrow while wearing woolens and overcoats.

We go first to Sundarganj the oldest and best established station. The work here was started in Nov., 1899, by Bro. Ressler and Bro. and Sister Page, and the seeds sown during the past twenty years have taken root. Although the time of seed sowing is by no means over yet we are reaping and will continue to reap an ever increasing harvest of fruit. Bro. Kaufmans and Bro. Lehmans live in the two larger bungalows in the Sundarganj compound while Dr. Cooprider lives in the smaller bungalow. The word Sundarganj meaning beautiful treasure was the name of the plot of ground and the mango grove where the station is located. Bro. Lehmans have charge of the Church and Sunday School, English School, Boys' Orphanage, and Bible Women's work. The boys' orphanage is located between the two larger bungalows, only a few yards from either. At present there are


FIELD OF THE AMERICAN MENNONITE MISSION IN INDIA
NORTH
WEST
EAST
SOUTH
Bombay 750 Miles
POPULATION ONE MILLION
SCALE 10 MILES
TO SQUARE INCH.
Mission Station
Villages of some importance.
Sub Evangelistic Stations
Mission Primary Schools
Dhamtari City
Macadamized Roads
Earth Roads
River
Canal
Railway
Mountains
Forest or Jungle
Villages
Small River
Water Storage for Canal
Bagtarai
Kurud
Chura
Bijnathpuri
Sarsonpuri
Kopra
Gopalpuri
Sirri
Ratnaband
Mahodi
Chisbur
Medical Station
Dhamtari
Leper Asylum
Baruka
Calcutta 550 Miles
Sankra
Siadhi
Maradi
Bhatgaon
Banarod
Karadhar
Tari
Gurur
Baldongahan
Maramsili
Gariyaband
Dokla
Amlibara
Chawar
Keragaon
Chhatasili
Chikli
Mograghan
Charama
Halba
Kariya
Haladula
Jepra
Mainpur
Kurna
Gotgaon
Naogarh
Lakanpuri
Birguni
Sihawa
Negri
Govinpuri
Kanker City
Ghatula
Deubog
DUDH RIVER
MAHANADI RIVER
TANDULA CANAL
DRUG ROAD
RAIPUR ROAD
MAHANADI CANAL
BALOD ROAD
SIHAWA ROAD
KANKER ROAD
PAIRI RIVER

over one hundred boys where only fifty can be accomodated properly, and there would be three hundred boys to enter the orphanage if they could be taken in. This with the undesirable location making rest and quiet impossible for the missionaries, and the fact that the present building is far from being good, has induced the missionaries to ask for funds to erect a new and larger orphanage building. The English School building, the Industrial shop, and a line of storerooms at present used as an Old Men's Home are also in the compound. The Church house is across the road. There are over two hundred and fifty Christians in Dhamtari, a Christian community of about four hundred and seventy-five, and there has been in one week an attendance of over one thousand pupils in the Sunday schools held in and near Dhamtari. Bro. Kaufmans have charge of the industrial work, evangelistic work, Leper Asylum, and vernacular schools. A brother is needed very badly to give the greater part of his time to the industrial work and the problems connected with it, since evangelistic, school, and Leper work all require that much time be spent away from the station where these particular lines of work are established. At present Bro. Kaufman is overseeing the erection of a new Hindi School building near Sundarganj, and the repairing of the buildings at the medical station a mile away. Dr. Cooprider is at present carrying on the medical work from Sundarganj, dispensing medicines from a little mud house near there. What at first seemed a great calamity—leaving the medical station while it is being repaired—has proven a blessing in this that the number of patients that can be treated per month has been more than doubled. There is an Indian trained nurse to assist and one of our young men is attending a good medical school and will be a great help when he comes back. On the verandah of the dispensary is a colporter to tell the story of the Great Physician to those who come with ailments and sores, and he usually sells several copies of one of the Gospels during the day.

There would be much of interest to keep us here but we must go further. A brother in America has furnished a Ford for the Mission and is responsible for its repairs and since we are in a hurry we will travel by Ford over a good stone road of seven miles to Balodgahan. This station was opened in 1906 when a farm of over eight hundred acres was secured. Bro. and Sister M. C. Lapp have prayed and worked for this station since its beginning and at the present are located here alone. Since Sister Hershey left for her furlough in Nov. there has been no one living in the sisters' bungalow to have charge of the girls' orphanage and school. Bro. and Sister Lapp would have all they could do with the Church, farm and village, Widows' Home and Medical dispensary work, and there is a great need for two single sisters here. At present a new and larger widows' home is being built. Here also has been the famine camp with as many as 350 refugees at one time. Later there will be a number of children and adults to care for. We will go out into the little village to see some of our Christian people in their mud houses, and we will again notice that they are more prosperous and clean and happy looking than the villagers we saw along the railroad. The little white-washed church house on the main road was erected by the Christians themselves and how they do enjoy worshiping in it!

At Sankra eighteen miles from Dhamtari we see the evangelistic and medical dispensary work in charge of Bro. and Sister Friesen. The missionaries have been much encouraged by the prospects at this place where work was begun in 1911. A bright feature of the work is the number of children who are anxious to attend any religious service. What an opportunity to get hold of their lives and direct them to God! A single sister also would have plenty of opportunity here in going with the Bible women every day to the surrounding villages. A church building is in the village of Sankra not far from the missionary bungalow.

Let us now take a glimpse of the Leper Asylum a mile from Dhamtari with its one hundred and twenty-five inmates. The institution is operated by the help of the "Mission to Lepers" and we are thankful to be able to have a part in it.

About four miles from Sundarganj at Meradeo we will find another prosperous and encouraging work which is in charge of one of the missionaries but which is more independent. The Church has its own organization with one of the five Indian deacons as leader, and although the membership is only about twenty-five there are some very earnest and faithful Christians. The school has been doing very well also.

South about forty miles from Dhamtari we will find the newest of our stations at Ghatula. Opened in 1916 there is at present no missionary at the station to carry on the work and there is a pressing need for three workers here.

We have yet to visit the hospital near the railway station. It was opened by Bro. Esch and its work was carried on by him until he returned to America in 1917 when it was given over to Sister Cooprider.

We have about eighty Indian workers—Colporters, Bible Women, and School teachers—scattered over our field, and in order to appreciate the whole round of missionary duties as far as possible we must go along on tour staying out about two weeks and visit the school and evangelistic outstations at Chhikli, Bhatgaon, Gopalpuri, Bijhapuri, Bagtarai, Mahodi, Siodi, and Gatasilli. We take a tent and an Indian cook and travel in the two wheeled ox tonga. To visit all these places we travel about one hundred miles not all of which is good macadamized road, although there are about a hundred miles of such in our district. Schools are inspected, pupils examined in the Scriptures, Christian workers are exhorted in their homes, Hindus are plead with, inquirers are helped, converts are baptized, medicines are given. Thus we go from village to village.

In May, 1917, a Home Mission was opened at Mugragahan a village about eighteen miles south of, Dhamtari. A committee consisting of the Bishops and one Indian brother from each congregation choose the workers for the place and look after the work, while contributions from the Indian Church support the work wholly. Land was given to the Mission by the owner of the village and there is a small house for the colporter and Bible Woman living there. The region around the village is thickly populated and the people seem anxious to hear the Gospel. The first year two converts were baptized, last April six others were baptized and only recently a number more joined themselves to the little Christian band. The work looks encouraging and needs your prayers.

And now we have noted the main phases of our work only very briefly indeed, but you may be able to form a sort of mental picture of that which is being done. The severe tension of increased labor is telling more or less on all the workers. There is much that is of the physical and temporal in connection with the work but the spiritual help is ever the aim and purpose of every activity. With means and workers and prayers increased the good that is being done could be many times multiplied. Not since 1904 have the workers been so few and never have there been more opportunities. It is impossible not to undertake new work, there are scores of open doors on every side and conditions produce more work. The question is not, "How can we enlarge the work?" but, "How dare we not enlarge?"

Creston, O.

## BREAD UPON THE WATERS

Will Carleton, the poet, was once a guest overnight at a hotel in a country town, and when he asked for his bill the next morning, to his astonishment, the proprietor said there was no charge. But Mr. Carleton was not satisfied with this, and asked the reason. The proprietor told him that some years ago he and his wife had a serious quarrel, and had decided to get a divorce. He sent for a lawyer, who drew up an agreement about their property. About that time, however, a volume of Mr. Carleton's poems fell into his hands, and he read "Betsy and I Are Out" and "How Betsy and I Made Up." He was so deeply impressed with them that he took the book and went to see his wife, and they "made up," and lived very happily afterward, "So," concluded the hotelkeeper, "there'll never be a bill for you in this house, Mr. Carleton." You can track Jesus by the people who are healed and helped by Him, and we should so live that comfort and healing will mark our pathway.—Zion's Herald.

# BIBLE STUDY

## THE WITNESS OF JOHN

There is but little difference in the testimony of the Apostles of Jesus Christ concerning the Gospel and the Author of it, when the testimony is taken in its entirety. The spirit of reverence for the Master which is so constantly apparent in all of the records is in itself an evidence that they esteem the subject of their writings as the Son of God. Their particular attitudes toward the Lord in their testimony is accounted for by the peculiar character of the persons to whom their testimony is given. The differences in the records are accounted for by the fact that none attempts to give a complete account of all of the acts and incidents in the life of Jesus and none attempt to record all of His sayings. The incidents which each record are selected with a definite view to teach some particular truth about Jesus, and not with any attempt to give a record in harmony with other records. The records harmonize because of the honest testimony of the writers and the Divine nature of Christ and the perfect harmony of every act of His life and of every word that He spoke with that Divine nature. There could be and is no discrepency and no contradiction in the records unless there was a dishonesty of purpose on the part of the authors and such an accusation was never brought against them.

It is a matter of interest to note the differences in the records of Christ's life as to the place or time cited as the beginning. Matthew's record begins with Abraham and David, bringing the geneology of Jesus down from Abraham. This answered his purpose in making a record adapted to the Jews, and persuading them that Jesus was the fulfilment of the promise made to Abraham and David. Mark was not concerned about the geneology of Jesus, for the Romans were not especially interested in either the traditions or the prophecies of the Jews, but were interested in the man, the Son of God, whose character and power had accomplished so much for the people and whose life and death and resurrection had proven Him to be the Savior of the world. Mark began his introduction of the life of Jesus at the point where Jesus was first introduced to the world by John the Baptist. This necessarily omits the interesting features of His nativity, childhod incidents which were not of an entirely public nature. All that Mark records was that part of Jesus' life which was of an entirely public nature. It began with the baptism at Jordan and ended with a brief account of His appearances after the resurrection, ascension and witness of the apostles as they told the messages of the Gospel to all the world. The record of Luke begins at nearly the same point as that of Mark. Luke begins with an account of the birth of John the Baptist, relating the promises made to his father by the angel Gabriel. His record concerning Jesus also begins with the promises made by the angel Gabriel to Mary. The record goes into detail much more than any of the other Gospels. This may be accounted for by the fact that it was written as a personal letter to a friend, Theophilus, a Greek, who would be interested in knowing all that there was of Divine character in connection with the life of Jesus, and who would require to be convinced concerning these Divine revelations, in order to prove the Divine nature of Jesus. It is the Gospel by Luke that answers many of the questions of the unbelieving in this age of the world. Luke also enters the field of geneology and traces the ancestry of Jesus thru the human line back to Adam and the Creator, God; proving that Jesus is the Son of God by spiritual generation and by physical creation.

The Gospel of John is peculiar in its introduction. Having in mind to prove that Jesus is the Christ, the Son of God, (Jno. 20:30, 31), he boldly asserts, in the opening verses, that Jesus is the Eternal Word of God, and is God. The similarity of the first verse of Genesis and the first of John has often been noted. There is no apparent effort on the part of the authors to frame the statements in the particular terms used. There is no effected effort to philosophize or engage in controversy. The statements are clear, definite and final. They deal with the facts of eternity as with matters of today. They are the expressions of one whose knowledge is complete and whose convictions are settled by undisputed evidences. If there were no other evidences of the inspiration of the Gospel that that given in the first four verses of the book the inspiration would have sufficient support. The authors knowledge could not have come from man. It could not have come from human research nor from the thought of man. Such declarations could come alone from one who was closely associated with God Himself. They could be made only by one who was instructed in the things of God. It was John who said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."—I Jno. 1:1-4. It was John's close association with Jesus, the Son of God, which gave him the inspiration to write a heavenly definition of Jesus, the Word of God.

In view of the purpose of John, as stated in chapter twenty and verses thirty and thirty one, the first four verses of the first chapter would be the subject of the Gospel as well as the introduction. It is sometimes called the "Prologue" which means "Foreword." This would be the Foreword of the Epistle if it would be possible to detach it thus far from the body of the same. But the whole gospel deals with Christ Jesus, who was revealed as the Son of God, eternally with the Father. Separating the Prologue into its parts we would have a number of subjects: 1. The Word; 2. The Word with God; 3. The Word, God, or, the Divinity of the Word; 4. The Word, Eternal; 5. The Word, Creator; 6. The Word the Light of men; 7. The Word rejected of men. Having in mind the nature of the contents of the Gospel one will readily perceive that these are all subjects which the Apostle considers in writing the life and works of Jesus. John gives more accounts of the discourses of Jesus than does any of the other writers. His subject is, "The Word of God" and he gives the records of that Word from the lips of the Son. In the Gospel there are frequent references made by Jesus as to His coming from and going to God; also of the fact that God was with Him. This would be the evidence supporting the second subject. Jesus also proved His Divinity by miracles which He did, and proved the power of His own words again and again, in evidence that Word was God. Again, the testimony of God's approval of His Son and the witness of the resurrection are made the evidences of the eternal nature of the Word. The power of Jesus over all flesh and matter are made evidences of His power and the proof of His Creatorship. The awakening of the consciences of men to know their sins and receive the truth of Jesus and to be turned to righteousness and salvation is the proof that Jesus is the light of men: and the darkness and judgments which fell upon those who refused Him and His Word are made the evidence that the world is rejecting the Eternal Word of God.

It is not evident that John endeavored to present these facts concerning Jesus in regular order. They are facts that were apparent in every act of Jesus and in all

(Concluded on page 399)

# The Workers' Column

## TIMOTHY'S GIFT.—I Timothy

**January 4**

**I. His Responsibility.**
1. He was given charge of the Church in Ephesus.—1:3.
2. Required to preserve the faith of the Gospel.—1:3-11.
3. Charged to contend for and keep the faith which he had been taught.—1:18-20.
4. How the faith had been kept by the Apostle Paul.—1:12-17.

**II. Principles of the faith to be preserved by the use of the gift.—2:1-6:21.**
1. The duty and purpose of prayer.
   a. Believers should pray for officials and for all men, that they might be saved and that believers might enjoy the blessings and quietness of peace.—2:1-7.
   b. Men should pray in holiness and faith.—2:8.
   c. Women should pray in modesty, simplicity and submissiveness.—2:9-15.
2. The character of officers to be set over the Church.
   a. The office of bishop a good work.—3:1.
   b. The character of one qualified for the office of bishop.—3:2-7.
   c. The character of one qualified for the office of deacon.—3:8, 9.
   d. Tests applied proving qualifications.—3:10-12.
   e. The honor of the deacon's office—3:13.
3. Maintaining the Church as the pillar and ground of truth.—3:14-16.
4. Preserving the purity of the doctrine and practices of the Church.—4:1-16.
   a. A warning by the Spirit concerning the dangers in the last times.—4:1.
   b. Lies of seducing spirits and doctrines of devils to be discarded.—4:2, 3.
   c. The faith and doctrine which is to be taught.—4:4-6.
   d. Traditions contrary to acceptable faith.—4:7-10.
5. Personal conduct of believers an example of faith.—4:11-16.
   a. Using the gift of government and instruction.—4:11, 14.
   b. Being examples of believers.—4:12.
   c. Using means of grace for self improvement.—4:15, 16.
6. Proper relation of believers toward each other.
   a. Relatives to support their aged widows.—5:1-16.
   b. Elders to be respected and ministered to.—5:17, 18.
   c. Impartiality used in condemnation of sin.—5:19-25.
   d. Preservation of health a duty.—5:23.
   e. Peaceable relations between servants and masters.—6:1, 2.
7. Separation from unholy doctrines and life.
   a. From opposers of the doctrines of the gospel.—6:3-5.
   b. From the love of riches.—6:6-11.
   c. Be separated unto the faith and eternal life.—6:12.
   d. Be separated unto the work of the Gospel and to a faithful testimony of the same unto the coming of Christ.—6:13-21.

The Gift of Timothy was evidently that of Government and instruction for the Church which was given him of God and confirmed by the laying on of the hands of the apostle.—See 4:11, 14.

## LOVE'S GREATEST MEASURE.—I John 3

**January 11**

**I. The character of its greatness.**
1. Remarkable,—"Behold"—v. 1.
2. Indescribable,—"What manner."—v. 1.
3. Exceptional,—"That we should be called the sons of God."—v. 1.

**II. The results of its greatness.**
1. We are the sons of God.—v. 2.
2. The fulness of the measure not yet revealed.—v. 2.
3. The measure fulfilled when we shall be like him.—v. 2.

**III. Immediate results effected.**
1. The purifying of the believer's life.—v. 3.
2. The forgiveness of sin by One who has no sin.—vv. 4, 5.
3. The purifying influence of His presence.—v. 6.
4. The destruction by the Lord of the works of the devil.—vv. 7, 8.
5. The manifestation of His indwelling in righteousness.—vv. 9, 10.
6. The indwelling of the spirit of brotherly love.—vv. 10-15.
7. Laying down one's life for the brethren.—vv. 16-18.

**IV. The infinite measure of love.**
1. It is the measure of God's love.—v. 16.
2. It is measured by His love to us.—v. 16.
3. It is seen only in this that He gave His life for us.—v. 16.
4. It is reflected only in the love of the brethren.—v. 16.
   a. By loving in deed and in truth.—vv. 18.
   b. By ministering to the needs of others.—v. 17.

## A MAN WHO THOUGHT HIMSELF WISE.—Luke 12 (Junior)

**January 18**

**I. What he was interested in.**
1. In earthly possessions.—v. 13.
2. In getting his share of his father's goods and lands.—v. 13.
3. In having other people do as he desired them to do.—v. 13.
4. In getting even the Lord to be a servant for him.—v. 13.

**II. The condition of the man.**
1. He possessed lands.—v. 16.
2. He was rich.—v. 16.
3. His land brought forth plentifully.—v. 16.
4. He was blessed as never before.—v. 17.

**III. The conduct of the man.**
1. His great blessings became a great problem for him.—v. 17.
2. He decided to keep all for himself.—v. 17.
3. He purposed to pull down his barns and build greater.—v. 18.
4. He desired to stow away all his fruits and goods for himself.—v. 18.
5. He consoled himself with the thought of living many years and enjoying his fruits and goods himself.—v. 19.
6. He desired to live in ease.—v. 19.
7. His greatest enjoyment was in eating and drinking.—v. 19.

**IV. What the Lord thought of him,—A fool, who thought not of others and of his own end, death.—v. 20.**

## BEGINNING OF THE CHURCH AT EPHESUS.—Acts 19 (Missionary)

**January 25**

**I. An opportunity for the work at Ephesus.**
1. Apollos was left in charge at Corinth.—v. 1.
2. Paul returned from Corinth by way of the coast and come to Ephesus from the north.—v. 2.
3. He met certain disciples of Jesus in the city.—v. 2.

**II. The first believers.**
1. They believed in the Messiah of the Jews.—
   a. They had been disciples of John the Baptist.—v. 2.
   b. They had undoubtedly known of and believed in Jesus.—Cf. v. 2.
2. They had not received the Holy Spirit since believing.—v. 2.
   a. They had not heard of the Holy Spirit.—v. 2.
3. They had been baptized unto the baptism of John the Baptist.—v. 3.

**III. Paul's attitude toward those who were to be accepted as believers.**
1. The fact that they believed in God was not sufficient.—v. 2.
2. Baptism outside of faith in Christ was not sufficient.—v. 3.
3. Knowledge of the Holy Spirit was required.—v. 2.
4. Baptism in the name of Christ was necessary.—v. 5.
5. The Holy Spirit must be a part of the Christian life.—v. 6.

**IV. Things upon which Paul insisted.**
1. Faith in Jesus Christ.—vv. 2, 5.
2. Baptism unto repentance which leads to Christ, and faith in Him.—v. 4.
3. The acknowledgement of and receiving the holy Spirit.—v. 6. Cf. v. 2.

**V. The Church increased and established.**
1. The twelve men received into fellowship.—v. 7.
2. Those who believed, of Jews especially, who had heard him preaching in the synagogues during the first three months.—vv. 8, 9.
3. Many of both Jews and Greeks who had heard and seen the testimony of the Gospel for two years.—vv. 10-20.

**VI. Paul's methods of work.**
1. Preaching to the Jews first.—v. 8.
2. Separating from the Jews and preaching among the believers.—v. 9.
3. Disputing and persuading the people concerning the kingdom of God.—vv. 9, 10.
4. Preaching the word of the Lord Jesus Christ.—v. 10.
5. Special miracles wrought by God thru him.—vv. 11, 12.
6. Accompanied by the judgments of God on the ungodly.—vv. 14-17.
7. Accompanied by remarkable repentance of those who believed.—vv. 18-20.

**VII. Persecutions.**
1. By Demetrius and his fellow-craftsmen.—vv. 21-41.
2. The Jews who encouraged the opposition were made to suffer.—vv. 33, 34.
3. Paul's companions were taken but not injured.—vv. 29, 41.
4. Paul's friends prevented his going into the multitude.—v. 31.
5. The Apostle and his brethren defended.—v. 37.

## CHRISTIAN CONSTANCY.—Phillippians 4

February 1

**I. Always rejoicing.—v. 4.**
1. In the Lord.
2. Being commanded, it is expedient.

**II. Before all men.—v. 5.**
1. Let moderation be known.
2. Before men as before the Lord who is at hand.

**III. Prayerful in everything.—v. 6.**
1. Trustful for everything, since careful for nothing.
2. Let requests be made known unto God.
   a. By prayer.
   b. By supplication.
   c. With thanksgiving.

**IV. Hearts and minds kept.—v. 7.**
1. By the peace of God which passeth all understanding.
2. Kept thru Christ Jesus.

**V. Constant thoughts.—v. 8.**
1. Things to think on.
   a. The true.
   b. The honest (or venerable, R. V.)
   c. The just.
   d. The pure.
   e. The lovely.
   f. The good report.
2. The reason for good thoughts.
   a. Because of virtue.
   b. Because of praise.

**VI. Constant example.—v. 9.**
1. Things learned from the Apostle.
2. Things received from the Apostle.
3. Things heard from the Apostle,—in the Word.

**VII. Constant presence,—The God of Peace.—v. 9.**

## THE SHEPHERD PSALM

Psalm 23. "The Lord is my Shepherd; I shall not want," etc.

Of all popular poems, none can compare in general favor to the 23rd Psalm. Millions in the ages since it was given by inspiration of God, have habitually gone to it in the time of trouble and danger. Somehow the thought of the Psalm seems to fit into the heart of every child of God, as tho it had been written for him alone.

The figure is a lone sheep in the broad pasture or lonesome wilderness. David used to keep his father's sheep when he was a lad. Many a wandering sheep had he seen anxiously seeking its old pastures and yet unable to recover itself. Often his heart had taken pity on such sheep and gone after them and brought them back. David himself had often wandered from the house of God in search of worldly good and found himself lost. His comfort then was to recall to mind the name and character of his Shepherd. "The Lord is my Shepherd." He is no frail mortal, with limited power and affections, but the Lord Jehovah, out of whose sight and presence it is not possible for us to wander and in whose hand dwells all power, and whose love knows no limit. This Jehovah is my Shepherd by his own creation and also as the gift of the Three-One God in the new covenant.

It is the Shepherd's work to feed, to protect, to lead to pasture and to the fold, to cure when sick and restore the sheep when wandering. With the Lord as his Shepherd he may well say: "I shall not want," and say this in its truest meaning. So may you and I, reader, say the same in the same way of appropriating faith. For Jesus says: "I am the Good Shepherd and know my sheep and am known of mine."

Sometimes the flock is seen lying fully satisfied in the sunny pastures and at ease. Sometimes the shepherd leads them by the "waters of quietness" that they may slake their thirst. Our Jehovah Shepherd "stood and cried, if any man thirst let him come to me and drink." We shall be satisfied with the rivers of pleasure at God's right hand. He leads not in crooked and hard ways of sin, but in paths of righteousness. The Holy Spirit will guide us into all truth. We cannot say that he led us into our wicked wanderings.

So trusting is the sweet singer of Israel, that, when death is near and he is called to enter its shadow, it is not with terror and dismay but with the conscious assurance of the Shepherd's presence. Living or dying he is with the Lord and safe in his protection. He has robbed death of terrors, his own presence more than compensates for the loss of all the comforters and friends of the earth. It is far better to depart and be with Christ.

The Good Shepherd feeds His sheep. The Lord Jesus is the bread of life on the table of the gosple, which was prepared in the very presence of the worst enemies—those who took His life. By dying for us, Jesus became bread to us, the bread that came down from heaven, and by the gift of the Holy Ghost He has anointed us with the oil of joy above the unbelieving world. It is thru His operation on the heart that we have joy unspeakable and full of glory.

Then the figure is dropped and the singer exclaims in rapture: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." He looks forward, not with fear of what is to come, as if God might cast him off and he might be left to perish, but with confidence that He who has begun a good work in him will finish it to the day of Christ's coming, to take him to the house which is in heaven, and there he will dwell forevermore. "We know not what we shall be but we know that when he shall appear we shall be like him, for we shall see him as he is." Thus the Old Testament and the New are dovetailed into each other and unite in assurance of salvation to the people of God.—Selected.

## PLANNED BY GOD

The true way to regard the existence of the Bible is to recognize the fact that it was planned by God. It is simply impossible that it was devised by man, or any number of men. The work of constructing such a Bible as we have was infinitely vaster than any human capability. If just such a book could be produced by mere human ingenuity and workmanship, then why is it that not another book of the same characteristics, qualities and power has been produced by men?

Dr. Pierson says: "The only way to account for the unity of the Word of God is just as you account for the cathedrals of Europe, or the pyramids of Egypt. Some architectural mind planned those buildings, and the workmen only carried out the plans, simply following the specifications. The moment you accept the first verse of Hebrews, "God, having of old time spoken—' the difficulty is solved. And it is a principle of philosophy that any hypothesis that answers all the questions—may be accepted as a fact.

"That is a way that a great deal of truth in the universe has been proven. Kepler applied seventeen hypotheses to the planetary and solar motions, and when he applied the eighteenth he found a key to the door that had been closed for thousands of years. Whenever you find a theory that answers to the facts in regard to the Word of God, do not forsake that theory for any other supposition which leaves you only in a maze of difficulties."

It is only by accepting the Bible as the Word of God, that we are free from the difficulties and dangers which come by assuming that the book was planned by men, and that it is not divinely inspired. —Selected.

## CHRISTIAN LITERATURE SUNDAY

In view of the imperative need for rallying all the available forces for conserving the moral and spiritual life of our nation, January 25th, 1920, has been designated by the American Tract Society as Christian Literature Sunday, and Churches, Sunday Schools, Young People's Societies and other Christian organizations of America are urged to observe this day with appropriate services, in order that the function and power of Christian literature as an Americanizing and world-evangelizing force shall receive its proper recognition.

## THE WITNESS OF JOHN

(Concluded from page 397)

of His discourses and works. Jesus did not reveal himself by piece-meal. He was always the perfect Son of God, in all His fulness and in all of His earthly glory. His heavenly glory was laid aside for the occasion of His sojourn with men. As He dwelt among men He was never at a loss to meet the occasion with some witness of His Divine nature. It is possible that at times there could be seen in Him every attribute of God, while at other times only a particular phase of His Divinity was revealed. In the epistle, or Gospel, the evidences are assembled and there it is possible to behold them, and those who read will be convinced that Jesus is truly the Son of God, and believing may have life thru His name.

# EDUCATIONAL

## A MORNING WALK TO THE MOUNT OF OLIVES

A. M. Eash

For me this was a very unusual experience although others had done it many times. Two of the Near East Relief personnel from Aleppo had decided that they would be married on the Mount of Olives at Sunrise on the Fifth of October and this was the day. I would not have had to take that four or five mile walk in the dark and dawn if I had not so chosen, but when one of the bridal party told me of all the long walks that they two had taken to different points about Jerusalem, I was ashamed of myself that I had not also thought of receiving that morning inspiration. The bride informed me that for a number of months she seldom missed a Sunday morning walk to the top of the Mt. of Olives for her Sunday devotions. She told me of walks to the Dead Sea thirty-two miles distant, and of similar walks to many other places. Going to Bethany several miles beyond the Mt. of Olives and to Bethlehem six or seven miles south of Jerusalem were a common occurrence, so I decided that on this morning I would imitate the wedding party and walk to the Mount of Olives in time for the sunrise wedding.

At four o'clock we were up and getting ready to start. Some went in the automobile and several had made advance arrangements to start from other points so that I was the only one to walk directly from the orphanage. For this I was glad as it gave me the privilege of walking at any speed I chose and of meditation as I went along. It was necessary to have a native boy to watch the auto so I went into the apprentices' sleeping room and called one of the boys who I knew could be trusted. In places there was rough walking so I carried a flash light to point out the ever present stones.

I had not walked far until suddenly out into the quiet of the night came the shrill crowing of a cock who was either disturbed in his sleep or else scented the approach of the coming day. I thought of that early morning many years ago when the crowing of the cock was mentioned by Jesus in connection with Peter's denial, and I wondered if perhaps someone else in this Holy City had not also betrayed his Master on this very night. Other cocks crowed and I had abundant time to reflect upon my own life and the many little acts of unfaithfulness. Yesterday was the Jewish Day of Atonement and in profound sanctity they had met to secure atonement for their sins. How, if only their hearts were not hardened against the truth, their lives could be shining because the Great Redeemer had made atonement for them! I wondered if not many of the Orthodox Jews, through whose district I was just then walking, secretly believed in the Christ but openly denied Him! And, as I thought, I walked on toward the Mount of Olives.

After the first ten or fifteen minutes I began to pass tradesmen who with their loaded donkeys and camels were taking an early start out of Jerusalem to some distant trading point. There was the same patient donkey as a beast of burden, the same load of baggage on its back and the same coarse garbed driver as those who performed similar tasks in the days of our Savior. Perhaps on some of His early morning walks to this same mountain top when he wanted to be alone to pray, He met similar donkey and camel caravans. How I wish I could have been with Him on at least one of those walks!

My way led on until finally I landed on the road from Damascus leading directly to the Damascus Gate—the main northern entrance into Jerusalem. Now we no more passed the travelers but became one of their party. I suppose the native orphan by my side thought it strange that I would not talk to him more, but my thoughts were on other days. Here were these native women—so sturdy and erect—walking along with their heavy burdens perched on their head,—and not needing a hand to steady the burden—on the way to market their produce. A few of them were in conversation but the larger majority walked like myself. Their thoughts were no doubt on their prospects of making good and early sales and getting back to prepare the burden for the coming morning. My thoughts went back many centuries to the time when Jesus with His parents came down this way to the Holy City. How His boyish eyes must have lighted as He for the first time beheld those massive walls and felt the thrill of coming into this holiest of places! Barefooted and tired He trudged along asking many eager questions of the elders in the party and wondering what His eyes would really be privileged to feast upon.

I was going that same road and into the same city. Perhaps I should not say the same city because there have been so many changes, but after all, it is still Jerusalem and for the Jew, Christian and Mohammedan it holds many places of sacred interest. Of all who made this morning trip to the mountain top, I alone ventured to walk through the city. This was not my first entrance through the Damascus Gate, but it was the first time that I could do it in this unusual manner. By this time the darkness was rapidly disappearing and many of the inhabitants were astir. Out of the doorways and courtyards were coming streams of donkeys with their burdens, off on some journey or else patiently waiting for their load. An unusual noise aroused my curiosity and I found myself looking into a large room where a fairly modern mill was grinding the wheat into flour. How different this from anything that Jesus saw! Some shopkeepers were getting their wares ready for sale—it was the Christian day of quiet and worship—and I tried to imagine how in a few hours there would be no vestige of the quiet which we so long might prevail over this land on the day set aside for rest and worship. Down a steep grade and I turned off on the famous Via Doloroso across which traditions—and perhaps with some strong supporting evidence—tell us the Master walked when He was being led from the Garden to Pilate's Judgment Hall and on to Calvary. A number of the points indicated as places where special happenings connected with that walk occurred, are passed without any spare time to stop and reflect upon the happenings. Here is the place where Veronica is said to have wiped the blood from His face. At another point we have indicated where He leaned against the wall when wearied by the weight of the cross. Here is the Church of Ecce Homo in which is shown the Judgment Hall of Pilate. Now I pass the church built over the Pool of Bethesda in which people were healed at the moving of the water. To my right, just beyond the old Turkish Barracks, is the Temple area to which Jesus so longed to go. How I wished my goal was there but time will not permit to stop. A light ahead showed the St. Stephens Gate through which we were to pass out of the city and on toward the Mount. The boy by my side became talkative and told me many things about the city and his experiences under the Turks and Germans. I almost forgot the sacredness of the road over which we were traveling as I listened to his recital of experiences, but not for long could he divert my thoughts. This morning walk was an experience which was worth the loss of many hours of sleep but which I could not have anticipat-

ed a year ago in even my wildest fancies.

Outside St. Stephens gate and on both sides are the graves of thousands of Mohammedans. For them the Valley of Jehoshaphet is the Valley of Resurrection and Judgment and they are eager to be right on hand when the time of reckoning comes. If I had time to divert from the walk I might tell you of the interesting tradition which they firmly believe in connection with that time. Perhaps another writing will permit this. For the present we pass on through the quiet of the cemeteries and down into the valley and across the Kidron. Along this road every spot is fraught with interest. Here are steps cut out of the stony surface which one has every reason to believe may be the very steps on which Jesus trod when on that midnight He was so rudely led forth as a prisoner to be tried and crucified. A little farther on we crossed the Kidron—at present over quite a modern viaduct bridge—and then up past the Garden in which He spent those trying hours in communion with the Father. This is at the very foot of the Mount of Olives and at once there is a steep ascent to the top. I looked at my watch and it showed only ten minutes left until the appointed time to be at the top.

There was not time to stop and look back upon the city as Jesus must have done many times after a hard day's toil in the city. About half way up the mountain a marble slab indicates the spot from which He looked upon it that day when He wept because they had so cruelly rejected Him, and in anguish cried, "How often would I have gathered thy children together.....and ye would not." The top was reached and the party who had gone ahead in the automobile met. We passed in through an iron gate into the gardens connected with the Church of the Ascension. A short walk and we passed the church and "a little farther on" we came to the spot selected for the wedding.

About the ceremony I cannot write except to state that it was one of the most beautiful ceremonies I ever witnessed. There on the Eastern edge of this sacred mountain, with the sun just peeping over the hills of Moab, these two sacredly pledged each to the other their lives and became husband and wife. We sang one verse of "Holy, Holy, Holy," a last prayer was offered and the party slowly made its way from the sacred spot. For a few of us there was a climb of several hundred feet to the top of the Tower of Ascension from which we had a beautiful view of the land for many miles around. Somewhere beyond that shining sheet of water among those rugged mountains is Pisgah from which Moses viewed the land before God took him away. Beyond the mountains is the land of the Arabs. To the distant south are seen the buildings of Bethlehem and miles beyond we know lies Hebron. Somewhere in those mountains is the cave in which David hid his army. That unusually symmetrically topped mountain marks the place where Herod was buried and where later the Crusaders made their last stand against the Mohammedan enemies. Almost below us lies Bethpage, the village to which Jesus sent for the asses when He made His memorable ride into Jerusalem, and several miles beyond is Bethany, the place to which He was so often wont to go—because the home of Mary, Martha and Lazarus was there. Immediately to the north is the German stifftung from which it is said the German Kaiser had planned to rule the world—now occupied by the British "Occupied Enemy Territory Army." Beyond lies Mt. Scopus and a little to the left Mt. Mizpeh. Immediately to the west lies the Holy City and from this high point one can very easily see the entire walled portion. It might be interesting to mention some of the particular points to which every visitor wishes to go, but all that must wait for some other time.

It is now Sunday evening and as I think back over the experiences and emotions of this morning, I again pour out my heart in gratitude to all who have made it possible for me to give this year of service so near to these many places made sacred by the presence of Jesus.

## CLIMBING MOUNT BLANC

Orie B. Gerig

It was a hot sultry afternoon in August as our slow "diligence" pulled into Chamonix, the village nearest to Mt. Blanc, that we had our first close-up view of the majestic range of French Alps from which Mt. Blanc looms up as the great overshadowing, snow-covered dome that it is. During the previous day we (Roy Allgyer, W. E. Oswald and the writer) had been riding up from Marseilles and the intense heat of the Mediterranean coast and Rhone valley made us appreciate more than ever the snow-chilled air from the great mountains so near before us. The Riviera and the Rhone valley with its historic cities of Arles and Avignon were intensely interesting but the hot August winds made a prolonged stay in these parts somewhat unpleasant not to mention the numerous little bed-room guests in this particular section of France that added to our discomfort. So the party decided to go to the mountains.

**Just Before Crossing a Hugh Snow Bridge**

Steam trains only run within about ten miles of Chamonix. The rest of the trip up the valley is made by narrow guage electric which winds around the first range of mountains, one time at a level with the blooming torrent of cool blue waters from the glaciers and again reaching prodigious heights up the side of the adjacent mountain. There were many excursionists on the car, for Chamonix had become a popular place for a months' vacation when in normal times the wealthier continentals would have gone to Switzerland, to the Pyranees or Bairritz. It was tacitly understood that we were all going to the same place and the good-natured French seemed delighted to explain to us that while most people think Mt. Blanc is in Switzerland and while in fact its summit is right on the line between France, Italy and Switzerland, yet the best and most accessible approach is from the French side. Of course we concurred with them that this was indeed fortunate for France and that Americans generally have a great deal of respect for Mt. Blanc even tho we are sufficiently blest with big mountains in our own fair country.

And now we arrive at Chamonix, the ancient, the mediaeval and modern village tucked back in the mountains and shut off from the rest of the world as if by a huge curtain let down around it from heaven. The sun passes over it all too quickly by day and when its last rays become invisible behind the mountain wall, a strange mellow light comes from the snow-capped range which, if the moon manages to peek above the piercing pinnacles, is almost as

light as day. People on donkeys and professional Alpinists were already coming back for the night. The three of us leisured along up the street until our gracious landlady should have our evening "repas" prepared, debating the while whether or not we should "do the mountain" the next day. There it was before us in plain

**Glacier des Bossons Inferior, with Mount Blanc in Distance**

sight, the highest mountain in Europe whose ascent is considered a rare Alpine feat, yet we being young and healthy should not hesitate to undertake the jaunt and if successful we would have a diploma or parchment to show to our friends besides having the satisfaction of doing in reality what Mark Twain did some forty years before by telescope. Thus it was decided, for while each of us rather inwardly feared the hazards of the expedition none of us would allow the other to display greater courage or endurance and this childish pride helped us not a little during the fatiguing moments of the last day's climb two days later. In fact I believe that had one of us candidly expressed our real feeling during the last phase of the ascent while we were crossing perilous ice-bridges and mounting steeps of forty degrees against a strong wind and a constantly lowering temperature, we would never have reached the sublime summit.

After agreeing to make the climb we hired two guides. The Alpine association does not permit anyone to attempt Mt. Blanc without competent guides for casualties are frequent enough even so. After receiving instructions from our head guide, M. Payet, we retired early with the hour of eight set as the time to begin the ascent next morning. It was now that we learned that instead of it being about two miles, it was eight miles to the summit of the great peak, as the bird flies, and that instead of hurriedly doing the mount in six or eight hours it would take us two or three days. Besides the extra clothing which we needed for the frigid weather of the upper range we had to take food and equip ourselves with hobnails and ice-cleats, alpinstocks and ice-picks. Our head guide had made the ascent some forty times and we felt quite secure with him at the head of the rope by which the five of us were tied together at distances of about twenty feet apart, allowing enough space to enable us to take a little run to span the crevasses of the two glaciers we had to cross enroute. At about noon of the first day's climb we had reached a point somewhat above the treeline. Our winding path led us by precipitous cascades and torrents coming from the melting Glacier des Bossons. We also crossed the path of a recent avalanche that left a tangled mass of spruce trees which it had mowed down like grass. Higher altitudes led our path along the sides of bare rocks on which iron railings were fastened to enable one to swing over dangerous passes.

Our objective for the first day's journey was the cabin of the Grand Mulets located above and beyond the wide wastes and crevasses of the first glacier and mounted up on a bare rock against which the winds of the higher air currents play with tremendous velocity. To cross the glacier and reach the cabin takes about three hours every minute of which is intensely thrilling. It is estimated that the glacier is about 600 feet thick and one can look down into the numerous crevasses to great depths from which the sounds of rushing waters are distinctly audible and sometimes visible. The huge blue ice-walls forming the jaws of the crevass sometimes can be easily stepped across and again they must be bridged, in any event the rope gives one a comfortable feeling as he jumps or bridges across the chasm. While crossing a part of this glacier it is necessary to walk beneath a high overhanging mass of ice and snow which seems ready to crash down any minute. Here our guide warned us to remain deathly silent as the vibrations from the voice might cause a piece of ice to fall upon us. Several times we heard loud crashing echoes which were the reverberations from falling ice and snow. It is also necessary to walk fast thru this region tho I could not see which ensured the greatest safety, to walk fast and less sure or slower and more liable to be hit by falling ice. Neither alternative seems attractive just at that moment.

At three o'clock in the afternoon we reached the Grand Mulets where we were to rest up until shortly after midnight when by moonlight we were to begin the steepest and most difficult of the remaining ten hours' climb. But owing to the rarity of the atmosphere, the change in temperature and the haunting visions of dangerous passes and perilous ice-bridges made and yet to make, we did not get much sleep. I doubt if anyone was ever known to sleep at that juncture of the voyage. However the cabin itself and the aspects of nature thereabout afforded a pleasant pastime for this interval. Hundreds of famous names are written or carved on the walls of this cabin. It is at this hut that dozens of aspiring and would-be Alpinists feel their enthusiasm waning and reluctantly convince themselves that the rest of the trip is not worth the effort. Peculiarly enough these appear to carve their names in the most conspicuous places in the cabin. The psychology of their decision is apparent as one gazes up at the summit from this juncture for the elevation and steeps present a most discouraging prospect. From our perspective on this particular evening the large blood-red sun seemed to sink right into the fork of two snowy mountain peaks and afforded a setting than which one could rarely find a more beautiful. It is believed that certain ethereal conditions here cause an optical illusion as to distances and colors, but even so one with an appreciation of the beautiful would not wish to be disillusioned. As the mantle of night came

**On the Summit of Mount Blanc**

upon us the lights from the villages down in the valley became more and more distinct and appeared much like a group of stars scattered here and there along the milky way. It was hot down there but we were freezing at our elevation. As the moon came up, the long narrow shadows of the cone-shaped peaks which characterize the Alps seemed to dress the whole mountain side in a prisoners garb of alternating lights and shades. But we

**A Distant View of the Glacier des Bossons**

had to have some rest so we turned carelessly into the rustic beds and wrapped ourselves into the red wool blankets which looked as if they had tried to give comfort to weary Alpine climbers for quite some years. Nor did we carefully examine them for it seemed impossible that the biting species would choose to inhabit a cold windy cabin at such an elevation. We had learned to respect their cunning and strategy too much to accuse them of that.

At one o'clock that night the guide decided it was time to resume the journey. In addition to the paraphernalia of the day before we wore knit helmets and heavy wool sox over our shoes thru which the ice cleats could project. Securely fastened in our rope we began the tedious journey. We climbed up and up for hours with only a few places where we could walk on the level. The head guide would chop footholds in the ice of the steeper ascents and we, roped together as we were, had to keep rythmic step with this experienced Alpinist, swing ourselves around dangerous corners always painfully conscious that each danger point successfully passed meant an additional one to meet on the way back. So many finally lay between us and the real earth that we felt quite shut off from a fair chance at life on the green earth again. Too cold to look at the time and too fatigued to pleasantly anticipate the thrill of standing on the summit yet far above us, we dragged ourselves along in listless fashion each wondering why someone does not suggest that we have gone far enough. It was an extremely humorous remark that could produce the semblance of a chuckle in that crowd, rather were our minds speculating on eschatological doctrines. All the while we were going up at an angle often of forty-five degrees.

Presently we saw signs of a sunrise. We saw too that the clouds which enveloped the rim before us were moving swiftly and the guide despaired, fearing that a high wind would keep us from climbing along the narrow ridge which separated us by two hours from the summit. When we reached the rim the guide decided to wait an hour until the sun's direct rays should soften the hard crust of snow and lessen the danger. This part of the limb is like walking on the ridge of a roof where on either side the descent is quite steep and leads directly to an abrupt declivity. He was hoping too that the wind would fall and the clouds rise for this is the greatest danger of the trip. Whole parties have been lost in the fog or clouds by losing their way and shortly freezing to death and this is what guides are most careful about. While waiting here we were warned not to fall asleep tho in the exhausted and benumbed condition it seems easy to sleep. Several of the party felt what is known as "mountain sickness" a disease similar to seasickness and no less distressing.

Only two hours and we would be on the highest mountain of Europe. After all this effort we cannot turn back because of a little sickness. Mind must prevail over matter. This argument was convincing and we proceeded. The wind and cold tended to make one dizzy and to augment this feeling by looking down into the abyss made one stagger. Anyway, it was enough to pick out the spot on which to set each foot and forget the surroundings. The last hour was as if one were climbing up the edge of a snow pyramid and before we were aware the guide told us we were actually on the summit.

My idea of Mt. Blanc had been that it was shaped like a dome with a flat top. It looked so to us from Dole beyond the Jura a hundred miles away, where we could distinctly see its outline when the sun would set behind it. Instead it is merely a narrow ridge from which one must take care not to slide down on either side. The outlook from Mt. Blanc is not so wonderful as one might expect. However one can see far over into Switzerland, Lake Geneva, the Matterhorn and the Jungfrau are distinctly visible. To the south on a clear day the Mediterranean can be seen. From here stretch the miles of mountain wastes down to the valley of the Po in Italy. What a feeling it was to stand there where comparatively few men have ever stood! What a mass of snow and ice were bound in that mountain! With what majestic proportions the great "White Mount" lifted itself up into the heavens, far above the smugness, the narrowness, the pettiness, meanness and sordidness that make up the fabric of life on the lower levels! If one could but possess some of the qualities of that mountain and rise above the petty things that keep our faces to the ground! Perhaps that is God's purpose in setting up such a great mountain. The thought was thrilling.

But the cold was intense. Our stay at the lofty summit was only for several minutes. The descent, no less hazardous than the ascent was before us, but to describe it would involve needless repetition. That evening we were again in Chamonix, weary and tired. Our guide subscribed our diplomas or certificates of successful ascent and told us that we could climb any mountain in Europe. Ours was the forty-fourth party to reach the summit of Mt. Blanc in 1919. Our certificates were indisputable evidence to our Alpine friends at the hotel that Mt. Blanc could be ascended by novices, who had not spent a month in the Alps training for the final ascent, which is the ambition of every Alpine tourist.

## COMING HOME

Payson Miller.

One great happiness which the cessation of hostilities brought to the refugees of the war was the hope of again returning to their homes. In many villages their speedy return was facilitated by the erection of huts by our mission. Immediately following the construction of a number of these huts the families began to trail back. Many of the villages are far from railways and not infrequently the people must walk the whole distance from the station. The father and mother usually carry on their backs heavy bags containing some of the most essential requirements of life. A child may be carrying a clock or some other precious article liable to be broken if packed in a car. Another may be leading a dog.

In this manner they arrive at their new home. After the first superficial inspection of the surrounding community has been made they enter and proceed to make themselves as comfortable as possible. If they are so fortunate as to have any household goods besides what they carried with them, they are usually brought from the station by a neighbor who has some

means of transport. They can nearly always find a little stove, left by the army, upon which they manage to prepare a little soup, coffee, or some apples. In most cases they make their beds on the floors of their huts. The new home is frequently near the ruins of the old, where the few walls still standing and perhaps supporting the old fireplace, constantly bring memories of their former comfortable situation.

I am sure we cannot comprehend with what mingled feelings of joy and sorrow these people come back to their homes.

**French Refugees Coming Home**

They left with nothing and come back with but little more. They left in many cases, under shell fire and come back to view the desolation wrought by the guns. They left bearing in their minds pictures of a beautiful village with streets, wells, gardens and orchards, just as any ordinary village has; they come back to exchange this picture for one of a village with streets—yes, they are still there—with wells caved in and containing debris, with trenches through the orchards and gardens, with tunnels under the whole village and barbed wire scattered all over the top. They do not come as mere sight seers, who look at the scene, say it is sad and pass on. But they come to be reminded of what was and to attempt to see what is to be. This is their home. Here they must be cheerful or sad, comfortable or miserable, hopeful or disheartened.

In order to better appreciate their position let us look at one case in particular. This family consisting of father, mother, daughter, and nephew were in a town south of Paris during the war. They have just returned arriving at their native village in the evening. Here they are given meagre accomodations for the first night by their former friends, who preceded them in their return. The next day they come to the house we have erected for them. This is very close to our own hut so during the course of the day we pay them several visits to find out what they need and to promise them our help in every way possible. The new house is directly back of the ruins of the old. In the afternoon I see them digging about the ruins so I go over to them. They are trying to find some of their former things. The mother has found a bottle which is dear to her as a relic given to her by the Germans in the war of 1870. She shows me the exact spot in the old wall where it lay in their five years' evacuation. The young daughter is down among the brambles with a serp poking among the fallen rocks. The boy says "Right there is where I used to sleep." He points to the spot and there we can still see the bed crushed by the stones. This is their first visit to the devasted area and they are expecting to find unexploded grenades all about. Because of this fear they often ask me to get down and dig for them. The young people take it cheerfully but the mother is continually forcing back her tears. We then walk towards the new house and there the mother points across the fields to the hill where they saw the battle line advancing as they left the town in 1914. In the evening we give them two beds for the father and mother. The daughter sleeps at the home of a friend, and the boy comes to sleep in a vacant bed in my room. We also give them some dishes, and sugar. The next few days are spent in endeavoring to at least make the place into the semblance of a home. There are many things in this new environment which one does not find in normal communities. They must become accustomed to all these. At first the reports of exploding ammunition which are daily heard, are tormenting. There is also a slight unrest caused by the presence of a great many German prisoners whom they were taught to regard with suspicion. They soon learn however that the explosions are not going to harm them and that the Germans are quite like other people. With the arrival of their household goods, and the accumulation of some food, they manage to be what we here consider quite comfortable. I am quite sure, however, that nearly all who read this would consider themselves reduced to the most extreme poverty if they had to live as these people do.

I have heard the tale of the man who considered it his duty to fight and consequently has suffered much physically. I have heard the tale of the man who was forced to fight against his will and so suffered much physically and mentally. And I have heard the tale of those who were the innocent victims of war. Of all, the last seems to me the saddest. To most of these people who lost nearly all that was dear to them, war is a mysterious monster which must be expected to invade the land about every generation. When one asks them why this war was fought they merely shrug their shoulders and reply "Oui. Pourqoi?" (Yes. Why.)

## SYRUP FROM GRAPES

To meet the ban on the manufacture of wine in the great grape-raising areas the agricultural college of the University of California has developed a practical method of converting grape juice into excellent syrup. It is the belief, says the Scientific American, that converting grapes into syrup instead of wine will double the value of the fruit. The estimated value of the crop of two hundred and fifty-nine thousand tons of wine grapes, grown annually, is four million dollars; if the crop is made into syrup, it should have a value of eight million dollars.

While the experts at the agricultural college have been working on the problem, an independent chemist and grape expert has succeeded in producing a syrup from grapes that meets all the requirements of a commercial product. According to figures that he submits, his method will produce syrup at a cost that is slightly lower than that of the other method.

One of the interesting sides of the question is the plan recommended by the university that all grape growers, wineries and sugar factories cooperate next year in the interests of all those industries. It proposes that the wineries purchase the grapes of the vintage of 1919, and extract and store the estimated fifty million gallons of juice, that the larger sugar factories receive the juice and concentrate it, and that they ship the syrup to the canneries for use in 1920.

The university has discovered a simple and inexpensive process of treating the juice that will prevent fermentation for a year, if necessary. The chemists say that the syrup can be used in place of sugar in preserving some of the fruits, and can be mixed with sugar in preserving others. —Youth's Companion.

# THE YOUNG PEOPLE'S MEETING

## THE PREEMINENCE OF LOVE

**Topic for Jan. 11**

MOTTO

"Charity never faileth."

THE STUDY HOUR

**I. Love** is the greatest power that is known to man. It is the ruling principle of the character of God. While God is complete in all attributes which make Him perfect, nevertheless love crowns them all. Wrath which seems the very opposite of love, is love crowned in its righteous administration when it comes from God. Love impels God to administer wrath upon sin because to leave it unpunished would be to mar the happiness of the whole universe of beings. That love principle in wrath has brought into existence the plan of salvation by which God can redeem man from the wrath to come and make him partaker of the glories and happiness of Heaven.

When we receive the love of God into our lives thru the Holy Ghost which is given to us, then our lives partake of the nature of God. We act in harmony with His righteous and loving administration in whatever dispensation we live. In the dispensation of grace we follow the example of the blessed Jesus because that is the present wisdom of love in God's dealing with sinful humanity. In a dispensation of Justice, as in the past, or as will be in the future, there is still a remembrance of mercy. God's own will share in all dispensations according to the directions of the Lord for them. In the past it was the direction of God to execute judgment and justice. In the present it is our duty to be longsuffering toward the evil and not to resist it by executing judgment and justice. In the future the saints shall sit with Christ on the throne to judge the wicked.

Love is as eternal principle. It builds for eternity. It is unchangeable forever. Founded upon truth it is not turned aside by petty whims of men or selfish motives of men. It burns on brightly thru all the changing scenes of time and remains the same forever. It is never willing that any should perish. But that does not cause it to swerve from the path of truth. It does cause a delay in judgment in a dispensation of grace and causes an offer of substitution in order to move men to accept mercy and save the necessity of punishment forever. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

**II. Our Text, I Cor. 13.**—There are many excellent things in the world which are well to have the power to do. But to be able to do all great things and make untold sacrifices when love is lacking is to be useless and vain in the sight of God.

Love makes it possible to live among men in an agreeable manner. Yet love never compromises with wickedness in time or eternity. It is longsuffering but does not rejoice in iniquity.

**III. Outline Study**

1. Love outstrips eloquent tongues.—I Cor. 13:1; I Cor. 4:20.
2. Love is greater than all gifts.—I Cor. 13:2.
   a. Prophecy.—Matt. 7:22, 23.
   b. Knowledge.—I Cor. 8:1-3.
   c. Faith.—Luke 17:6-10.
3. Love is greater than sacrifices.—I Cor. 13:3.
   a. Alms.—Matt. 6:1, 2.
   b. Bodily suffering.—Jno. 6:63; Matt. 6:16-18.
3. It is the greatest commandment.—Mark 12:29-31.
4. It fulfills the law.—Rom. 13:8-10.
5. Its source is from God.—I Jno. 4:7.

PERSONAL THOUGHT

Am I dwelling in love? Then is my soul satisfied. But when I dwell in the spirit of the world and have my flesh to indulge in its vanities then my soul thirsts for the living God.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, **Love.**
2. Loving Him Who First Loved Me.

**For Young People**

1. Love as a Conqueror of Enemies.
2. Love as the Bond of Perfectness.
3. Love the Fulfilling of the Law.
4. Love Superior to all Gifts.

**For Older People**

1. Love Greater than all Works.
2. Love and How to Receive it.

## A WISE MAN THAT FAILED (Junior)

**I Kings 3:1-15; 11:1-13.**

**Topic for January 18**

MOTTO

"Fear God and keep his commandments: for this is the whole duty of man."

THE STUDY HOUR

**I. The Wise Man's Beginning.**—It is written, "The fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). Solomon was very young yet when he was called to be the king of Israel. His parents had taught him to fear God and to keep His commandments. When he was made king, he felt very much the need of wisdom that he might rule God's people right. One night while Solomon was sleeping upon his bed the Lord came to him in a dream and said, "Ask what I shall give thee." So Solomon told the Lord all that was in his heart about the great work of ruling the kingdom. He told God how great the people were in number and how much wisdom was needed to rule them rightly. He told how he was but a child who knew very little. Then he said, "Give thy servant an understanding heart to judge thy people, that I may discern between the good and bad: for who is able to judge this thy so great a people."

It pleased God very much for Solomon to speak in this way. Solomon might have asked more selfishly for riches or honor or great power over his enemies or long life. But he needed much more the wisdom to do right than all these things. So God gave him what he asked and besides the things he did not ask, riches and honor. He promised that if he would be obedient to the commandments of the Lord that He would also give long life.

When Solomon awakened he saw that it was a dream from God. He worshiped the Lord who had promised such good things.

**II. The Wise Man's Wonderful Wisdom.**—God fulfilled the promises which He made to Solomon. He gave him more wisdom about every thing than any other man living. People from all countries heard of his wisdom and came to hear him. Solomon also wrote many proverbs and songs. He had knowledge of trees and plants, of animals and birds and fishes. He had wise ways of dealing in judgment with his people. He made many beautiful buildings and gardens and pools and walks.

**III. How the Wise Man Failed.**—As Solomon increased in riches and honor he began to get acquainted with many kings in the whole world. He married many wives who were worshipers of other gods. These wives wanted to worship their gods in Jerusalem. Solomon to please them let them have altars and gods made with hands. So Solomon lost the favor of God in his latter days. God sent trouble to Solomon and to his son after him so that the kingdom was divided and went partly to another king.

All these things came upon Solomon for turning away from God in disobedience. It teaches us that to remain wise we must continue to be faithful and true and fear God always and keep His commandments.

**IV. Outline Study—**

1. Who was Solomon?
   a. Son of David and Bathsheba.—II Sam. 12:24.
   b. King of Israel after David.—I Kings 1:39.
   c. The wisest man.—I Kings 4:29-34.
   d. Builder of the Temple.—I Kings 6: 37, 38.
   e. A very rich man.—I Kings 10:1-29.
   f. A very foolish man at last.—I Kings 11:1-11; Neh. 13:26.

PERSONAL THOUGHT

When we find wisdom we should keep in the way of wisdom if we will succeed.

**For Children**

1. Text word, **Wisdom.**
2. How Solomon Chose.
3. An Example of Solomon's Wisdom in Judging.
4. The Visit of a Queen.
5. The Building of the Temple.
6. Solomon's Great Mistake.
7. Lessons from Solomon's Life.

## OUR INDIA MISSION.—Psa. 67.

**Topic for January 25**

MOTTO

"Let all the people praise thee, O God."

THE STUDY HOUR

**I. Our India Mission.**—How came it to be **Our** Mission? All the field belongs to God. In reality it is God's India Mission. But in a special manner has it become the charge of our people thru the doors of opportunity which God has given to us. As homes have been blessed by a number of children so the church has been blessed

by the increase thru missions. As parents feel it a privilege to care for those little lambs entrusted to them, so the church feels it a privilege to care for her missions. Can the church deny the look of confiding trust by which the souls who have received the Gospel in India look to us as their natural spiritual helpers?

But as we think of this mission are we doing the best by her possible from a parent toward a child? In these trying days when the workers are being thinned out over there, and the recruits are not permitted to return, and the famine is facing those on the field, and the opportunities of spreading the Gospel are widening, and the native worker is needing the direction of the missionary, while we all seem so helpless before God, do we do what we can? We have been blessed with means in the form of talents and earthly goods and spiritual enlightenment. Have we used these things to the uttermost for the glory of God? Do we save as earnestly as the world saved in war times for earthly victories? Do we spend as lavishly upon this more urgent call than any carnal battle ground of earth? Souls are going down to Christless graves. Do we care?

**II. The Text, Psa. 67.**—Here the singer sends up his prayer to God for a blessing. It is not a selfish wish. But God's glory is thought of and the nations round about in all the earth are expected to enjoy the blessing with the nation of God's chosen people because of their blessnig.

**III. Outline Study—**

1. We are blessed that we might bless others—
   a. Like Abraham.—Gen. 12:2.
   b. Like the Apostles.—Acts 1:8; Matt. 10:8.
   c. Like Paul.—II Cor. 1:3-7.
   d. Like the Corinthian Church.—II Cor. 9:8.
2. Our Opportunity in India
   a. A great door is open.—I Cor. 16:9.
   b. We have the workers and means.—Phil. 2:19-30; 4:10-19.
   c. We have a place of prayer.—Eph. 6:18, 19; Heb. 4:16.
   d. Our workers can use God's equipment.—Eph. 6:10-17.

PERSONAL THOUGHT

Do we fill our place in God's great harvest field?

SUGGESTIVE ASSIGNMENT

**For Children**

1. Textword, **Blessing.**
2. What I Can Do to Help India.

**For Young People**

1. Needs in Our India Mission.
   a. For Workers.
   b. For Means.
   c. For Intercessory Prayer.

**For Older People**

1. Famine Relief and its Opening to Gospel Effort.
2. Adversaries Against the Cause in India.

## DAY BY DAY.—II Cor. 4:7-18.

**Topic for February 1**

MOTTO

"Blessed be the Lord who daily loadeth us with benefits."

THE STUDY HOUR

**I. Time Divisions.**—"And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day and the darkness he called Night. And the evening and the morning were the first day."—Gen. 1:4, 5. This was the beginning of God's time division upon the earth. When God made all other living things, he created them with a nature subject to these time divisions of day and night. We live but a day at a time and a night at a time. Each day is a distinct dispensation of providence to itself. While there is much in each day like those just before it, there is nevertheless an individuality in each day peculiar to itself in the providences of God.

All life has learned to adjust itself to the provisions of each day and night. The chickens and flying creatures go to roost at dark and rouse up at the first indication of dawn to gather their living as God has provided. Animal life and plant life each have their own habits and live by the day as the provisions are made for them. Some work in the larger time divisions of the seasons and lay up for winter in the summer. Yet every creature is subject to the daily law of providence. Only man of all creation has ever learned to fret about the time and to concern himself in the things over which he has no control. It is the blessed privilege of God's children to live by the day according to the original plan of God without anxiety. He knows that the heavenly Father knows all his needs and will supply them according to His riches in glory.

**II. The Text, II Cor. 4:7-18.**—In these verses Paul gives the situation in the lives of God's children in the world. It is not an easy time world in which to live. Sin has brought its troubles on every side. Perplexities abound. Persecutions are not uncommon. Yet the Christian bears in his dying body a living treasure which daily sustains him and makes all afflictions seem light. The inward man is daily renewed even while the outward man perishes so that the glorious hope of heavenly treasures illuminate the soul.

**III. Outline Study—**

1. God sends daily benefits.—Psa. 68:19; Matt. 6:11, 33, 34.
2. We have a daily cross to take up.—Luke 9:23.
3. God gives grace and strength for each day.—II Cor. 4:16.
4. We owe God worship daily.—Psa. 145:2.
5. We should search God's Word daily.—Acts 17:10-12; Psa. 119:97.
6. It is blessed to watch daily at the gates of wisdom.—Prov. 8:34.

PERSONAL THOUGHT

Day by day it is our privilege to trust in the mercies of the Lord and to receive the portion we need without murmuring or without anxiety. Do we live up to our privilege?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, **Daily.**
2. God's Goodness Day by Day.

**For Young People**

1. The Life of Contentment and How to Enter It.
2. The Father's Knowledge of Our Needs Continually.
3. The Folly of Worry About Tomorrow .

**For Older People**

1. Our Daily Portion of Life.
2. Living by the Day.

"One way to do good in this world is to be good. Thus you are an epistle of Christ, known and read of all men. But the trouble is, it is much more difficult to be good than it is to rush around urging other people to be good."

## SUPPLEMENTAL Y. P. M. TOPICS GENERAL OUTLINE OF THE SIX STUDIES ON RELIEF AND RECONSTRUCTION

**Monthly Junior Topics for Jan.-June, 1920**

**First Study. January.**

THE WORLD AS WE FIND IT. An inquiry into the world conditions which give rise to Relief and Reconstruction work, the causes of these conditions and the principles involved, and our aim and purpose in responding to the call of relief.

**Second Study. February.**

THE MENNONITE CHURCH AS A RELIEF AGENCY. A study of the organization through which we propose to work. Our historical relation to relief work. Our present position as regards this work and our fitness or unfitness to undertake it.

**Third Study. March.**

THE APPROACH TO THE FIELD. A historical study of the beginnings of our venture in Central Europe, the channels through which we worked and some social and religious observations of the people among whom we worked.

**Fourth Study. April.**

AT WORK ON THE FIELD. A study of the extent of the field, the aims of the work, the nature of various phases of the work, the underlying spiritual mission and the doors which opened to us for a larger expression of our Christian beliefs.

**Fifth Study. May.**

EFFECTS OF OUR RELIEF EFFORT. Some observations of the effects of the work on ourselves, our church, our nation and our neighbors, the French and German people.

**Sixth Study. June.**

NEW FIELDS TO CONQUER. Herbert Hoover has asked the American Friends Service Committee to take over his work in Germany assuring them financial support and recognizing them as "a pacifist group but whose motives would not be misunderstood." The great task was accepted on condition that they should be free in spreading the purpose of their mission which was fully agreed to. This is a great triumph for pacifism and a fine opportunity to practise Christ's mandate as to love for "enemies."

Our own committee, the brethren Roy Allgyer, A. J. Miller and A. E. Hiebert, who are at this time investigating the field of Russia will have a report which will be worth our study.

Mexico is opening up for some form of service of this type.

This sixth study may be shifted to the most appropriate and suitable time for its discussion.

"Take all the comfort possible from the assurance that the soul's welfare depends, not on man's hold of Christ, but upon His hold of man."

## THE WORLD AS WE FIND IT

This is a day in which preventives are emphasized as well as cures. The original and innate sin of course can not be prevented. It must be treated in each individual because it has at some time existed in each individual. The one and only cure is through the blood of Christ. But aside from original sin there are other types of individual, social, communal and national, perhaps international sins which are to come extent preventable. Perhaps no one is entirely free from the sins of neglect, selfishness or self-interest, inconsiderateness, the lack of sympathy or the taking advantage of another's necessity. Surely communities and nations are not free from these and that is just why there is distress in the world such as strikes, riots, unrest, insurrections and wars. And because of these things we have Relief and Reconstruction work to do.

But better than fighting disease is preventing disease. And it seems just as logical that we should turn our attention to a study of some of the causes which occasion our work of relief. Rather than only giving relief during stress of war we should avert the things that bring about war. War is only the last link of a long chain which almost always leads back to that primitive enemy of man—hunger. This is both a material and a spiritual hunger. The unrest which follows a desire for wealth or territory or power is due to a dissatisfied hunger. Many revolutions occur because many families actually do not have enough to eat and they often do not have enough to eat because someone else either has too much or he is more skillful and cunning and manages to hoard too much. The ultimate cause then is a selfish interest. Jesus Himself had this problem to deal with in the case of the rich young ruler whom he advised to stop his hoarding and sell his possessions and divide up with the poor. The sin of self-interest is a major cause of the worlds distress but not the only one. Other subtle dangerous forms of sin, a few of which are mentioned above, should be no less the subject of our serious thought.

Some may think that the subject of Relief and Reconstruction is out of date now that the war is over. The truth is that there never was a time when so many people faced starvation and death as this winter. We are apt to think that the war is over and forget that there are still millions of men under arms and other millions on the brink of a violent revolution. It is not too much to say that Russia never faced a more desolate winter. And the suffering in Germany, Austria and Poland will be very severe. Quantities of milk and children's wool stockings would save thousands of lives that are otherwise destined to die during the cold of the coming winter in these countries. France has had much help from friendly nations and organizations but there will be a considerable number of our relief workers in that country till next April or May. We will not mention anything about the Orient which will be considered sometime later. So much for present conditions.

We may as well face the facts as they exist. There is nothing gained in burying our heads in the sand to obscure the approaching storm. It would be more pleasant to discuss such topics as "Faith" and the "Power of Music" and it is hoped that there will be such subjects to consider but faith without works in a world without harmony will not relieve distress or produce order out of chaos. Yet if we have not lost our faith in God we can still hope that His universe can realize greater peace and harmony. It is the idea of faith in God coupled with a sense of duty and willingness to act that should characterize the meetings where people are honestly trying to understand what the world looks like and why it looks that way.

The subject for the one study in January will offer an opportunity to consider the causes that make relief work necessary. Relief work itself is done with the idea that it will become unnecessary. The subject aims to begin at the beginning and get at the basic causes as far as possible. Of course the whole matter might be briefly summed up by saying that sin is the cause and Christ the cure and no one would deny this conclusion. It is hoped however that leaders will guide the discussion out of generalities into actual specific facts as we find them in the world in which we live. Between sin the cause and Christ the cure there are a number of conditions toward which we must react. Carolena Wood, a Relief worker recently returned from Germany, reports that in their distribution of food, milk was so scarce that they were obliged to ask mothers of four or five children, which two they cared most to save since it was impossible to save them all. Usually the mother chose the two with the most promise of life and to them the milk was given while she had to witness the pitiful cries of the other children who were slowly dying from starvation. And this in a civilized country where mothers are as affectionate with their children as our mothers are in this country. The conditions of rickets and malformation due to malnutrition are almost too ghastly to relate. With such conditions among a people almost anything can be expected. Unrest and revolution are natural consequents. Then we are sometimes told that it takes war to end war. Yet we have before our eyes the vicious circle of war-blockade-hunger-unrest-revolution-war. By this method there is no escape. This brings us then to our motive or purpose which should underlie our relief and reconstruction efforts, which is the message of good-will, human sympathy and futility of force as a restorative of permanent peace. Any Relief organization whose motives are not these is doing only a temporary work.

## SUGGESTIVE OUTLINE FOR JUNIOR TOPIC

**January 1920**

GENERAL SUBJECT—RELIEF WORK IN FRANCE

I. **The World as We Find It.** An inquiry into the world conditions which give rise to Relief work, the causes of these conditions and our general purpose in responding to these needs.

(a) Some conditions and immediate causes,
Famine—In India, Russia, Austria, Poland, etc.
Fire and Flood—Frequent everywhere.
Poverty and Disease—In congested cities and countries or where food is scarce.
Unemployment and Strikes—Becoming universal.
General Unrest—Everywhere.
Wars—Now existing and threatening.

(b) Some of the fundamental causes,
Sin.
Lack of love, mutual trust and sympathy.
Inactivity of the Christian church.
Our failure to grasp world movements in their proper perspective.

(c) Suggested subjects for discussion.
1. Discuss the conditions in or near your own community that need relief.
2. Would we have famines if all people practiced Christianity?
3. Just why are some people always poor?
4. Discuss some ways by which some wars could be averted.
5. Does general unrest follow where the church is active or inactive?
6. Why are social reform movements unable to remedy these distressing world conditions? If touched with Christian motives and principles, will they work?
7. Where should our program of reconstruction begin?
8. What does the Bible teach on practical service?
9. Give examples where Jesus administered relief.
10. Will the starvation of 300,000 in Russia this winter affect the peace and harmony of our own community or will such suffering in no way reach us?
11. Does the giving of material relief offer any spiritual rewards?
12. What should be our aim and purpose in doing reconstruction and relief work? State concisely the underlying message we have to offer.

(d) Suggestions for Leaders.
Aim to keep the discussion on the ground. It is there where the actual conditions are that give rise to this great problem.
Bring the subject close home by describing actual situations of poverty, misery, unrest, etc., in your nearest large towns. It was only recently found out that Gary, Indiana, needs help as badly as Vienna or Moscow. 80% of the population of Gary is foreign, 50% are illiterate. Poverty, disease and hunger is as common in Gary as it is in Berlin. Unrest also continues there. It is a foreign city within our own country. There are others similar to it. Bring the facts home.
Emphasize the importance of the one real remedy, "A practical Christian Service."

# THE SUNDAY SCHOOL

## THE IDEAL SUNDAY SCHOOL. ITS CLASSIFICATION

Martha L. Buckwalter

The Sunday school is an important part of the Church's activity and should hold the salvation of the souls under its care as its chief aim.

In working with the pupils we must ever deal with all grades and classes in both family and community covering all ages and conditions. They are all in one common condition, sin. Their great common need is a Savior. One writer has said, "The Sunday school presents the normal evangelism. Not only 85 per cent of the Christians come to Christ through the Sunday school, but that 85 per cent forms more than 85 per cent of the substantial working force of the church." To train young people for service and make strong Christian workers we must instruct the **child,** the **youth,** and the **adult** in the facts and doctrines of the Bible.

### How to Grade

There are seven or more distinct periods in life. The traits of character, the likes and dislikes in one period are somewhat different from those in any other. True it is that these changes do not come all at once, yet they do come as the child develops from year to year, from infancy to adult life. These seven periods are Cradle Roll, Beginners, Primary Proper, Juniors, Intermediate, Seniors, Adults. These are standard grades given by leading Sunday school workers. Oftentimes it is quite necessary to divide into classes either of these grades.

It is very seldom necessary to use the intellectual abilities of a child as a basis for grading. Only should it be the determining factor when the question of age is almost an even balance. We are concerned mostly in the religious need of the child, and this is largely determined by the age and experience of the individual. Age is really the best test of grading. Not intellect but heart life is the thing encouraged.

We see the value and importance of classifying a Sunday school as we realize how the traits of character change in an individual as it develops from infancy to adult life. Beginning with the beginners ages from three to six; one thing most noticeable is their physical restlessness, inquisitiveness and uncontrolled imagination. The Primary grade age six to nine have a strong sense perception. What they see and hear makes quite an impression on their minds. They are very affectionate and quick to imitate their teacher. The primary teacher especially should be an exemplary one.

The Junior age is nine to twelve, by some called the steam engine period. This is especially true of boys. This is an important period because the child at this age begins to be conscious of sin and if properly taught can easily be won for Christ. And that means everything in Sunday school work. This is the age when much effort should be made to have Bible verses and portions of the Bible committed to memory.

The Intermediate age is twelve to sixteen called by some the golden period of life, when soul and body reach their largest and most rapid development. Young people at this age have a keen sense of honor, also humor. They love the thrilling, the adventurous.

Seniors or Young People age from sixteen to twenty-five have a strong intellect, clear sense of right and wrong. They are sensitive to public opinion. They are investigative. The adult age is from twenty-five until death. Some of their most noticeable traits are stability, ripe judgment and qualification to instruct and teach.

The Ideal Sunday School has each pupil in its proper grade, also suitable teachers for these grades. It is an advantage to the great Sunday school cause that we have our Sunday schools classified. Like Christ, with His chosen class of twelve, each teacher has their own little flock to instruct, to advise, to lead, to warn and to be responsible for. With this little group the teacher can become thoroughly acquainted. He knows and understands his pupils and presents the divine truth to them in an interesting yet very effective way. Marion Lawrence said "No amount of lesson study will make up for boy study."

In conclusion, if our Sunday schools are not properly classified we will lose interest, members, and most important of all, souls that might have been won for Christ.

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"The number and character of the witnesses to the fact that prayer is a present and ever-potent factor in the Christian life make it certain that heaven and earth thus touch, and that wherever there is a praying soul there is a God who hears and answers then and there."

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"The realization of weakness is the first step toward being endued with power."

## LETTER FROM A SUNDAY SCHOOL WORKER

The following letter, while not written for publication, will be interesting to our readers we are sure. Brother Eash recently ordered a number of song books and other S. S. Supplies for use in the orphanage. It is evident that he has a promising field for Sunday school work.

Jerusalem, Palestine,
November 16, 1919.

My Dear Friends in America:

A Friendly Christian Greeting. This has been rather a long day for me. It is Sunday and everything has been quiet most of the day. Of the American Staff, Bro. Stoltzfus went to Beirut this morning and the rest who are here are of a very quiet nature.

* * * * * * * * *

As you know, I was fortunate enough to be assigned to work in the Syrian Orphanage here at Jerusalem. Equally fortunate do I consider the fact that Bro. Frank Stoltzfus is associated with me in the work. We have our work quite well divided and are getting along together splendidly. I feel that the result of our united effort—together with the splendid help that we have been receiving from some of the others associated with us—is beginning to show in the work that is being done. I mention this with special reference to the industrial end of the work. It had long been my conviction that an institution—whether it be an orphanage, mission or school—ought to give considerable attention to industrial work. This is especially true of the orphanage in this land which is caring for children and will some day turn them out to make their way alone in the world. It had apparently been the policy of the orphanage to hold the children until they become men and women, then to employ them and hold them until they die. We have grey headed workmen who were raised here as orphans and who have never worked anywhere else. These folks are giving splendid help to the orphanage but we cannot use too many of them. The industrial work is training them and when they go out from here they will be better fitted for the life problems they need to solve than is the average boy raised outside of the institution.

To give you an idea of some of our shop work I want to call special attention to the printery, carpenter shop and shoe shop. In the print shop we are doing considerable work for the British. Their

work in October amounted to about five hundred dollars. Just now we are negotiating to take on the publication of a daily English paper under the editorship of several Americans. I should have said the printing of this paper instead of "publication." This is to be started very early in December and we are just now getting the necessary additional type and material. This will bring us an additional four hundred dollars, I should judge. Bro. Stoltzfus has charge of this shop and with a splendid native head master is certainly doing good work. In the carpenter shop we did fine work also during the months that we are here. Just now we have thirteen men employed in addition to the orphanage boys who are working there. We have orders to keep these men busy for more than a month and much of the work done is commercial and brings us very nice returns. The work done in this shop in October was worth over eight hundred dollars. One of the fine orders on which we are at present working is an order for two thousand olivewood boxes to be sent to America. This order alone is worth approximately four thousand dollars. We were asked to send these in time to be used for Christmas gifts but this is impossible as the order has only been here about two weeks and shipping facilities are very poor. Our men are working hard and already have a nice lot finished and several hundred under way. The shoe shop does most of its work for the inmates of the school, yet we have many commercial orders. It does splendid work and at prices that mean a nice profit to the orphanage and still is within reach of the shoe wearing people. I am really proud of the work that these shops are doing.

I could also have mentioned the blind workshop, the pottery, the tailor shop and others, but think this much will suffice here. I ought to mention, however, that we have the real eastern way of making clay pottery and our men are turning our fine goods. The clay is taken from our own farm and all the work from the mixing, moulding to the burning and glazing is done here. We have a good market for the goods that are turned out.

Perhaps what I have said about the shops is out of proportion with what I have mentioned about the work in general, but I have been writing so many letters in which I wrote more specifically about the orphanage end of the work. Am sure some of these letters will get so close together that I thought it best to discuss just a little different lines of work.

Very briefly I might say that our orphanage is full and we will need to find more room or continue to refuse admission to the many who are constantly calling. Think I have a list of about fifty applicants on my desk at this moment, many of whom are worthy. We are considering discharging some of the less worthy ones that are here at present in order to make room for these. Of the 425 children, about 35 are in the blind school and home, 92 are girls in the separate girls bulidings and the remainder are boys. On the whole they are a fine group of children. One surely becomes attached to the more pleasant ones. To associate with the blind as much as we have opportunity fills one with compassion more than any other group that we have. They are a very unfortunate lot and I am glad we have a home to offer to them.

It is almost time for our Sunday evening service and I will be responsible for it tonight since Bro. Stoltzfus is away. This service is entirely English. The subject for this evening is "Prayer" and I understand two of the men teachers are to give talks and one of the small girls has a paper written on the subject. More than 100 attend this English service and I think they usually enjoy it very much. I do not think they are as timid about serving as are many of our American people. The interesting thing here is that they are doing it in the English language and it is just a little over a year since they first began to work on the language. They are all keen for our language—I think perhaps because they expect the language to be a help to them financially as time goes on. We are glad for their eagerness but are concerned that they do not neglect the study of their native language. By the way, I have had my fifth lesson in Arabic and am now quite a linguist. Will not venture to write any sentences as you might be amused at the subjects I am still compelled to talk on. Some other time to show off my Arabic.

With kindest regards and an earnest request to be constantly remembered in prayer, I remain, Very sincerely,

A. M. Eash.

## JOHN WANAMAKER, WORLD'S SUNDAY SCHOOL CHAIRMAN

Hon. John Wanamaker of Philadelphia has just been elected Chairman of the Executive Committee of the World's Sunday School Association. Mr. Wanamaker succeeds H. J. Heinz who died in May of this year, at the very time when the Annual Meeting of the Executive Committtee was in session. Mr. Wanamaker has been actively engaged in Sunday school work since January 17, 1848. In just a few months he will have 72 years to his credit for continuous Sunday school membership and he is still on duty every Sunday. He is Superintendent of the Bethany Presbyterian Sunday School of Philadelphia, which reports an enrollment of 2555. In 1889 he became actively interested in the Pennsylvania State Sabbath School Association and has been its President since 1894. Not only does this active business man hold these Sunday school offices but he fills them with service. When Mr. Wanamaker was Postmaster-General he continued his activities in the Bethany Sunday School in Philadelphia and made it the rule to return each Saturday from Washington that he might be in his place in the home school on Sunday.

James W. Kinnear, a well known lawyer of Pittsburgh, was elected Vice-Chairman of the American Section of the Executive Committee. Mr. Kinnear was one of the Sunday school tour party that visited Japan in 1913 and he plans, with Mr. Wanamaker, to attend the World's Sunday School Convention in Tokyo next October.

## NO CHANGE FROM "TOKYO—OCTOBER 1920"

The Executive Committee of the World's Sunday School Association at its recent meeting gave full consideration to various communications from Korea protesting against holding the World's Convention in Tokyo in October, 1920, on account of the persecution of the Korean Christians by the Japanese military organization operating in Korea. Recently letters have been received from China renewing the protests against holding the Convention in Japan, not only on account of the atrocities committed in Korea but also because of the reported persecutions in Shantung, China.

It was decided at the meeting that no change would be made in the plans for holding the World's Convention in Tokyo in the fall of 1920, inasmuch as the invitation to hold the Convention in Japan came from the Sunday School Association and Christian people of Japan, all of whom deplored the terrible conditions existing in Korea and Shantung, and for the further reason that it would seem wrong to desert Christian forces in Japan at this time when their need for outside help was so great. The invitation to Tokyo did not come from the Japanese government but from the National Sunday School Association of Japan which sent a delegate all the way from Japan to the Zurich, Switzerland, Convention in July, 1913, to present the invitation. In extending the invitation, the Sunday school organization had the backing of the Federated Missions, the Federation of Japanese Churches and some prominent Japanese who were interested in this international gathering in their city for several reasons, among which were a desire for a higher plane of morals for their people and a better understanding between the Orient and the Occident.

Blessed is the man, who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating what is noble and loving in another man.—Thomas Hughes.

"Out of ten times you give vent to what you consider a justifiable anger, you will be sorry for nine and a half things you said and did. Out of the remaining half you will not be one bit proud."

# CURRENT EVENTS

**Coal Strike Ended.**—The bituminous coal miners of the United States after striking for forty days, have again returned to work under the terms proposed by President Wilson after several unsuccessful attempts had been made to settle differences between miners and operators in joint conferences. The strike resulted in the shut-down of many industries throughout the country with thousands of workmen thrown out of employment, the re-establishment of the war-time fuel administration with its priority lists, light restrictions, etc., curtailment of passenger traffic on the railroads and many other inconveniences to the general public. The situation is still serious as it will be some time before the coal supply will again become normal throughout the country, but the crisis has apparently passed and a feeling of relief is evident throughout the entire country. It is difficult to imagine the general distress and suffering that would have existed if the strike had lasted several weeks longer.

The settlement of differences was taken up by the President's cabinet in consultation with Dr. Garfield, with the result that the miners were offered an increase of 14% in wages, the increase to be borne by the operators and not added to the price of coal. The operators had previously offered the miners an increase of 20% with the privilege of raising the price of coal, so the new offer did not particularly appeal to the miners and it was flatly rejected. It is said that there was some dissension of opinion in the cabinet itself, Secretary of Labor Wilson holding that an increase of 31% was necessary in order to meet the rising cost of living. The majority of the cabinet members however seemed to think that the 14% increase was all that was justifiable.

A few days later the eighty-four international and district officials, members of the scale committee and executive board, who had previously been served with the mandatory order requiring the withdrawal of the strike order, were cited for contempt of court for alleged violations of this mandatory order, which had also forbidden the distribution of strike benefits. Judge Anderson of Indianapolis also summoned a federal grand jury to investigate alleged violations of the Lever act and anti-trust laws by operators, miners and coal dealers. The meeting of this grand jury was later postponed.

At this juncture, and with conditions throughout the country becoming alarming, President Wilson came forward with his proposal which was accepted by the mine officials after a conference. The proposal provides for the immediate acceptance of the 14% increase and a commission which is to conduct an impartial investigation of present conditions as they affect miner and operator. Thus the strike has been ended but the fundamental questions at issue have not been settled.

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**The New Congress.**—The first regular session of the 66th Congress convened on December 1, as provided by the Constitution. It is however not really the first session of this Congress for the special session which met from May 19 to November 19 was a part of it.

The new Congress has a vast amount of work before it. The Secretary of the Treasury has prepared estimates for the fiscal year totaling almost five billion dollars which must be considered and passed on. About a billion dollars is asked for the army, half a billion for the navy, 450 million for the Shipping Board, 285 million for public works, 215 million for pensions, and over 800 million for miscellaneous items. It is said that the interest for this year on the war debt alone will amount to over a billion dollars,—more than our entire national debt before the war.

As soon as Congress met the two houses sent a note to the President stating that they were in session. President Wilson then sent copies of his message to Congress and had it read by reading-clerks. Formerly President Wilson always appeared before Congress in person and read his own message, except at the previous Congress when he was in France, but on account of his illness this could not be done. A note from secretary Tumulty touching on his illness was read and inserted into the official records.

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**The President's Message.**—Various opinions were expressed concerning the President's message to Congress. A number of important matters, such as the peace treaty and the Mexican situation were either touched on very briefly or omitted altogether. Some say the message was not written by the President at all but by some of his subordinates. It is said to lack "the traditional Wilsonian punch" except in a few paragraphs. But whether or not the message was penned by the President himself, it certainly had his sanction and expressed his views or it would not have been permitted to go before Congress.

The larger part of the message deals with the problem of labor unrest. He urges that conditions of labor be improved and industries be democratized. The right to strike and of collective bargaining are upheld, except that "there is a predominant right of government to protect all of its people and to assert its power and majesty against any class."

The President also touches on the High Cost of Living, and Radicalism, urges promotion of rural life and increased crop production, recommends establishment of a national budget system, a simplification of income and excess profit taxes, federal aid for good roads, a readjustment of our views on the tariff, legislation to secure employment and land for ex-service men, protection for America's new chemical and dyestuffs industries, development of forest resources and "the establishment of the principles regarding labor laid down in the League of Nations." The message contains approximately five thousand words.

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**Mexican Trouble.**—The case of William O. Jenkins, U. S. Consular Agent in Puebla, Mexico, which was touched on in the December Monitor, still continues to be a troublesome one so far as our relations with Mexico are concerned. After almost $150,000 had been paid as ransom to the bandits who held him prisoner he was released but later was arrested by the Mexican government on a charge of being in connivance with the bandits who had captured him and received the ransom. Later he was released, then again arrested on a charge of perjury. Our government at once requested the release of Mr. Jenkins, to which the Mexican government replied in a lengthy note dealing with a number of technical points but declining to release the prisoner. A second note from the United States stated that this government refused to be drawn into any discussion of technicalities, stated the outstanding facts once more and renewed "its request for the immediate release of Mr. Jenkins." The situation at Washington was very tense for a few days and several senators introduced resolutions favoring immediate severance of diplomatic relations with Mexico. Talk of intervention was heard on all sides, when finally the word came that Mr. Jenkins had been released, thus relieving for the present the seriousness of the situation.

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**Anarchists Deported.**—The government is making a strong effort to rid the country of violent anarchists, bolshevists and others who are opposed to law and order. During the past twenty-one months, according to one newspaper, deportation

proceedings were brought against 697 persons, though only 60 were actually deported. Prominent among those who have been ordered out of the country are Alexander Berkman and Emma Goldman, anarchists of national prominence. Although professing violent dissatisfaction with our government both seem loath to leave our shores and have filed appeals with the United States Supreme court for a reversal of the edict of the lower courts.

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**Post Office Report.**—According to the recent report of Postmaster General Burleson the receipts in his department for the fiscal year 1919 exceeded disbursements by $2,342,851. He calls attention to the fact that this is the sixth time in the seven years of the present administration of his department that a surplus has been reported, aggregating for the seven years over $35,000,000 as compared with an aggregate deficit of more than $59,000,000 for the preceding seven year period.

The report also discusses at some length the operation of the telephone and telegraph systems under the department during the war period and Mr. Burleson reasserts his opinion that these communicational facilities should be government owned. He also calls attention to a number of improvements and new rulings that have gone into effect during the past year.

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**New Cabinet Member.** — Representative Joshua W. Alexander of Gallatin, Missouri, has been appointed Secretary of Commerce in the Cabinet recently by President Wilson. Mr. Alexander had not been endorsed by any organization or individuals and had not the least idea that he was being considered for the position until he was called to the White House and told of his appointment. Mr. and Mrs. Alexander live in a modest home in a quiet part of Washington and have a family of seven children.

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**The Railroads.**—January 1, 1920, is the date set by President Wilson for the return of the railroads to their owners. Notwithstanding the fact that the President last May called the attention of Congress to the necessity for adequate legislation when the roads are again turned back nothing definite has yet been done, though a number of plans have been proposed. The Senate committee on interstate commerce recently reported a bill containing a number of new features but thus far it has not yet become a law. It will probably be some time before an agreement can be reached which will be satisfactory to all concerned.

Latest estimates indicate that on January 1 there will be a deficit of probably $550,000,000 for the two years during which the federal government operated the railroads. It is said too that the last half of this year showed a substantial balance on the right side of the ledger, thus reducing somewhat the immense deficit incurred during the first year of federal operation. This lends some strength to the argument that the government might be able to run the roads economically when the stress of war conditions has been reduced and conditions have again become normal.

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**Peace Delegation Returns.** — According to newspaper reports the American Peace delegation, of which Sec. Frank Polk was the active head since the return of President Wilson, left Paris for the United States on December 10. The United States has now definitely withdrawn, for the time being, from active participation in the peace council and our further relations will be determined by the outcome of the treaty which will in all probability again be submitted to the senate some time during the present session.

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**Low Salaries.** — At the instigation of Congress a joint commission has recently been appointed for reclassifying salaries of government employees. The situation is becoming serious at Washington, as employees in the various departments are said to be resigning in large numbers to accept positions with private companies at salaries that in many cases double and even treble the amount they receive in the government positions. Prior to the war the average government salaries in the lower grades were higher than the average salaries paid for similar work in private employment, but the reverse is now decidedly true. It is said that in some departments there has been no reclassification of salaries for fifty years.

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**Prohibition.**—A desperate effort is being made by the liquor interests to have the war-time prohibition act either repealed or declared unconstitutional before the constitutional prohibitory amendment goes into effect on January 16, 1920. There are still immense quantities of whiskey in bonded warehouses which could be disposed of if a few weeks time were given, and there is no doubt that there are many individuals who would welcome the opportunity to again "stock up" for the next dry spell which now promises to be a permanent one.

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**Prison Reform.**—Thomas Mott Osborne, noted prison reformer, according to recent announcements has begun a nation wide campaign to put each of the fifty-nine prisons and five federal penitentiaries on "a humane basis." It is said that a well-known and wealthy ex-convict, a man of considerable influence in Washington but who for the present is mentioned only as the "gray brother," has placed his fortune at the disposal of Mr. Osborne for this purpose.

Mr. Osborne has been interviewing former prisoners, guards, and assistant wardens at Joliet (Ill.) prison for the purpose of getting information and help for his campaign. Joliet is said to be the worst institution in the country. Among prisoners and others it is known as the "ten to one place," meaning that the chances are ten to one that if a convict comes out alive he will be so broken in health and spirit that it will be impossible for him to make a decent living.

Some years ago Mr. Osborne gained considerable notoriety by having himself incarcerated in Sing Sing (N. Y.) prison, going through the complete routine and mingling with the prisoners for several days, in order to gain a first-hand knowledge of prison conditions. Later he was made warden of Sing Sing, where he introduced many new methods in prison government, for some of which he was severely criticized by a number of higher political officers. A bitter court fight was precipitated. It is said that sixteen hundred former prison inmates who are now with reputable firms in New York city and many of whom were helped as prisoners by Mr. Osborne, are devoting their energy and attention to the new movement.

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## INTERESTING FACTS AND ITEMS

America has a total of 1,575 papers printed in foreign languages.

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Under the Vocational Rehabilitation Act more than one hundred different occupations are being taught to disabled soldiers, sailors and marines.

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According to the statements given out by the Farm Loan Board, Federal Land Banks loaned an aggregate during the month of July of $10,359,390, to 3,384 farmers, on first mortgage securities.

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A group of scientists and leaders in industry recently decided to urge development of all waterpower in the United States, estimated at 100,000,000 horsepower with an annual value of $5,000,000,000. The government is to be asked to take the initiative and private capital will be enlisted.

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A white diamond valued at $500,000 has been found in the Transvaal. The gem is said to be flawless and weighs 1,500 carats.

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The biggest cheese in the world, it is said, was made at Appletop, Wisconsin, June 17. It required the milk of 12,000 cows located on 1,800 farms, and the assistance of seventy-three cheese-makers. After the top of the 8,000 pound container was forced down an ice house was built around the cheese. After it had aged sufficiently it was shipped to Chicago where it was exhibited at the National Dairy Show.

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The Woman's Emergency Committee of New York has issued an appeal for a Christmas ship, loaded to the gunwales with medicine, hospital supplies and food for the hundreds of thousands of sick and starving children in Soviet Russia. A fund of $100,000 is needed to outfit the vessel.

A national drive by which it is hoped to raise $34,000,000 for relief in the Near East is to be held in February. All told, 800,000 Armenians are on the verge of starvation and it is stated that the situation is "the most desperate in the world."

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The board of foreign missions of the Methodist Episcopal Church appropriated $10,000,000 of its centenary funds for foreign missions and reconstruction work abroad in 1920. A similar sum is to be expended each year for fifteen years.

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Recent estimates show that the farmers of the United States and Canada use about 300,000,000 pounds of binder twine anually, with an estimated value of $75,000,000. Most of this is a total waste after it has been used once. Attempts have been made to save the twine for use the second time but so far have been unsuccessful.

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An appeal has been made by the Swiss federal council to all nations which participated in the war, for the repatriation of all prisoners still held by the belligerents. Special reference is made to prisoners remaining in Germany.

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It has recently been revealed that German submarines, in the spring of 1918, cut the cable connecting the United States and England just outside of New York harbor. The cable was spliced by experts inside of twelve hours after it had been cut . The Germans apparently decided that it was useless to run further risks in the face of such efficiency and the cables were not again molested.

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About seventy per cent of the 3,000,000 men examined under the United States selective service law were sent to camp as physically fit. This is said to show a material improvement in the physical fitness of our young men since the Civil War.

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Statistics say that on January 1, 1918, there were in the United States alone 6,146,617 automobiles, not counting motorcycles and machines licensed to dealers. The automobile industry at that time represented a capital of $1,297,000,000 and provided employment for 830,000 people. One year earlier all the other countries in the world had a total of only 719,246 machines.

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According to an exchange there are now over 400,000 words in use in the English vocabulary, and the number is still on the increase. The number of words found in old English literature does not exceed 30,000.

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A bill recently passed by both houses of Congress provides that all mail matter which cannot be delivered shall be returned free of charge to the sender. At present only first class mail matter can be so returned.

A postal airplane, carrying 30,000 letters, flew from Washington to New York recently in one hour and thirty-four minutes, which postoffice officials said was a record trip. The plane, a De Haviland four, was designed and manufactured for the department. Samuel C. Eaton, Jr., of Philadelphia, piloted it and traveled 138 miles per hour.

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According to Farm Journal, the number of pounds which one horse can draw in an ordinary wagon over level roads of various surfaces is as follows: on a muddy earth road, from nothing to 800; on a smooth, dry earth road, from 1,000 to 2,000; on a gravel road in bad condition, from 1,000 to 1,500; on a gravel road in good condition, about 3,300; on a macadam road, from 2,000 to 5,000; on a brick or concrete road, from 5,000 to 8,000.

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A recent report made by the Postmaster General shows that during the short period that the government had control of the telephone and telegraph lines there was a deficit of about $14,500,000. This in spite of the fact that rates were increased, charges made for moving or installing phones, etc. It would seem that our government still has some lessons to learn from private individuals so far as operating public utilities is concerned, at least from a financial point of view.

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X-rays, which have hitherto been used chiefly for finding out conditions in the human body, are now to be used, says the London Times, in examining steel and timber. One obvious application is examining metal castings for blowholes and other defects that cannot be revealed by external inspection, and that yet may seriously impair the strength of the casting. Rough analysis of different steels is also feasible. Since different metals vary in the resistance they offer to the penetration of the rays, according to their atomic weights, it becomes possible to distinguish different alloys by the X-rays. The method has its limitations, because the rays penetrate only about four inches into ordinary steel and still less into special alloy steels.

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It is said that the average family in Chicago spent $17.01 for liquor and fifty-one cents for books. Let us hope that these figures will soon be obsolete.

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The largest check ever drawn was signed by the Secretary of the Treasury on October 17. It called for $2,648,349,-171.53. It was made payable to the Treasurer of the United States for redeeming certificates of indebtedness and other obligations, and so the money was not really transferred. The largest check ever drawn on the Treasury for money that really went out of the country was for $200,000,-000 and represented the amount of a loan to Great Britain.

According to a daily paper a list just compiled shows that 551 persons have lost their lives at the hands of the Mexicans during the past nine years.

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The largest fur auction ever held in this country or in Europe was held in St. Louis recently when 13,000,000 pelts, ranging from the most rare Russian sables and ermine to the humble chipmunk and the domesticated cat, were sold for a total of $15,000,000. Some of the furs were extremely rare and choice, one box only two feet long by two feet high and perhaps a foot wide being insured for $90,000. Buyers were present from all parts of the world.

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A commission of the Aero Club of America and the Aerial League of America reports that there is an unprecedented demand for airplanes for private use. Many people, unable to get new planes, are willing to buy second hand ones and deliveries in adequate quantities are absolutely impossible. Close to 1,000 military planes have been sold in middle and northwestern cities. Latin America wants to spend $50,000,000 on planes but cannot get them. It is thought that if the domestic and foreign demand for next year could be met it would amount to $100,000,000.

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A shipment of 3,000,000 pounds of rubber, representing a year's production from 800,000 rubber trees on 8,000 acres, was recently unloaded at the plant of the Goodyear Tire and Rubber Co., Akron, O. The shipment, coming from Sumatra by way of New York, was valued at $1,500,000 and traveled over 10,000 miles. Officials said it would make 350,000 average tires, or furnish a complete rubber supply for the world for one and one-half days.

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It is reported that out of the 38 million inhabitants in France, only one out of three has even a nominal relation with the Roman Catholic Church, and only one out of sixty has a similar relation with any Protestant Church. Religious leaders in France believe that there is now an unusual opportunity for teaching and spreading the Gospel of Jesus Christ.

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# MISCELLANEOUS

## THE MIRACLE OF BIRD MIGRATION

There are few subjects in natural history which have interested mankind for so long a time as have the appearance and disappearance of the birds with the seasons.

Thousands of years ago primitive peoples remarked the precision with which some birds appeared in the spring, and so great was their belief in the birds as timepieces, that they are said to have been guided in the planting of their crops by the coming of certain birds.

They naturally wondered where the birds had spent the winter. One old belief was that some hibernated in hollow trees, and another that swallows burrowed into the mud as do the snakes and frogs. But when travelers visited distant parts and found the same birds there in winter that they had at home in summer, they realized that the birds must migrate. They could believe that large birds, such as hawks and herons, might be able to fly great distances, but how the smaller birds, such as sparrows and warblers, were able to fly so far they could not understand. Therefore, they reasoned that the big birds must carry the little ones on their backs. Indeed, we can still find illustrations in some old geographies showing small birds riding across the Mediterranean on the backs of storks.

Today these pictures seem ridiculous, for we now know that the vast majority of birds, even the tiniest humming-birds, make phenomenal journeys to and from their breeding grounds every year, and always by their own powers of flight.

It must not be thought, however, that all birds travel the same distance. From the birds that do not migrate at all, to those that traverse nearly the whole extent of the globe, there is almost a complete series.

The chickadees, nuthatches and woodpeckers that come to our feeding stations in winter spend their entire lives in one locality; the ruffed grouse perhaps lives its whole span of years in a single wooded ravine. The robins, bluebirds and blackbirds winter in Southern United States; the orioles go to Central America; many of the warblers and thrushes go to Northern South America; our familiar bobolinks that bounce over the daisy fields in June spend the winter on the pampas of Brazil, about 5,000 miles from their breeding grounds. The greatest travelers of all are found among the shore-birds and sea-birds, some of which journey to Patagonia, the southermost part of South America, or still farther to the islands of the Antartic Sea. The winter and summer homes of the Arctic tern, for example, are about 11,000 miles apart, making a distance of 22,000 miles which some members of this species travel yearly.

Some birds fly by night, some by day. Mr. William Brewster says that timid, sedentary and feeble-winged birds, like the thrushes, wrens, warblers and vireos, migrate at night and eat and rest during the day. Bold, restless and strong-winged birds, such as robins, horned larks, bobolinks, blackbirds and orioles, migrate chiefly by day, except when crossing large bodies of water or over countries where food is scarce. Birds of easy tireless wings, that feed habitually in the air, such as swallows, swifts and hawks, migrate always by day, as they secure their food as they fly.

In migrating, birds follow mountain chains, coast lines and valleys, and, unless there is much fog, they usually fly about a mile above the earth.

Birds are guided mainly by sight, but hearing is also of assistance to them. The number of birds that pass through the upper air on favorable nights is almost unbelievable.

In the spring migration the males start first. In the fall, the old birds lead the way, either alone or accompanied by the young.

It must indeed be a powerful instinct which causes birds to repeat each year these long and arduous journeys at precisely the same time. In all nature there is no stronger instinct than the reproductive one, and it is this irresistible force which is the immediate cause of bird migration. All winter in their homes the birds lead a care-free life, fattening in the land of plenty for the strenuous tasks ahead of them—the spring journey to their breeding grounds, and the nesting season. Before they start on their northward flights, the reproductive organs begin to enlarge, and it is this physiological change which drives them on their journeys.

Dr. Allen states that the migration of birds was the outcome of the glacial period. Before that time it was warm in the arctic regions and birds did not migrate. The formation of ice in the winter drove the birds southward. As the ice receded in the spring, the birds flew north again to their old haunts, and this formed that strong migrating instinct which is one of the wonders of bird life. All birds of the same species migrate at the same time.

We shall never cease to wonder how they find their way, but that they do is certain, for many common birds that have been banded have been known to return to the same nest year after year. Many interesting experiments have likewise been performed with terns, taken from their nests and liberated in mid-ocean, which definitely prove that birds are able infallibly to reach their chosen destinations.

This wonderful instinct which guides birds on their way has been called a sense of direction, but as yet very little is known about it. The power of this sixth sense can not be fully appreciated until one has kept a bird calendar for several years and has seen for himself how punctually the birds arrive year after year.

The first birds to come on the spring migration are naturally those which have the shortest distance to travel—the horned larks, robins, bluebirds, blackbirds and Canada geese. The coming of these early species is not so regular as the coming of later ones because the weather is not settled; unseasonable warmth will hurry them north and storms and cold waves will retard them. During April and May, however, the number of species migrating increases, and they become more and more punctual in their arrivals. By the middle of May, when the weather is warm and settled, the height of the migration occurs, and each species arrives each year on almost the same day. At this time every hedgerow and ravine, and even the trees of city streets, are filled with the bright, flitting forms of warblers, vireos and fly-catchers. The northward migration is practically over by June 1, ending rather abruptly with the passage of the shore-birds.

The spring migration is such a conspicuous and fascinating phase of bird life with its wealth of song and color that we are likely to overlook the fall migration. Yet just as surely as the birds move north in the spring, must they return south in the fall. But do not wait until fall has really arrived before looking for fall migrants, for as soon as the nesting season is over there are signs of the fall migration. A few shore-birds may be heard flying over, uttering their loud clear whistles, on their way south again as early as the last days of June. The swallows begin to flock, preparatory to their southward journeys, about the middle of July, and a general southward movement of warblers may be noticed the first part of August.

Some birds molt before they start south;

others molt enroute. The young golden plover is white breasted when he flies over the Atlantic Ocean in the fall; as he crosses the Gulf of Mexico the following spring this has become jet black. The scarlet tanager during fall migration is a uniform greenish yellow, but he returns next spring in brilliant black and scarlet. The bobolink goes south marked with buff and olive; he returns in black and white.

Much about migration remains to be discovered. The chimney-swifts can be traced to the Gulf of Mexico; then they disappear. We do not know where they go, but the last of March a twittering is heard and they have returned from the unknown.

The fall migration has not the charm of their coming in the spring, for the birds are clad in their dull winter plumages, their songs are gone or at best are only fragmentary, the birds are shy and retiring in their habits, and their progress south lacks the punctuality which marked their northward flights. This is probably due to the fact that they have not the duties of nesting to hurry them. Instead they pass leisurely on their way, lingering where food is abundant, for they must store up strength for their long travels back to the South.—Elsa G. Allen in Farm Journal.

## CHILD LABOR

How hundreds of communities throughout the country have organized against child labor and illiteracy is told in a bulletin "Every Child in School" just issued by the Children's Bureau of the U. S. Department of Labor. This bulletin describes the methods and results of the "Back-to-School" and "Stay-in-School" campaigns carried on last year by 44 States and the District of Columbia under the auspices of the Children's Bureau and the Council of National Defense. A large proportion of these States have continued their efforts to stamp out child labor because they have become "aware of the waste of early employment and are recognizing the fact that many children begin their working lives with only a scant educational equipment and before they have had a chance to develop physically." As a result school time has been prolonged in many communities for boys and girls who might otherwise have had their education cut short.

The Back-to-School and Stay-in-School campaigns have shown that in many places school attendance and child labor laws are not enforced. Many children were found to be working in violation of the statutes of their States, and many children of school age were in factories because there was not a sufficient number of attendance officers and factory inspectors to keep them in school and out of industry. In one State it was found that 10,895 children did not go to school at all last year. In a single district an inspector reported 1,700 children as not having had a day of schooling. In many rural districts the children attend school only about half the time, and the hours for rural schools are very short.

It is conditions such as these, the bulletin points out, that make the United States eighth instead of first on the list of civilized countries with regard to the proportion of literacy among its citizens. One out of every ten adults living in cities in the United States can not read or write; one out of every five country adults is illiterate—and the States in which there is a high percentage of illiteracy are the States in which there is a high percentage of rural child labor. There are no laws that prohibit the employment of children in agriculture, and three-fourths of all working children work on farms.

The million or more children who leave school each year to go to work are not all forced into work by poverty. Many of them go to work because they do not realize the advantages of education or because the schools are not interesting enough to hold them or sometimes because there are not any schools to go to. In one state the committee in charge of the Back-to-School campaign found that there was a serious shortage of schools in towns and cities. It was estimated that if all the children who should be in school were there, forty per cent of them would have to stand. Some localities have reported schools closed for lack of teachers, and it is reported from all over the country that teachers are leaving school for better paid work. Several States have met this situation during the past year by securing legislation establishing a minimum of $1,000 to $1,200 for teachers, but school teachers in many parts of the country are still receiving as little as $40 a month.

But legislation for compulsory school attendance or for higher salaries is not a complete remedy, says the bulletin. Schools must be made "so plainly attractive that boys and girls will want to attend. The results of the Back-to-School drive indicate that the majority of children leave school because they are not interested and that the school fails to provide the training which meets their needs. If we are to keep children from going to work too early in life we must provide a schooling which holds their interest, satisfies their need, and gives them a sound foundation on which to build their industrial life when the proper time comes for them to enter industry."

## PETRIFACTIONS OF MANY KINDS

In many sections of the world, chiefly where limestone is prevalent, petrified objects of various sorts are to be found. Petrified wood is quite common. In some places whole logs are found, and these are so well preserved that even the bark is shown to be as perfect as when the tree was growing.

In Arizona, says "Harper's Weekly," whole trees are petrified and, in fact, whole forests have been turned into stone and some wonderful specimens are to be found there. The petrified trees are sometimes cut up and converted into various articles of value.

Petrified moss is found in many places. It is very beautful. Petrified grasses, leaves of trees, and pertified nuts and fruits have been discovered in some places. Petrified reptiles and small animals have also been found.

Cobs from which the grains of corn have been removed make rather curious petrifications. One of the most interesting found is that of a piece of honey-comb turned into solid stone, but showing every honey cell perfectly shaped and equally distributed just as the honey bees had built it. If the comb had contained honey the water had dissolved that, for the cells were empty.

Petrified human remains are not uncommon. In some of the cemeteries in sections where limestone prevails in abundance bodies have been lifted to move them to other cemeteries, and they were found to be turned to stone.—Sabbath Reading.

## A STRANGE LAKE

Lake Nao Skookum, situated in Western Washington in the heart of the Coast Range is one of the most peculiar lakes known. Its name, meaning "No good" was given to it by the Indians because of its very unusual habit of disappearing entirely at certain seasons of the year. It covers about twenty acres of ground.

During the wet season there is nothing to distinguish this lake from any other well-behaved lake. It has fish and waterfowl in abundance. But at certain periods of the year its waters begin to lower and finally vanish altogether through deep openings and crevices in its bottom, taking with them the fish which they contained, except those stranded in shallow pools as the waters recede. The Indians are present at these times and gather a supply of fish to last them until the waters again appear.

The lake itself is supposed to be in what was once the crater of a hugh volcano and the openings through which the waters disappear are of unmeasured depth. The superstitious Indians flee from the vicinity of the lake as soon as the waters disappear, claiming that dismal moans and groanings come up out of the great crevices. They attribute these sounds to the voices of evil spirits.

Scientists explain the strange action of the lake as being due to underground connections with other lakes on higher and lower levels. In forty-eight hours after the waters start rising the site of the lake is again covered with a great depth of sparkling water.

## A NEW PROPOSED CALENDAR

From time to time suggestions are made for revising our present system of marking time by making the number of days in the months uniform and allowing the days of the week to follow the same dates each month. The new calendar is to be called the Liberty Calendar and Farm Journal describes it as follows:

The Liberty Calendar scheme does away with all of the 420 little squares—thirty-five to the month—which are now used to make up our yearly calendar, and places in their stead an insignificant little bunch of only twenty-eight squares. The Liberty Calendar of only twenty-eight squares will not have to be printed new every year, but a person can simply cut out the above very simple form, paste it on a card, and use it all the rest of his natural life. under this Liberty Calendar, every one would have it memorized, and thereafter all printed calendars of every sort might be thrown into the waste-basket for good and all. Incidentally, this would mean a saving of $15,000,000 a year now spent for printed calendars.

In framing the new calendar, only three slight changes are made in the present form. First, New Year's Day is made an independent legal holiday. It is placed between the last day of December and the first day of January, but it is not included in any week or month. Then, the remaining 364 days are divided into thirteen months of exactly four weeks each, every month commencing with Monday. The new month is called Liberty, and is placed in between February and March.

Of course, the extra day in Leap Years also has to be provided for, and to take care of this another independent day called "Correction Day" is placed at the end of each fourth year between the last day of December and New Year's Day of the following year.

This will make two holidays come together once in four years, but that will exactly suit business men who have their yearly inventories to make, and it will also furnish a wonderfully convenient time, in connection with nearby Christmas, for young people to get married and start out together on the coming year. These two independent days are to be known by their names and not by number dates. For instance, "New Year's Day 1923," or "Correction Day 1924." Thus every calendar year for all time to come is provided with just thirteen months of exactly four weeks each. In order to retain all the fundamentals of the present calendar, "Correction Day" is omitted from the last year of all centuries not evenly divisible by 400. This is necessary because our calendar year is out of joint with the true Solar year to the extent of thirty-four seconds a year. Some people suppose our present months are governed by the moon, but this is a mistake.

The summer season under the new form is given four months, but each of the other seasons is given three months as heretofore. It is claimed that this arrangement will be more true to nature than our present division.

The plan also provides that Good Friday and Easter Sunday shall always be observed on certain fixed dates. This was contemplated when our present calendar was adopted.

People need not complain about a little inconvenience in observing birthdays; George Washington was was not born on February 22, but on February 11. He was born before our present calendar was adopted by Great Britain and the American colonies.

The officers of the association which planned the new calendar are informed that the French Academy of Sciences favors their plan and will advocate its adoption by all the nations which shall join the new League of Nations. A bill for the adoption of the Liberty Calendar has already been introduced in our Congress. The bill provides that the change to the new form shall take effect on the first day of the year 1922. This will make the transition very easy, as that day will be Sunday as well as New Year's Day, and the next day will be Monday, January 1. Thereafter, at the end of each four weeks, a new month will begin, and this will be the regular order to the end of time. All the months will be exactly alike, and this will continue for all the ages to come.

Under the Liberty Calendar one will be able to tell on what day of the week any future date will fall, even though that date should be a thousand years hence. Also under the new form there would be no more five Sundays to the month to upset all our calculations. Every holiday and every anniversary will always fall on the same day of the week in every year.

A promissory note given for any number of weeks, months and years will always mature on the same day of the week it was given. Hundreds of thousands of notes and contracts are executed every day of the year, and it would be a great convenience to both parties to the contracts if they could know on what day of the week each obligation would mature. This is impractical now, but under the Liberty Calendar the maturity day would be known at once. The new plan will also be a great convenience both to employers of labor and to employees.

## TWO PRICES FOR MACHINERY

An American owns a merchandise store which sits squarely across the boundary line between Saskatchewan and North Dakota: half of the building is in Canada and half in the United States. Some time ago the Canadian Industrial Reconstruction Association gave out a statement which was widely printed, that the tariff on farm implements imported from the United States actually made little difference to the people of Western Canada. The people did not believe this, but in the absence of exact statistics they had to remain silent. Then by accident they learned of the international storekeeper.

The American merchant sells farm implements made in the United States and his customers are both Canadians and Yankees. A binder standing on one side of his store is in Canada and a harvester on the other is in the United States. But there is more than the width of the aisle between the two machines. There is also the international line and the tariff. The Yankee pays one price and the Canadian another. Though the prices are different, the merchant's profits are the same.

A Canadian would pay $263 for an eight-foot binder with truck, while the Yankee had to pay only $250 for a similar piece of machinery six inches farther south.—Sel.

## ONLY A BROKEN KNIFE POINT

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much interest attached to the disaster that a diver was sent down. Among other portions of the vessel that were examined was the compass, that was swung on deck, and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocketknife blade. It appeared that the day before the wreck a sailor had been sent to clean the compass, had used his pocketknife in the process, and without noticing it had broken off the point and left it remaining in the box. The bit of knife-blade exerted its influence on the compass and to a degree that deflected the needle from its proper bent and spoiled it as an index of the ship's direction. That piece of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife point, as it were, is able to rob the conscience of peace and happiness.—By John McNeill.

## "NOBODY TALKED TO US"

(Concluded from page 386)

And then count those that you have lost because of words better unsaid and if you can find a dozen you belong to the exceptional class. But you have missed many dozens, and hundreds, and thousands probably because you have passed by without a word.

Friend, will you stop a moment and think. Might it not be one of the best of New Year's resolutions to resolve to make just as many strangers your friends and acquaintances by a kind word of greeting or welcome as you possibly can and thus help spread the glad tidings of peace and good will.

Play the Glad Word game and see how many friends you'll win thruout this year.

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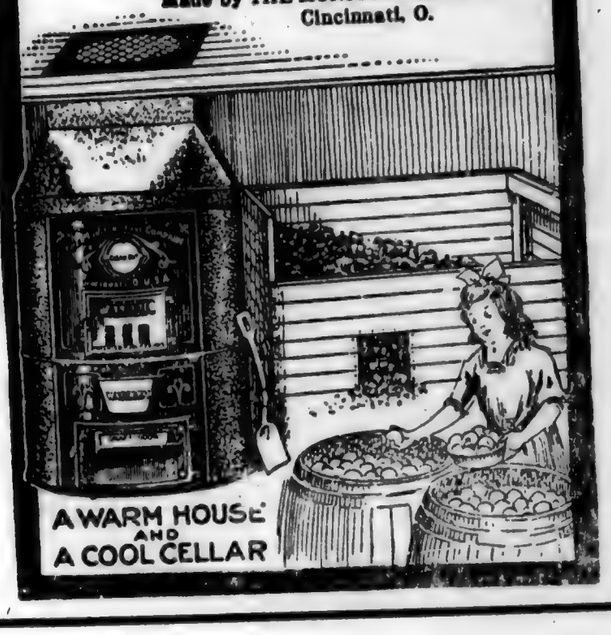



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## JUST THREE THINGS

"I once met a scholar," says Bishop Whipple, "who told me for years he had read every book that he could which assailed the religion of Jesus Christ; and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

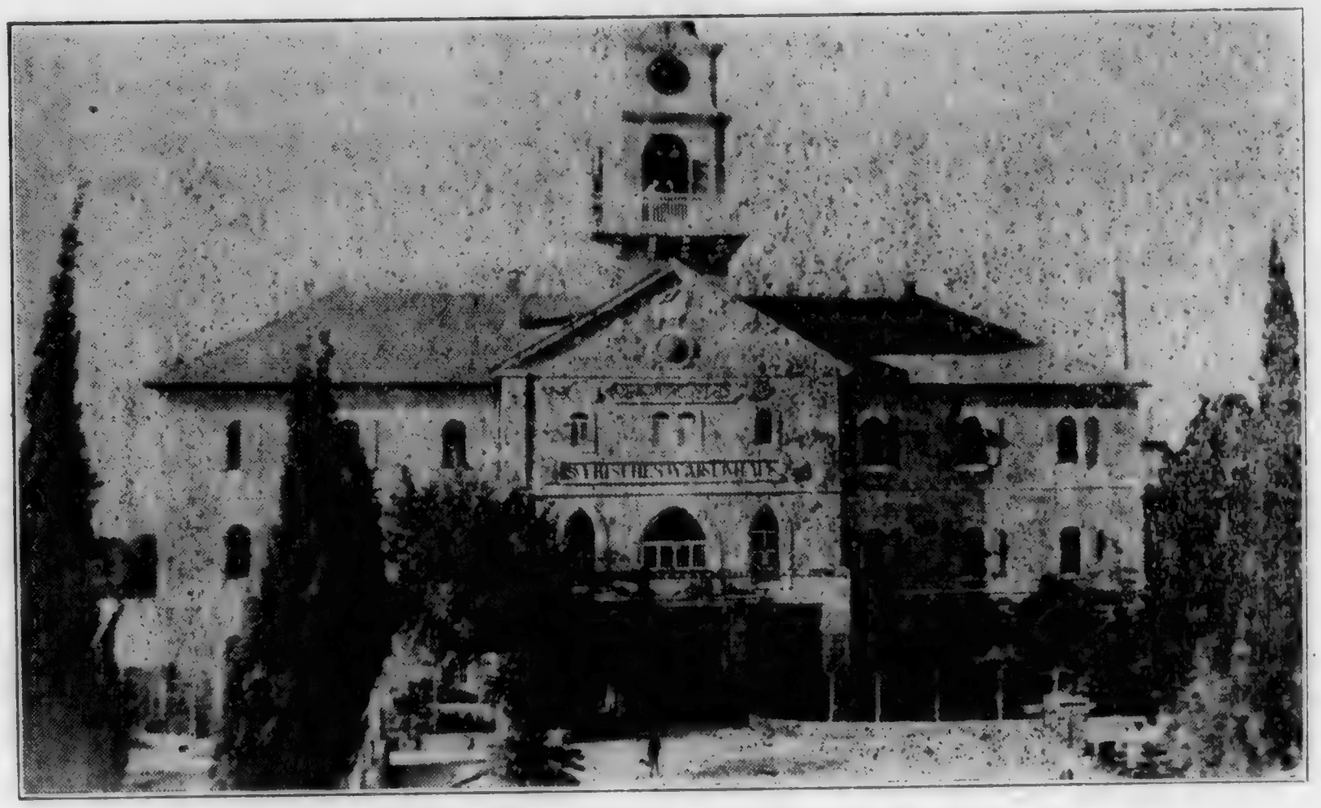
"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the Gospel." —Christian Commonwealth.

"True happiness and satisfaction have their source from within, not from without."

# CHRISTIAN MONITOR

FEBRUARY, 1920



The Syrian Orphanage at Jerusalem In Charge of A. M. Eash

# SELECT READING

## ECHOES OF LIFE

### Are You Growing Old?

Clayton F. Yake.

Ever since the Middle Ages, scientists have sought for some medium by which life could be prolonged indefinitely. The "Elixir of Life" which would confer immortality with the "Philosopher's Stone" by which all metals could be transmuted to gold were two of the medieval objects of scientific research.

The beginning of the sixteenth century saw the quest for youth continued in geographical explorations, when Ponce de Leon discovered Florida in search for the Fountain of Youth. And ever since, down to the present time, methods and means have been sought whereby persons might remain young. Methods varying from special kinds of gymnastic exercises and dieting to magic devices have been resorted to but mankind still travels the highway of life as it has always done—its inevitable material destiny none other than the tomb.

Notwithstanding, recent scientific discoveries in foods and medicines have without a doubt done much toward the saving of human life. But not until this past year has it been announced by the medical world that an eminent French physician has restored apparent youthful vigor and vitality to old age by the grafting of the intestinal glands of an ape into an eighty year old man. Such a discovery was considered marvelous, and yet far-reaching as it may be, it still has left unsolved the problem of having youthful life indefinitely. And this question shall no doubt occupy the time and energy of future scientists until the end of time.

Whether or not they will be successful is a matter of little concern to the Christian but the important matter is are **you** growing **old** and, if you are, what are **you** doing to remain young? Every last one of us once in a while talks about this, and each one of us in our daily life exemplifies characteristics that indicate our trend of destination.

Oh yes, of course you can't help it that Father Time has just again added another year to your sum total and you are not responsible. He will take care of that. But then as he is speeding you along the Road of Life are you growing older in your experience and knowledge of life? You know some folks are as old at twenty-five in those things as others are at forty. But each one of us has the right to be twenty-five, when we are twenty-five, in mental and spiritual development and if by special aptitude or environment or whatever you wish to call it we can be forty years old at twenty-five it is our privilege to be so.

But are you growing old in the spirit of your work? Is your personality decreasing in vitality as years roll by; is the sunshine of your heart becoming less bright; is the music of your soul becoming less harmonious; is your love for the Master beaming forth less brilliantly; are the musical voices of little ones losing their attraction; is your appreciation for the life and activity of the young declining;—in other words are you growing old?

If you have the above named symptoms with a "grouchiness" in the bargain once in a while and becoming more frequent—watch out, you **are** growing **old!**

And I know without even asking you the question that you don't want to grow old. No, sir, neither do I! And neither do I want Lady Marna or any of my near relatives, or close associates to become old! Nothing doing! And you know very well why!

But in case you should find some of the above symptoms what will you do? Are you going to the minister to have a spiritual examination or to the surgeon to have new intestinal glands grafted into your digestive system or will you try some soothe-sayer? Very evidently you ought to do something.

Since I'm no minister, surgeon nor soothe-sayer I can't probably help you along these lines, but a little common sense might be in order. The first thing then, take a basin of clear, fresh water and give your face a sprinkle, if no more, and then see if you can't crack a smile! Repeat every time your cheeks fail to expand horizontally. Continue this all your life time. And there'll be very few moments when you lack a smile. And that is the secret of remaining young in whatever activity you may be engaged.

But that heart of yours probably needs a little enlargement. Keep growing in the Lord! The active service of the Master swells it, makes it bubble over with that magnanimous spirit that will never allow you to become old if you should reach the age of Methuselah.

Then whether scientists are successful in their search for immortal youth or not; you need not fear for you have it already. Oh yes, your face will beam with sunshine even tho bedecked with wrinkles of old age as your heart overflows with the gladness of your soul. Your joy in the children will ever increase; your love and appreciation for the young folks will in no wise diminish and as the years roll by and you approach the evening of life you'll say with a loving smile to the young about you, "Life is even more beautiful than ever before. 'Come, grow old along with me; the best is yet to be'."

West Liberty, Ohio.

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## PREPARATION FOR PRAYER

It was in the superb Mosque Sultan Hassan in Cairo that I first saw a Mohammedan carefully preparing himself for prayer, and praying acceptably — as he looked at the standard of acceptable prayer. Approaching the fountain in the center of the court, he proceeded to cleanse himself ceremonially, to "sanctify" himself for prayer, by the "wuzoo," or prescribed ablutions. With special ejaculations at every stage of progress, he washed his hands three times, "in the name of God, the Compassionate, the Merciful." Three times he rinsed his mouth from the fountain; three times he similarly cleansed his nostrils, his ears, his face, his head and his neck; then his right hand and arm, and again his left; and his right foot and his left. After a few more prescribed ascriptions and petitions to God, he was ready to turn toward Mecca, and begin his formal prayer.—By H. Clay Trumbull.


# CHRISTIAN MONITOR

**A monthly Magazine for the Home**

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### A COURSE FOR BETTY

In the course of the month that she was spending with her niece Aunt Judy's fine brown eyes were "taking in" a great many things, most of which concerned her grandniece Betty. Betty was a darling, but she was missing too much, Aunt Judy decided. So she concluded to take Betty home with her for a visit.

Betty was wild with delight over the beautiful old house and its treasures. "What wouldn't I give to have Phyllis Freed see this place!" she cried.

"Why, I didn't suppose you liked Phyllis Freed," Aunt Judy replied innocently. "You never have her at the house like the other girls."

Betty flushed. "I just can't, Aunt Judy," she confessed. "Everything at Phyllis's is so beautiful and we're so shabby and inartistic—"

"It's a **home,**" Aunt Judy reminded her. "You feel that the moment you step into it. Don't you think it's unfair to Phyllis to take it for granted that she cares more for mahogany than for homes?"

"Oh, Phyllis wouldn't feel so!" Betty acknowledged.

"Then it's Betty Jarvis's pride?"

"I suppose so," Betty said slowly.

"I'm going to give Betty Jarvis three object lessons," Aunt Judy declared. "We'll devote this afternoon to her instruction."

"I'm so glad one afternoon will achieve it!" Betty replied saucily. To which Aunt Judy deigned no answer except a look.

In the afternoon the car was ordered and Aunt Judy and Betty went calling. The first call was at Mrs. Orne's. Mrs. Orne, Aunt Judy told Betty, had been very wealthy once. There were beautiful things still in her small parlor. But the call was one long apology upon Mrs. Orne's part—apology for her house, her maid, her refreshments.

"O Aunt Judy, I'm not like that, surely!" Betty cried as soon as they were out of hearing.

"I didn't say you were," Aunt Betty replied, smiling.

The second call was upon Miss Nancy Cliff, who also had been wealthy once. She lived still in the old house, but the great rooms were pathetically bare. Miss Nancy's welcome, however, was anything but poor, and she served tea and cheap wafers as if they were nectar and ambrosia.

"I couldn't learn to do it that way in a thousand years!" Betty sighed. "It was great, Aunt Judy, but you would have to be born to it."

The third call was at Mary Creel's. Mary Creel never had had any possessions except children, but Mary's welcome was joy itself.

"Only don't sit in that chair," she warned Betty gayly, "unless you like broken springs. You see, it's the children's Dream Chair. They go to it to pretend all kinds of things. I really think I love it better than anything in the house, but I can't expect other people to."

It was a dear time; a bit tumultuous when the children tumbled in, but so happy. No one cared about shabby rugs and chairs with broken springs because there was so much real living going on. As they left, Betty smiled into Aunt Judy's eyes.

"I'm going to take a course under Mary Creel," she said.—Sel.

### THE COMFORT OF MYSTERY

Angelina was a sore trial to her old pastor because she was a faddist. She was always enthusiastic about some new scheme that would solve the economic problems of the country, some book that had discovered the origin of life, or some theory that solved the mysteries of evil. If you could have plotted a graph of her mind, it would have looked like a herringbone. She never stayed on the main track long, but kept darting off to right or left on one barren lead or another.

Her newest fad was a book that purported to solve all the mysteries of religion, and she was entranced with it.

"O Dr. Sutherland," she exclaimed, "it's perfectly wonderful! It just rationalizes everything about religion and makes it all as simple as a b c."

"Then I don't like it," said the old doctor with a twinkle in his kindly eyes.

"But, doctor, you haven't read it; so how can you say you don't like it?" persisted Angelina.

"Because, Angelina," replied the doctor, "when you have taken the mystery out of religion, you have taken the comfort out of it. A God whom you could compass with the mind would be no God to you, would he? It is the same with the personality of Christ, and the other mysteries about religion. Mind you, I'm not saying that we shouldn't use our minds. It was Christ Himself who said, 'Thou shalt love the Lord thy God with.....all thy mind.' But, Angelina, it's the unfathomable in our religion that is the comforting thing in it. The old poem says of Christ:

"O to have watched these through the vineyards wander,
Pluck the ripe ears and into evening roam;
Followed and known that in the twilight yonder
Legions of angels shone about thy home.

"That's it, Angelina," he said gently. "The instincts of humanity have always followed Christ home through the twilight of his humanity into the glory of his sonship in the eternal dwelling place. People say that in a clear-thinking age like this you can't get the world to believe in a miracle. As a matter of fact, the fathomless needs of the human soul will not let men believe in anything less stupendous and divine.

"I ran across a little thing the other day," he continued, "written by one of the rarest mystics of England in the nineteenth century, that sums it all up. He says, 'When men have spun their last compassable theory of religion and of life, the weary and heartbroken children of men will be found breaking through the meshes of argument, sweeping away the glosses from divine truth, and casting themselves upon that mystery of mercy and might which is as the mystery of the stars.'

"I think he's right, Angie," said the old minister affectionately. "Always suspect the man who makes truth too simple."—Sel.

### A GOOD PRAYER

"Guard me when I am off my guard," prayed one the other day. It was a wise prayer; for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was suspected.—J. R. Miller.

"Divine love in the heart is never a substitute for laziness in the flesh."

# EDITORIALS

CHRISTIAN STEWARDSHIP:—Much has been said and written on the subject of Christian giving, yet the fact that we are but stewards and that the things we possess are not our own needs to be constantly emphasized and held before us. There is great danger of neglecting our duty along this line in spite of the fact that in recent years our benevolences have greatly increased. We are inclined to forget that incomes have increased in like manner, and the probabilities are that even tho we are giving more dollars, we are not giving as large a part of our income as previously. Let us not lull our consciences to sleep by saying that we are giving more. The question is, Are we giving as much as we should?

Josiah Strong applies this principle to the matter of our expenditure. "All the money which will yield a larger return of usefulness in the world, of greater good to the Kingdom, by being spent on ourselves or family than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise is misapplied; and if it has been done intelligently it is a case of embezzlement!" How do our own individual lives show up under this test? Will we be declared guilty or innocent on the charge of embezzling funds for the Master? It is not enough to merely give more. We need to get an adequate conception of our relations to our possessions. The spirit of giving must not become one of compromise instead of sacrifice.

The Mennonite Church will be perpetuated only in so far as we perpetuate the Gospel of Jesus Christ. One element necessary for the spreading of this Gospel is money. Are we doing our duty? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

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MISSIONARY INTEREST:—The practically unanimous sentiment expressed at the Elida Conference in favor of another Missionary Conference next year ought to give our Mission Board some idea at least, as to the value and helpfulness of such meetings. The many private expressions of appreciation and the evident interest and attention thruout the session offer additional indications. We feel that such a meeting fills an important place in fostering and promoting the mission interests in our Church.

Many and important problems along missionary lines are confronting us as a Church today. The question of Missionary Education of Children, proper dissemination of missionary information, systematic giving, extension of our home and foreign work, qualifications and training of our missionaries, and many others, need to be met by wise, intelligent, and prayerful consideration, not only on the part of those directly responsible for initiating the work, but by the Church at large as well. No Board can do effective work unless there is an intelligent and systematic constituency behind it and supporting it.

There is danger of settling down to a state of indifference, or of self-satisfaction with what we are now doing, unless the real facts are occasionally brought to our attention and pointed out to us in a vivid manner. In this connection we call your attention to an article in this issue of the Christian Monitor, taken from the Missionary Review of the World, entitled "The Challenge of the World's Need." On the other hand, when we see the immense needs and opportunities and realize how little we are actually doing, it takes a firm faith and the assurance of God's blessing in what we undertake to keep us from losing courage and giving up altogether.

Let us push on in the work, led by His Spirit, with unfailing courage and unwavering hope, seeking to win souls for the Kingdom.

---

OUR FOREIGN POPULATION: — One of the charges that has frequently been made against the Christian Church of America is that while we send missionaries to Christianize the heathen in foreign lands we do very little toward giving the gospel to foreigners who come to our own shores. Granting that there are some notable exceptions we must still admit that the charge is only too true. The foreign quarters in our large cities are strikingly like foreign cities themselves, and the designations "Chinatown," "Little Italy," "Bohemia," etc., as applied to these sections do not seem at all out of place when one visits them. In many cases one seems to have been suddenly transported to another part of the world.

The "Chinatowns" of New York and San Francisco are the goal of throngs of curious sight-seers every day in the year. Almost everyone who goes to a large city for the first time wants to see the foreign sections,—the slums, as we call them. We marvel at the strange babel of sounds that greets our ears, the unintelligible signs we see on the windows, the newspapers of which we can not read a word, and the dirt, squalor, and filth we see on every hand. We note the unfavorable conditions under which the children grow up, the listless, hollow eyes of the mothers, the narrow streets, the crowded tenement houses, and then go home thinking how fortunate we are in not being compelled to live under such circumstances.

Nor is the foreign population confined to our large

cities. Almost every village has its share. We find them living in box cars by the side of our railways. We meet them as we pursue our daily tasks. Perhaps we even refer to them as "Dagoes" or "Hunkies," never stopping to think that we might be able to help them in some way or other; if with nothing more, at least with a smile and a nod of recognition. Possibly if they were in their own home land and in need we would be glad to help them. But since they are in America,—well, let them help themselves.

It is really astonishing what indifference the Christian church shows towards these "strangers within our gates." They perform the hardest and most disagreeable tasks which fall to the lot of manual labor. Many of them never learn to speak our language, or at best only very imperfectly. No one pays any attention to them except to see that they are kept at work, or keep out of the way. Perhaps for years they never hear a kind word or see a friendly face. Is it any wonder that many of them become disgusted and bitter against the country from which they expected so much and receive so little? Are we surprised that at the end of two or three years many of them say fervently, if not politely, "I hate your Christian America!"?

Just what is our Christian duty and what should be our attitude toward the foreigner? As a nation we say we must Americanize him; but, as Christians, plainly we must Christianize him. This, with all it implies, offers a splendid challenge to us as individuals and as a Church.

The question of doing mission work among the foreign population of our cities is not an easy one. It raises perplexing problems and questions. Language is a barrier. Physical conditions and the allurements of modern civilization are others. Our city missions have encountered the problems in various phases, and in some cases have attempted to solve them. But much still remains to be done. The Mennonite Church can not afford to close her eyes to this important phase of mission work. We must not, like Sir Launfal, spurn the needy at our gate in search for jewels abroad. Let us claim them both.

We are glad to know of the efforts that have already been put forth along this line by our Mission Board. We are glad to note that further activities are being contemplated. Two of our brethren have been commissioned to visit our Mexican borders and see what can be done toward establishing a mission in the Mexican quarters of some of our border cities. We hope that work may begin soon. Our neighbors to the south are sorely in need of the Gospel.

There are hundreds of needy places and fields with large foreign populations within easy reach of our flourishing and prosperous communities. Let us give them the due share of our attention. They are close to our home base; they need the encouragement and cheer which the Gospel of Christ alone can bring. We need not go to them for they have come to us. Let us not neglect them because they are near at hand.

NEAR EAST ORPHANS:—It is gratifying to note the interest thruout the Church in the homeless waifs in the Near East. This interest may be somewhat intensified by the fact that some of our brethren are in direct charge of orphanages and know the actual conditions. But it is after all the suffering boys and girls who make the appeal and we are happy to help them. There is a splendid opportunity here to develop the spirit of Christian giving in our own children. A Sunday school class of boys or girls can easily support an orphan, and the benefit which they themselves receive from it is well worth whatever effort it may take on the part of teacher or parents to create a sufficient interest.

We are pleased to print, on another page of this issue, the histories of some of these children as they were recorded at the time of being taken into the orphanage. As you read them, and as you look upon the pictures accompanying them, remember that these children are but a few out of thousands who are in similar circumstances, and that there are thousands of others who have already perished just as these must perish if we do not come to their assistance.

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LONG EVENINGS:—Winter is here and with it come the long, pleasant evenings when the family gathers in the sitting room, the children busy with their lessons, father with his book or paper, and mother mending or reading. To many a person as he looks back over his childhood these evenings at home appeal as some of the happiest times of his life. The various incidents and happenings of the day are related, stories are exchanged, lessons taught and help given. Truly the life that has missed these evenings at home has missed a great deal.

To all of us these evenings offer golden opportunities. It is possible to spend the time in a pleasant way and yet eventually have nothing to show for it. But on the other hand, it is possible for each one to so spend his moments that they will be both pleasant and profitable. Some planning and a right proportioning of our time to the various demands made upon us are necessary. But what little effort it takes to plan our work properly will be wonderfully repaid in the end. Especially in the matter of reading do we need to be careful. There is so much that is light and entertaining for the moment but in the end contributes nothing. Newspapers and magazines have their place, but let us be careful that we do not confine our mental diet exclusively to this field for it is sure to make us one-sided. Make these evenings really contribute to your all-round development and choose your reading matter from this point of view. And don't forget that the Bible still holds first place among all our literature as a builder of Character. Do not forget to give it the due share of your attention.

# CHRISTIAN LIFE

## THE POWER OF SIMPLICITY

R. L. Hartzler.

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

"And they came to Capernaum: and when they were in the house, he asked them, What were ye reasoning on the way? And they held their peace: for they had disputed one with another on the way, who was the greatest? And he sat down and called the twelve and saith unto them, If any man would be first, he shall be last of all and servant of all. And he took a little child and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one such little child in my name receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me." Mark 9:33-37.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Mark 10:15.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

"Jesus knowing that the Father had given all things into his hands, and that he came forth from God and went to God, riseth from supper, and layeth aside his garments; and he took a towel and girded himself. Then he poureth water into the basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." Jno. 13:3-5.

In the light of these passages we all agree that our Lord and Master, the author of our faith, by precept and example established simplicity as a fundamental principle in Christian living.

Thus it is that the rarity with which it is found in human life must be explained by some reason other than a lack of recognition that it is enjoined upon those who have accepted the Master as their ideal in life. The fact must rather be accounted for by the second fact that many passively recognize it as a worthy attribute in character but put forth no real effort to incorporate it into their own lives, while others make the attempt, in part at least, and fail in it. To the former we must say with James, "To him that knoweth to do good and doeth it not, to him it is sin." Jas. 4:17; and to the latter, "Be thou faithful unto death, and I will give thee a crown of life" Rev. 2:10.

One of the elements which goes to make up that indefinable something called human nature is the desire, often akin to a thirst, for power. The instinct which in the animal makes for self-preservation, becomes in man a desire to excel and finally to command. Presumably most of us will have to admit experiencing a bit of gratification when we realize that others are governed or commanded by us. Whether it be due to the words he speaks or the predominance of his personality, the realization that others move in one's shadow begets in the ordinary person a feeling of satisfaction, vain tho it may be. Such realization is not necessarily evil but it is bound to be so when sought for its own sake.

When we consider what makes for this influence over others we have to look to Jesus, our master teacher, for the correct interpretation; for on this and on many another subject, He reversed the popular notion. While man considered the exercise of authority as essential to greatness, He taught that it is realized only thru service. Matt. 20:25-28. As a corollary we can conclude that strength of personality accompanies simplicity in one's manner of life which others perceive and regard as personal merit, rather than persistent self-assertion. "And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place; and then thou shalt with shame begin to take the lowest place. But when thou art bidden go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then thou shalt have glory in the presence of all them that sit at meat with thee. For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Luke 14:7-11. In other words, the person who makes the greatest effort to command a following is usually the person who commands the least. The reason doubtless lies in the fact that in the simple life instead of the energies being taxed to set a pace, which others cannot equal, the powers are directed to that search which alone discovers the hidden, inward treasures of the soul.

To see the actual working of this principle we need only view its application to one phase of human life and interest; viz, dress. Perhaps most of us have heard and read enough about simplicity as related to personal attire that the mention of one subject suggests the other. Let us agree at the outset that simplicity in dress which the Bible plainly teaches, is the natural result when the spirit of simplicity is established within. Then we will further agree that the effective way of securing it is from within, not from without.

Coming nearer to the subject in hand, it is truly said that "clothes do not make the man" but they do help to make the influence which he wields in society and the estimate of his character which others hold. Many a person of virtuous character would be chagrined to the point of vexation if he knew the thought or opinion which his appearance excites in others. On the other hand, many may cherish the thought that their appearance is a shining example to those about them while as a matter of fact society does not take them seriously. Whenever one dresses for an effect and is constantly conscious of it there is something wrong, whether his attire be the extreme of fashion or plainness. Extremists are not the people of largest influence; thinking people do not rate them highly. Thus it is the person who practices simplicity in his dress and forgets about it, meditating the while upon the great values in life, who is a commander for good among his fellowmen. Society gives place to the man whose appreciation of the great and good is more evident and lasting in the impression it makes than the clothes he wears.

The arch-enemy of simplicity is self-interest which ends in pride. When the attention of the individual is continually turned inward, unless accompanied by the discerning eye of the Master, pride grows in the heart and simplicity is a lost virtue. It is only in the presence of the Divine that self is overcome with a complete victory and His spirit envelops our own. It was in the presence of God Himself that Isaiah cried, "Woe is me; for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts." Isa. 6:5. It was in the presence of Christ that Peter saw himself as he really was and cried out, "Depart from me; for I am a sinful man, O Lord" Luke 5:8. It was in the same presence that Zaccheus became no longer the crafty manipulator in public office but a public offender obligated to make amends for unjust exactiture. "And Zac-

cheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor and if I have wrongfully exacted aught of any man, I restore fourfold." Luke 19:8. So it is with us. It is only when we have stood in the very presence of Christ realizing that his all-seeing eye penetrates to the farthest recess of our being and then go forth living in constant fellowship with Him, that His Spirit rules in our hearts and others take knowledge of us that we have been with Jesus.

Topeka, Ind.

## TRUE SOCIABILITY

Abram Metzler

Sociability is the quality of being sociable, as it may pertain to individual life, or more especially to the associations of individuals. Sociability is a great and potent life force and influence in the world among all people, and classes, either good or bad, and since our subject is **True** Sociability the inference is plain that we recognize a kind of sociability that is false and not compatible with the principles of truth and righteousness that God has ordained to be accepted and appreciated and translated into life in the activities and associations of His children. As already intimated the social force is a mighty dominating life power, an integral element in composite everyday life.

Sociability is both subjective and objective, subjective in the sense of its relation to "natural affection," which is a God-given innate element in every normal person; objective in the sense of its expression, and effects in the world as a positive influence in real life. As we think of the subtle, deceptive, harmful effects of perverted, ungodly natural affection and sociability, as we see it in the world today, destroying body and soul of those who are not safeguarded by the positive indwelling of God by the New Birth and regeneration, and a continual abiding in Him who is our life and sanctification, considering these actual life conditions in the face of the eternal destiny of man, and the purpose of God in the creation of man the subject of True Sociability is a live issue indeed. May God help us to present a few helpful thoughts on this important life subject, especially in the interest of our young people, our young men and women, our dear boys and girls in whom we see great possibilities for God and the Church and the evangelization of the world. How we appreciate the assured hope of their life force in the future Church and work of God in this age, and yet we know their life is beset with many dangers and pitfalls, and we are sure the social disorders and corruption as it is in the world today is one of the most dangerous and harmful of the Satanic besetments of the world in these latter days, but our assurance of hope and safety along this line lies in the protective force and influence of true sociability.

Now the question as to what true sociability really is can only be solved in the light of absolute Truth which is "God's inspired Word."

Man was created a social being, the social disposition, or impulse, is an innate life principle, but since man thru the fall became sinful, depraved, and carnal in nature and life, this social disposition became perverted and worldly, so the only foundation for true sociability is renewed, sanctified natural affection thru regeneration, and the direct, positive indwelling of God in the person and influence of the "Holy Ghost."

True sociability is a tangible subjective experience of the individual soul. It implies first of all being sociable with God. Does this sound strange and sentimental, or foreign to actual soul life? To the casual passive mind it may seem strange and unreal, but to the thinking mind, the reasoning soul, the heart fixed on God's Truth as it pertains to God's purpose in our being in this world, and our great opportunities for time and eternity, the matter of being sociable with God is real, a mighty soul power, a hallowed subjective, experimental reality, an experience of sanctified joy and soul power. It is being on friendly terms with God, honoring Him as our "Heavenly Father," loving Him, being in sweet communion and fellowship with God thru His dear Son, appreciating the help and great blessing of being often alone with God, in deep, strong, pungent meditation with Him Who is the unfailing source of true sociability. These are the accompaniments of knowing Jesus Christ as our personal Savior. As we associate these truths and experiences with true sociability, we are somehow pleased to call it being sociable with God, **thinking His thoughts** (Phil. 4:8), appreciating His holy companionship, yea, "Walking with God." Praise His dear Name!

Again in the strengthening of this social principle, and disposition we need to cultivate the art of being sociable with ourselves. Yes, really with our individual selves. Psa. 4:4; 39:3. Eph. 5:19. The cooperative, symmetrical exercising of the trichotomy of man, a clear definite appreciation of the three-fold nature of man. "Body, Soul and Spirit" I Thes. 5:23, and a perceptive consciousness and understanding of the functions and powers of the soul, thought, person, love, imagination, memory, reflection, etc.—But where this condition is lacking (as is so often the case) the result is leanness of soul, a negative rather than a positive uplifting social influence, no true sociability; so let us be sociable with ourselves, and by God's precious indwelling there will be maintained an inward subjective condition and experience of soul and spirit that will find its reasonable, God-honored expression thru the medium of the body in all the outward, tangible expressions and association of life with our fellows.

This inward life or soul condition will naturally express itself in the pleasant smile, the cheery countenance, the kindly word and deed. Yes there is a great unexplainable mystery about this great life force, in its real essence it is a silent, spiritual influence emanating from the Great Heart of God and finding its expression in the lives of God's dear children, one of the strong, uplifting characteristics of God's family.

How we should appreciate this great function, and by God's Grace safeguard and foster it with all the powers of body and soul. It is the sure, unfailing safeguard against carnal, worldly associations in all its varied forms.

Perhaps the most determining factor in actual social life is that of talking, the gift of speech, the conversational activity. A few Scripture texts will help us in a proper appreciation and concern for right and helpful speech and conversation, Col. 4:6; I Tim. 5:12. The God-created gift of speech is great indeed, and its proper function and place as it affects true sociability should be carefully and prayerfully observed. "Seasoned with salt" how suggestive and helpful the opportunity and responsibility of throwing into the social atmosphere an influence and preserving power that is a mighty factor in the way of strengthening and maintaining true sociability; a standard that is a glory to God and a blessing to all that are influenced thereby. Now natural salt is indispensable in the preparation of food for the body. It preserves and flavors, and makes it palatable. It is a real natural life force. Even so speech seasoned with the salt of God's Grace is real food for the soul, is a real life element in social influence.

In "word and conversation;" this implies an intelligent, serious consideration as to the subject matter of our conversation, talk about things worth talking about.

Anything that is not directly or indirectly related to the needs of the body, soul, or spirit (for time or eternity) as they are related to each other in individual life, and the actual needs that pertain to our social relation to each other in the home, society (the world in general) and the Church, to say the least is not worth talking about. Just pause a moment here and think of the unlimited sphere and opportunity in the gift of speech. (1) The needs and comforts of the body, the house you live in, the dwelling place of the soul (the man, the woman) in this world, while you "tabernacle here" preparatory to going "over there." The needs of the body pertain more especially to physical, natural actualities and considerations, an opportunity for thought and conversation as big as the world itself.—Then (2) the needs of the soul and spirit, the intellectual part; Education and training of the mind, the development of soul power, the quickening of the Spirit by the touch of God, an inexhaustible storehouse of subject matter for conversation as deep and far-reaching as time itself; the beautiful, helpful preparation that will find its full fruition in the conversation of Heaven. As a brief summary of this phase of our subject we

put it this way, When you talk, **say something,** and say it in the **right way,** and your opportunity for helping in the cause of true sociability is great indeed.

And above all neglect not the spiritual needs of the soul, the higher, eternal issues of life, eternal life principles. **Think** about them, **talk** about them in the fear of God and in the interests of common humanity; in the Spirit of God, and the light and power of His Word, and by so doing you will bring into social life the real element of true sanctified sociability.

And none the less in the general deportment of life, true sociability can only be reinforced and extended by having a careful watch over all our doings and activities, an appreciative consideration of the needs of all, high and low, rich and poor, no partiality, no caste propaganda.

The Spirit and life example of our "blessed Master" and "Spiritual Head" give us unfailing light on this timely subject.

Again speaking more directly to our young people on this vital subject, as we consider that phase of social life that pertains to the general friendship of the sexes, and especially the God-ordained friendship in view of marriage. Listen with sanctified appreciation; understand with the wisdom of heavenly, spiritual illumination. We are on "Holy ground." How great, how sacred, how far-reaching as related to the exalted purpose of God in the creation of man ("Male and Female created He them") and all that means for time and eternity for all those that assume this blessed relation in full harmony with the purpose and plan of God as revealed in His blessed Word. Great indeed is the need of a better understanding, and a more holy, sanctified appreciation of the truths and principles of God's Word on this great marital subject. Wonderful indeed is the economy of God, and on the part of His children demanding prayerful consideration, as sacred as life in its eternal import as it affects the Home, the Church, and the Nation and the eternal destiny of the soul. Truly we can well see the great importance of true sociability as related to these great life problems. Problems they are indeed and can only be solved and safeguarded in God's own way. Praise Him for **His** way.

Now in conclusion as to the matter of making any particular formal provision for this social disposition, and maintaining, and safeguarding true sociability, I find no reason for any special formulated provision, only that which is directly related to, and incidental to, the Home and the Church. True sociability, like true happiness, is not an objective goal to be sought for. That is a short cut route to failure, miss the **true** and become a victim of the false, the carnal, the worldly. How sad the condition! God save us from its blighting influence.

So what is needed in defense of, and advancement of, true sociability is faith in the life principles of God; a right perspective and objective in life; the individual life kept pure and good, direct from the fountain of heaven, and the great composite social unit of the Church, kept pure and "unspotted from the world" by the positive crystal life stream from her Divine Head even Jesus Christ, the coming Bridegroom; we the Church, the waiting, expectant Bride, the "Chaste Virgin," "Espoused to one Husband" even Jesus Christ, whom the world crucified. And the same world spirit that possessed the cruel hearts and moved the hands of murder that crucified our Lord, is the same carnal, dominating, Satanic, world spirit that energizes the social power and influence of the world today in all its forms and activities. "The hand of the world is still red with the blood of Jesus Christ." How great the need of **true sanctified sociability** to save young and old from the awful pitfall and entanglement of world fellowship and sociability. True sociability is one of the great positive life forces that keep us separated from the world unto God, to find its full and eternal function when He shall come, and we shall see Him as He is and be like Him forever more in glorified association with the saints of all ages. Praise His dear Name!

Martinsburg, Pa.

## THE VALUE OF STABILITY

"Unstable as water thou shalt not excel," said Jacob to Reuben his son. The prediction came true. Reuben tho the eldest never excelled. An unstable character can never stand at the head. Let this truth be impressed upon every young man and young woman. Ability for prompt decision at the right time, is essential to success. Deciding before the time is rashness and unwise. It is foolish to "cross the bridge before reaching it." To lose no time when you come to it, is the part of wisdom. In spiritual things we are all at the bridge, if we have not crossed it. There are bridges to cross every day. There are questions of truth and duty that are up to us constantly.

In this lesson from Ephesians Paul exhorts the Ephesians to be no longer undecided, like children that do not know what to believe or to do, as they had been. Such persons are easily manipulated and carried about by cunning men, who know how to deceive. The world is overrun by such deceivers. The devil's agents are both numerous and active. He himself went into the garden, the home of our first parents, uninvited. He found Eve in a receptive mood and poisoned her mind with his false doctrine. She stopped to listen, and to argue truths which she well knew, and was lost. To hesitate in the thick of the fight is to lose the battle. False teachers have always infested the world and been especially active among the young. They know that these are the hope of future generations. The church should be equally earnest and active among young people. The good seed of Gospel truth should be sown early, and the young should instantly decide for Christ and be able to give an answer to every one who asks "a reason of the hope that is in them."

The cunning of the serpent belongs to all classes of errorists. They blind the minds of their followers. See how Mohammed, the false Prophet, misled the Christian and Pagan world, with his horrible delusions. Half the world is bound in the chains which he forged and fastened upon their minds. What more cunningly devised fables than those of Rome to capture souls?

In addition, what more dangerous errors in our time than those of Spiritualists, Christian Scientists, Higher Critics and false philosophy? These are everywhere and meet our young people in some shape almost every day. We are compelled to choose. We must make up our minds and should do it prayerfully and stand by a right decision and not waver or halt between opinions.

To waver is not only to fail with them, but with God. Jesus says: "A double-minded man is unstable in all his ways," in his ways with God, as well as men. His prayers will fail. "Let not that man," the man who wavereth, "think that he shall receive anything of the Lord." He that is uncertain as to the being of God, as to the truth of the Scriptures, as to the promises and plan of salvation, how can he pray for anything? How can he expect to receive anything? He can not. "God is not mocked." Such prayers are a mockery, whoever may offer them.

Most people never think what they really need when they pray, and do not consider on what ground they ask, and so they are at sea in their prayers. But there is one thing which they may do, that is, ask God to choose for them. In other words they may leave all to God, saying: "Thy will be done on earth as it is in heaven." "Not as I will but as Thou wilt." Nothing gives greater pleasure to a parent than such confidence on the part of a child. For their encouragement to such confidence, they have the assurance that, "all things work together for good to them that love God." Is anything more needed than this? What could be better than God's will, who doeth all things well?

The present is a time of scepticism. Never has the Bible been subjected to severer tests than now. Never was there greater need for stability in the truth of Christ. Never was there need of more watchfulness against the cunning craftiness of deceivers, who wear the beautiful garb of a religious profession. Instant decision is needed in meeting temptations of the world. "Come let us have a drink." "Come with me to the theatre." "Let us go to the ball game this (Sabbath) afternoon." "O don't go to Young People's meeting tonight." When you meet such temptations decide at once and save your souls from the hands of Satan.—Exchange.

# MISSIONS

## NOTES AND COMMENTS

**Christian Work Welcome in Siam:**—A strong plea for immediate and sympathetic consideration of the needs of the 20,000,000 people of the race of Tai, composing the majority of the inhabitants of Siam as well as forming "one of the chief ingredients of the Chinese race," is contained in the report of a survey of that race of people just completed for the Interchurch World Movement by Dr. H. S. Vincent.

Altho the Tai are found in great numbers in East Burma, southern China and French Indo-China, the report by Dr. Vincent pays particular attention to the situation in Siam, because of certain political difficulties which for the time being seem to bar Christian missionary work in other nearby countries, particularly in Indo-China.

Dr. Vincent believes that the time for Christian work in Siam is ripe, and that there should be no delay in seizing the opportunities that lie open there, particularly because of the sympathetic attitude of the King of Siam, who it is said, has a great admiration for the United States.

The King of Siam is a graduate of Oxford University, and altho he is nominally "head of the Buddhist Church," he has made the Christian Sunday the national Buddhist holy day. In his program of enlightenment he has decreed the abolition of gambling and prohibited polygamy, abandoning the practice himself as an example.

Not only does the sympathetic attitude of the King toward America make the time for Christian work there particularly auspicious, but the Siamese, according to Dr. Vincent's report, are in a mood to be taught Christian principles. The war has been instrumental in shaking up many old customs and beliefs, and consequently they are alert and plastic. The prestige America has in Siam will help, Dr. Vincent believes, in causing the Tai to listen sympathetically to American missionaries.

The Tai, according to the report, are 28.8 per cent literate, despite the fact that Siam spends only one-fortieth of its revenue on education, as against one-eighth of the revenue of England spent for that purpose. That is one side of the problem. The other side is that there are 2,781,284 illiterate men and 3,631,225 illiterate women in Siam.

In Dr. Vincent's report are included many interesting narratives illustrating the life and customs of the Tai. For example, he reports that our proverb "Don't cross the bridge till you come to it" becomes in Siam, "Don't pull up the bedcovers till you feel the chill. Another custom of the Siamese household is that the wife, instead of the husband, is the economic and financial head. In the matter of marriages they are much further advanced than many oriental countries. The children are allowed to make their own choice, instead of having their future consorts chosen for them by their parents.

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**Missionary Possibilities:**—For less than the cost and equipment of a single battleship, the following work was conducted last year in foreign lands:

Thirteen hundred and sixty-six missionaries and 6,870 native workers were employed during the entire year in spreading the Gospel.

Four thousand four hundred sixty-seven congregations, with 172,325 communicants and 406,587 adherents, were kept at work.

Two thousand and sixty schools were conducted for twelve months, training 777,680 young people in Christian character and good citizenship.

Eleven printing presses threw off 59,740,420 pages of Christian literature.

One hundred and seventy-five hospitals and dispensaries treated 704,714 cases. The missionaries ministered to lepers, sheltered insane, cared for orphans, taught the blind, the deaf, and the dumb, promoted moral reforms, and made the Gospel of Christ a living force among multitudes of people.—Arthur J. Brown in Missionary Review.

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**Mohammedan Unrest:**—One of the results of the World War has been the introduction of a spirit of unrest and dissatisfaction among the Mohammedans, especially among the women. They are eager to break away from their ignorance and isolations and are seeking Western Education and Western ideals. Many have lost confidence in their religion and in their religious leaders, and desperate efforts are necessary in some cases to keep intelligent Moslems from deserting Islam completely. It is said that a women's parade was recently held in Cairo, and that the women marched thru the streets unveiled and addressed crowds on the street corners. The situation offers a striking challenge to the Christian Church. If the Moslem can be convinced of the superiority of the religion of Jesus Christ over his own, Mohammedanism will be doomed.

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**Religious Needs in Russia:**—Some of the strongest forces in Russia today are decidedly anti-Christian and great alarm is expressed by some as a result of the almost complete overthrow of religious instruction and institutions. A strong organization has recently been formed among the laity and clergy of the Russian Church to counteract the anti-religious movement. They have appealed for Bibles and other religious non-sectarian literature. Several American organizations have also interested themselves in distributing Gospels and other religious literature in Russia, as well as among Russian prisoners of war.

It is said that Russia has 180,000,000 people and that the great majority of this number have never learned to know the real significance of the Gospel of Jesus Christ.

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**Services Unknown in Town Fifteen Years Old:**—A village fifteen years old which has never had a church, never had a religious service worthy of the name and in which a minister has never resided may sound an impossibility, but a rural survey has recently found one.

Another little town—little compared to some of the thriving villages of the East—of two thousand people has had an occasional religious service in ten years. Seventeen counties in survey areas in the West report no churches at all. One rural industrial area in another part of the country which contains twenty-five thousand men, women and children is entirely without religious work of any kind.

## MISSIONARY EDUCATION OF CHILDREN

Crissie Y. Shank.

No thoughtful person who is concerned about the Mission work of the Church dare be indifferent to the missionary education of the children. So far as the influences that enter into the determination of the work of the next generation are concerned this is one of the most important. In considering the true sphere and work of missionary teaching one thing must be clear to begin with; it is not to substitute the Sunday school, the regular ministration of the Word of God by men called of Him to preach the Gospel, or parental instruction. The true

conception of mission teaching is this: it is auxiliary, it is helper to these institutions, since proper missionary education leads children to a higher appreciation of the office of the Christian worker and minister and prepares them for such work. Moreover it deepens their sense of obligation to obedience, to parents, to the Gospel, and to God.

If the Bible, the Word of God, were obeyed so perfectly by all of us that there remained nothing undone that He would have us do or done that He would have us not do certainly there would be no need for any more means than those we have at present for imparting a knowledge of His Word and His will for all men. If we ask now concerning our obedience as a Church we must answer by asking what does God require? "Go ye into all the world and preach the Gospel to every creature." These words are very plain. Now what God requires to be done we should attempt by every means to do. Whether or not we as a Church are accomplishing fully and perfectly His requirements there can be no question. Our opinion is this, if we had some more efficient means to teach our children concerning this great command then we could more nearly obey it.

At this time it is fitting that attention should be called to the development of Mission Study thruout the Church as a result of the work of the Mission Committee. Mission Study for our brethren and sisters is being recognized as a most fundamental activity since it underlies and makes possible the enlisting of new recruits for the mission field, the training of missionary candidates, the promotion of missionary giving, and the multiplying of missionary intercessors. It means much therefore to be able to say that within the last three years since Mission Study has been introduced by the Committee there has been a great increase in the number of groups engaged in the study of Missions. This fact gives promise of an increasing number of persons that will be intelligently sympathetic with our missionary program.

It must be admitted however that all the plans heretofore made for Mission Study have been for men and women and not for children. This suggests that now emphasis ought to be placed on the missionary education of the children. And the time has come when we must put forth both wise and aggressive efforts to enlist our school boys and girls in the study of our missionary movement if we are to enlist them as workers in that movement later. It is vitally important that the hundreds of our children at the most impressionable time in life be given such instruction and discipline as will fit them for their share in giving the Gospel to those who know it not. This is necessary not only for the sake of preparing those who are later to enter direct work on the field, but also for the vastly larger number who are to work from the home base.

I have had some representative from more than a dozen different groups of children write to me saying, "Tell us something about our Mission. What can we do to help?" Let any person once look into a letter of this kind and he will not question the great need for definite missionary education for our children. It is true that our children want missionary information; nevertheless it is also true that we have very little to give them. Some of our leaders say we have **nothing** to give them and nothing is being planned. And yet our children everywhere are **wanting,**—are **longing**—to know something about Missions. We have nothing that meets their wants for Mission study and activity, and then we hope that somehow, somewhere, sometime, some of these children will become acquainted with our mission work and when they grow up will be actively engaged in it.

Childhood is a brief period of life. The years from four to sixteen pass rapidly and yet in that time the child's mind is developed and he learns according to that which is taught him. **If the child is given missionary education in the proper way he will become a missionary in the true sense for life. If he grows up without this he is bound to be handicapped in carrying out his part of that last command of our Savior.** And if this generation of children does not reach this generation of darkened children in India and South America and Mexico and the cities of our own land, they never will know Christ; for when our children are gone those other children will be gone and another generation will be living there.

The time has passed when we can deal in generalities. We have often heard and our children have often heard of the millions of non-Christian people for whom the Christian people of America are responsible. But our own Church has assumed a definite responsibility for about one million people in India. It is about to assume definite responsibility for a large field in South America. There are large fields waiting for our own Church in Mexico. There is definite work for us in our cities here. If we show our children these definite needs, they will say, "Something must be done. Let us help to do it." And when our children become a part of the growing Kingdom of God and become inspired to help in making it grow, something will be done. But we must first be inspired before we can inspire them, and we must know something of the needs in order to be inspired.

Recalling our experience during the past seven months since we have been in America, I think of some instances of a serious lack of missionary knowledge even among ministers and leaders and Sunday school workers who ought for the sake of the children if for no other reason, to know concerning the work of the Church. We have been greatly surprised to learn how little is known about the medical work, about the industrial work, about the schools and orphanages and Christian workers in India. We have been even more surprised to find that statements of facts and situations and needs of our Missions that have repeatedly been brought before our people thru the Church papers, are read by comparatively few and are studied by fewer still. On the other hand we find that the children are reading all they can read and finding out all they can from every source. I remember especially a few places where some of the children came and said that they wanted more definite information concerning present conditions on the field. "We do not hear missionaries often," they said, "There is no one to tell us the things that you have told us and that we want to know. Tell us just how we can help in these needs we have read about."

The example of what has been accomplished among the children in some places should stimulate us to introduce plans for all. If it has been possible to have six classes of children in one Sunday school engaged in some definite Mission work there are dozens of other Sunday schools which might have as many if we were to devote ourselves energetically and persistently to accomplish this result. If it has been possible for one Primary Sunday school to give regularly for the mission cause we may well ask ourselves whether much larger things are not possible in most places. If it has been possible for one group of children to sew regularly for missions and in addition to study those missions from letters it is possible to have hundreds of groups engaged in such work to the glory of God.

What are some of the ways and means that could be used in promoting a permanently effective plan for missionary education among our children? First there is need for the leaders of all our present organizations to work harmoniously. Were they all to do everything they could do, the training and teaching would not be overdone. But these need help. Some of our leaders say that mission teaching belongs to mothers. It does belong to them but they need help for they are not all able to bring to their children all that they need. Were they able to do so there would not be the present pressing needs in all our mission stations. The papers that are distributed in our schools Sunday after Sunday, excellent as they are, do not nearly meet the needs; and our publishers need help in providing children's missionary literature. Some of our Sunday school workers say mission teaching belongs to the Sunday school and it does belong there. But because of limited time the Sunday school alone can never do full justice to the missionary education of our children and it needs help. Moreover the teachers in our Sunday schools do not all keep up with mission activities and the children cannot look to them for instruction. The programs as they have been planned for Junior Meetings are doing a part in solving the problem but help is needed here also. This matter of better promoting the missionary teaching and training of boys

and girls must be taken up aggressively and actively by the Church and her mission organizations. May I mention one thing that I feel ought to be done? I believe there should be a General Committee for children's mission work. Moreover I believe that this committee should be largely composed of sisters for the same reason that some of our leaders believe the work belongs to the mothers. It is recognized generally that women are better able to take the small child's viewpoint than are men.

This general committee might be from the Sisters' sewing organization and be subordinate to the present Mission Committee. One purpose of the organization is to scatter missionary information and in addition to its present work it might well take up, and certainly would be able to help solve the problem of keeping our boys and girls unitedly busy and happy in the work of the Lord. Or, several sisters who are naturally gifted in dealing with children and who have the work of the Lord and His Church at heart, might be added to the present Mission Committee to take up the children's work.

Now is the time to do **something** toward enlisting our children in active work for the advancement of the Kingdom of God. Let us definitely plan **something** for this children's work. With plans made in the spirit of true prayer and devotion the work will prosper and be blessed of God. Let us not wait until the new year, or some later time, but **do something now** to organize mission circles among our boys and girls and thus prepare them for the larger work of the Church in the future.

Creston, Ohio.

## THE CHALLENGE OF THE WORLD'S NEED

"The sobbing of a thousand million of poor heathen sounds in my ear, moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. Oh, think of these needs! I say again, they are ocean depths; and, beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them; I want you to look at them until they appal you, until you cannot sleep, until you cannot criticize."

So wrote the Rev. Charles Inwood, revealing the compassion of the Master Himself when He looked upon the multitude, in a desert place, without bread, and night coming down, because they were as sheep without a shepherd. After nineteen centuries of Christian history the same picture challenges our compassion on every side, and in every land: thousands, yea millions of men, women and children, in spiritually desert places, without the Bread of Life, and night, eternal night, coming down upon their souls.

In throbbing earnestness, Dr. J. Campbell White declares:

"We thought we were going on to a millennium of education and civilization, and God has shattered that lie, and revealed to us that only a civilization founded on His truth can ever satisfy the aching heart of the world, and ever make a decent human society on earth. Never has there been revealed in such lines of blood and fire the necessity of God in human life and in all human relationships. If people cannot hear the voice of God in a war like this, how can God get His thought across to men at all?"

The emphasis in this statement that nothing short of a radical work of regeneration by the grace of God in redeeming love will ever solve the problems of men, helpless in the slavery of sin, is reenforced by the following forceful word in the Western Christian Advocate:

"Jesus Christ did not come into the world simply to make decent people better, or to provide conveniences for the discontented. He came to save the world, and the whole world, from its sin. Was its sin ever greater than at the present time? What prophet of God will pray that he may be brought to see it, and call the other men to come with him and preach it for the healing of the wounds of the nations?"

Many utterances of kindred nature are appearing in all sorts of publications, economic journals, philosophic reviews and daily newspapers, as well as religious periodicals. But the general statement is liable to make only a very general impression. The student of the world's life should note somewhat in detail the actual facts which make strikingly concrete this vigorous assertion of the need of Christ's Gospel of salvation for a dying world. There are those who discourage the suggestion that we look the facts in the face, intimating that the policy of hope and encouragement should always be adopted, according to which we shall not look at the dark places, but emphasize whatever is in evidence to indicate the progress which is being made in the admitted task of the Church to evangelize the nations. But our Lord warned those who had a great task to achieve to measure carefully the obstacles to overcome, declaring that he only is wise who will frankly face every fact and appreciate its significance as related to the great objective of the Church of Christ. Therefore let it be remembered that we are now considering the world's need, and are looking at the dark side, rather than trying to gloss over whatever should be probed to its deepest center. Superficial thinking that would consider the task as well-nigh accomplished is fatal to an adequate conception of the stupendous, staggering burden the Church has scarcely begun to lift.

### A Glimpse at the Non-Christian World

If we should set aside twenty-five thousand people to every missionary in the non-Christian countries, (a pitifully inadequate provision), there would still remain five hundred millions for whom no messenger of Christ has yet been provided by the Church, with its vast wealth and large numbers of young men and women. After nineteen hundred years of Christian Missions, we can imagine what the apostle Paul would say to us, when he said to his easy-going fellow Christians of his own time, "Some have not the knowledge of God: I speak this to your shame." A recent author has quoted from "Whittier's Almanac" figures to the effect that out of a total world population of over 1,600,000,000, there are 564,000,000 nominal Christians, or about one-third the total population of the globe. He makes this report a basis for the statement that "Christianity has grown more in the last one hundred years than in the preceding eighteen hundred." But included in this total are the inhabitants of all Roman Catholic countries and all Greek and Oriental sects. Christianity has made no such genuine progress in these countries in the last century as would justify the intimation that a triumphant development of its redeeming truth is now apparent in the life of those people. Such a statement cannot possibly be taken as an estimate of the exact status of Christian progress.

If we glance at non-Christian countries, we have to note, not simply the degree of progress actually made by Christianity, but what yet remains to be done. Moreover, we must note the real attitude of controlling governments toward the Christian propaganda. Crossing the Pacific, we find that about 70,000 Japanese now dwell in the Hawaiian Islands, with scarcely any attempt to Christianize them. They outnumber all the rest of the population. In Japan itself, with all that is encouraging, there are not yet two per cent of the population Christian. Nowhere else in non-Christian countries are the pagan shrines and temples kept up so perfectly. The Mikado still goes to Yamada to worship the ancient gods of Japan. In recent months Japan has revealed its true attitude toward Christianity in its policy toward the Koreans. From the time Japan entered Korea, the Japaneses have looked upon Christianity there as making its occupation more difficult, for Christian Koreans are more intelligent and have protested against acts of injustice on the part of the Japanese military power. Recently a friend, who was an employee of the Japanese Government, was discovered to be an earnest Christian. His resignation was demanded, and with a stinging denunciation of his interest in the Christian religion. No careful student of Japan's present ambitious spirit will entertain the sanguine hopes entertained twenty years ago by Christian missionaries concerning the future spread of Christianity among those people.

### Problems of China and India

China's and India's millions are devotees of Confucius, Buddha, Krishna and Mahomet. The followers of Christ in those

lands are fewer than two per cent. We are in danger of imagining that the material signs of civilization such as modern buildings, sanitation, commerce, schools and industries indicate that the religion of Christ is equally widespread. On the contrary much of this material progress and even intellectual culture represents interests that look upon the presence of Christianity as an intrusion. It is a scandalous fact that, in the port cities of Asia, the immoral influences of many sojourners from so-called Christian countries are among the worst hindrances to the progress of Christianity. The natives do not distinguish between non-Christians from so-called Christian countries and actual followers of Jesus Christ.

China today is still a staggering problem, with its inertia of centuries of exclusive and inclusive assumption of self-sufficiency, which it is now realizing that it must surrender. Torn in its civil strife, with its illiterate multitudes unable to unite intelligently in a constitutional government, and dominated by a small group of self-seeking leaders who ignore the present constitution in their ambitious effort after power, the former "Celestial Empire" is being sliced into "spheres of influence." China is today embittered, for it looks upon the Peace Conference as evading plain justice in failing to honor the plea of its representatives that the principles involving the consent of the governed should obtain in China, as well as elsewhere. It looks upon the so-called Christian nations as untrue to their professions. This interferes with the kindly spirit which, at times, the Chinese have manifested toward missionaries of the Gospel.

No less serious is the situation in India. It is agreed that India is better off under British rule than it was before; but intelligent Hindus complain because of Britain's failure to do many things that might help the Hindus toward intelligent self-government. They point to what the United States has done in the Philippines in twenty years, as being far more than Britain has done for India in a hundred years. The "Swadeshi" movement, whose slogan is "India for the Hindus," is developing deep-seated feeling of resentment on the part of many Hindus, and is steadily gathering strength. In India, while encouraging progress has been made among the low caste people, the vast millions still remain untouched by the Gospel. Krishna is still the highest object of their worship, notwithstanding the unspeakable records of his unholy lust. Christ is still far from being King in India.

### In Mohammedan Lands

There are Christian converts from among Moslems, but since the time when Christian missionaries began their work among the Mohammedans, the followers of the Prophet have increased by sixty times as many people as have accepted Christ from their number. This is the most intensely persistent of all non-Christian religions. Thousands have been converted from paganism to the faith of the Prophet in Africa within recent years. True, these are low types of people, as are most of the uneducated Mohammedans; yet the task of the Church is rendered far more difficult because of their fanatical antagonism to Christianity. The Turkish atrocities against Armenians, Syrians and other ancient Christian sects, reveal the age-long hatred which Mohammedans bear to all professors of the Christian faith. The compromises of the early Church made it possible for the Crescent to supplant the Cross in the very region where the Church began its labors. Some believe that when the Turkish government no longer controls these people, many of them will eagerly turn to Christ. But for many years millions of Mohammedans have been entirely free from the control of the Turkish government. Most of them have been under the British Government in India, Africa and elsewhere. But these Mohammedans have not been turning to Christianity in any notable numbers, even tho Great Britain presumably stands for religious liberty. Rather has Great Britain more than once favored the Mohammedans, as against the Christians. Only a few months ago British missionaries in Nigeria were forbidden by law, issued by the British Governor, to live within a certain distance of the native villages, thus making almost prohibitive their work among the people. Persistent demands for explanation of the reasons for these laws finally elicited the statement that the natives in their ignorance and superstition were more easily managed than after they are somewhat educated and Christianized. That is to say, the ideals of all Christian governments, looking toward intelligent self-government, will not be favored in certain sections because it would involve sacrificial service on the part of the controlling government. The Christian ideal is to have the most backward peoples elevated and advanced until they enjoy all the rights and privileges of the most favored peoples on the planet. France has denied such privileges to Madagascar. Great Britain has refused to interfere with Mohammedan fanaticism in the Sudan. We know the history of Belgium in the Congo. It is not denied that most difficult and perplexing problems were involved in these situations, but it is noted that such are the facts, and we are not justified in any sanguine notion that they will be less stubborn until the Gospel of Christ has a fuller sway in those lands.

### The Gigantic Unfinished Task of the Church

Our purpose in noting the above facts is not to paint a darker picture than those facts warrant, but to stir the Church to an adequate appreciation of its great responsibility, beyond anything it has been willing to acknowledge since the first Christian century. The challenge of the war time service given by the Allies, in money and patriotic devoton, has discovered us to ourselves in certain directions. We do not forget that subscriptions to Liberty Bonds are not benevolences, but splendid investments; yet our actual gifts to war-service ministries, such as Red Cross and the various organizations that have ministered to enlisted men, and to the peoples of devastated countries, have revealed to us how much more we might have done for the cause of Christ in giving men and money thru the years in which we have been playing at the business of advancing the cause of Christ. We may no longer assert our inability to go far beyond the past. In fact, the present response to the challenge sent out in the various denominational drives proves that in the direction of larger giving of money the Church is planning for a sacrificial effort never before approached.

Having realized this much, we must go further in search for evidence that the Church is awake to its gigantic, unfinished task, with some honest repentance because of its lethargy in the face of its supreme duty. What signs of spiritual power are evident in the life of the Church at home? The degree of brightness with which the light shines at home determines the extent to which its rays will reach out into the darkness. During the war, many ministers seemed to confuse Christianity with patriotism.....Let us note the result of the activity of the Church during the year 1918. The total church membership in this country is less than 42,000,000, being considerably below one-half of the population. The gain in communicants was smaller than in any of the previous ten years, being 284,540, for the Christian churches of America, or 1,055,017 less than in 1917. Many ministers were absent in various forms of service, but the total number of ministers increased 1922 over 1917, while there were 560 more places of worship.

### The Need of Christ

The most conspicuous failure in self-government among leading nations is found in the cities of this country, indicating the failure of so-called "good citizens" who are not good citizens at all, however good they may be in other walks of life. Christian men have not been the outstanding leaders in anything like a widespread effort to solve the industrial problems that perplex and threaten us, until millions of people who work with their hands believe that the Church has no sympathy with them in their problems. But enough has been indicated to show that the Church's greatest need is to have Christ enthroned as its Lord and Master before it can ever possess that vitalizing quality that always exists when the Holy Spirit has been given His place in the leadership of the Church. Too widespread is the tendency to advocate a general culture, without the positive emphasis of the necessity on the part of individuals and congregations to give the personal

Christ His supreme place in our lives. The hopelessness and fatality of sin are not magnified, and some leaders in certain quarters of the visible Church are openly teaching that conversion is simply a natural experience of adolescence and that when we give fair valuation to the good things in the non-Christian religions, we may fairly question whether Christian missions are justified. Evidently such teaching saps the sense of the need of Christ as the only Savior of the world, both at home and abroad.

He that hath an ear to hear, let him hear the sobbing of the lost millions that Charles Inwood heard. Many of them do not know that their very darkness and helplessness are crying out to God and to redeemed men to give them the Light of Life. Their complacent ignorance of their hopeless condition is the deepest element of pathos in their helplessness. Surely, if anything has been written into history, it is that Jesus Christ, and He alone, is the world's only hope and only Savior of mankind.—From an article by Howard Agnew Johnston in Missionary Review of the World.

## BOHEMIA AND THE CECHS

Ruth E. Buckwalter

"The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Psalm 24:1.

Bohemia is a small country in Austria Hungary. The geographic individuality of Bohemia is more marked than that of any other country in Europe. Geographically, the country holds the physical capacity to provide for itself.

Bohemia is diamond shaped. Its area is a little more than twenty thousand square miles, or about that of the state of New Hampshire and Vermont combined. Its four sides are surrounded by mountains, and the interior of the country is a bowl-like basin about the size of Lake Michigan. On the North East are the Ore mountains which rise like a wall above the valley of Ohre. The highest peak in the range is the Keilbera (4,182 feet). Numerous roads cross the mountains in all directions. In the south east, is the height of land known as the Moravian Mountains.

The Bohemian forest is in the south west. Only two passes give easy entrance into Bohemia from Germany. The pass at Domozlice (Tano) which is 1,473 feet above sea level, leads across the centre of the range, and the Golden Pass (2,664 feet) a little farther to the south. The elevated portion of the Bohemian forest contains numerous picturesque lakelets, near the summit of the highest peak. These peaks are densely covered with silver fir which, with the numerous brooklets, adds to its beauty. In the centre of the basin are the Hrebeny and the Brdy hills, some having elevations of more than two-thousand feet, and upon these the castles, chapels, convents, and monasteries of mediaeval Christianity were erected. The decomposed lava at the base of the hills gives great fertility to the soil of the country.

Three of the great rivers of Germany the Elbe, the Vistula, and the Oder, take their rise within the limits of the Kingdom of Bohemia. The Vistula flows thru Galicia and Poland, while the Oder flows thru German Silesia. The Elbe alone takes its rise in a boggy swamp in the Giant Mountains, crosses Bohemia in its course to the German ocean. The greatest tributary of the Elbe is the Vltava. It is the longest of the Bohemian rivers. A bold rock nearly three hundred feet in height rises from the banks of the stream, and on its summit is the ruin of an ancient castle.

Bohemia shares with central Europe a mild climate. The winters are colder in the southern than in the northern portions of the country but nowhere severe. The rain fall is moderate. Snow in the Bohemian forest often reaches a depth of twelve feet. Most of the country is highly productive. Two thousand years ago, Bohemia was a vast forest filled with wild animals. While the low lands have been brought under cultivation, there are still beautiful forests of birch, fir, beech, and pine.

Fruits are abundant in Bohemia, chiefly apples, pears, plums, and other stone fruits. Half of the area of the kingdom, is devoted to agriculture. The chief product being wheat, rye, barley, oats, potatoes, flax, and hops.

The kingdom is rich in minerals such as iron, silver, tin, lead, copper, sulphur, alum, coal, porcelain earths, and precious stones. Salt is about the only important mineral not found in the country.

Bohemia has the most famous mineral springs of Europe. There are the warm alkaline springs, the bitter springs, and the sulphurous springs. In fact, there are thirty-three mineral spring health resorts in Bohemia which are visited annually by several hundred thousand patients.

In the days of the Romans, wild animals were numerous. Among them were reindeer, lynx, elk, aurochs, and roebuck, but these have largely disappeared. Polecats, martins, hare, and foxes, are still abundant.

Five hundred different species of birds are found in the country; the golden oriole, blue-jay, wood-pecker, and most of the other feathered varieties found in central Europe. Numerous crows, magpies, hawks, and falcons inhabit the country. The wild game birds most abundant are ducks, pheasants, partridges, and blackcock.

The country has numerous insects including more than three-thousand varieties of bettles.

Cattle rearing is a leading industry, including cows, oxen, cattle for slaughter, swine, and sheep for wool.

Poultry also has a large place for the flesh, the eggs, and feathers. The goose is held in the same esteem in Bohemia as in Turkey and the U. S. There are acres of farms devoted to the raising of geese. One goose field at Janovica contained nine-hundred fowls.

The population of the entire kingdom, Bohemia, Moravia, and Silesia, was nine and a half million in 1900. Of this number, Bohemia alone had a population of six and a third million. The increase of the Bohemian population has been very great during the past twenty-five years. This increase has been made in the face of a large emigration. In the years 1890 to 1900 one-hundred and thirty-two thousand Bohemians, or one and a fourth per cent of the population of 1890, sought homes in foreign countries. Most of these came to the United States.

The population of Bohemia is three hundred and fifteen to the square mile. Prague its capital, is the largest city, and has about half a million people. It has many small cities which are the centres of various industries.

The general movement of population is toward the cities, altho the foreign emigration has been large. The United States received the largest number of Bohemians who seek foreign lands. From twelve to fourteen thousand came to our country every year. Most of the Bohemians are skilled laborers. They located mostly in the middle west. One hundred and fifty thousand live in the state of Illinois, sixty thousand in Nebraska, forty-five thousand in New York, forty-three thousand each in Wisconsion and Maryland, forty thousand in Texas, thirty-six thousand in Minnesota, and thirty-five thousand in Iowa.

Chicago is the largest Bohemian city in America and the second Bohemian city in the world, with one hundred thousand Bohemian inhabitants.

There are forty thousand Bohemians in both New York city and Cleveland. Omaha and St. Louis each have eight thousand. St. Paul has six thousand, Milwaukee five thousand four hundred.

Bohemians came to America with the first settlers. They had been exiled from their country after the battle of White Mountain.

They are strangers in a strange country. How often we hear the expression, when we enter these homes, "I am a stranger here, I have no relatives in this country. I am alone, and no one to help me." The foreigner naturally looks up to the American. If treated kindly we may win their confidence, but by terms of unconcern such as, "Sheeny," "Dago," "Bohunk," etc., we convince them that they are held in contempt, and only drive them further down the road to perdition.

"Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt." Ex. 22:21.

"Also thou shalt not oppress a stranger, for ye know the heart of a stranger; seeing ye were strangers in the land of Egypt." 23:9.

It has been said, "Through foreign missions, we are sending the gospel to the ends of the earth." As a home mission, God is sending the ends of the earth to our shores and very doors. What will we do to help the foreigner without our gates?

"Behold I have set before thee an open door," Rev. 3:8.

(To be continued)

## CITY MISSIONS—THEIR RELATION TO THE DIFFERENT NATIONALITIES

C. K. Hostetler

We are inclined to consider the foreigner as a "problem." We read books and papers that are written about this "problem." We think of the foreign immigrant as one of the great problems of our civilization. We talk about Americanization as being the great need of the hour. At the time the United States plunged into the great war there were strenuous efforts put forth to induce the foreigner to become an American citizen, in name at least, so that the army could be recruited more rapidly.

The draft called thousands into the ranks who were not naturalized citizens of our country. Many of these had friends in Germany and Austria, and in taking up arms against their native land they knew that they might be called on to slay their own brothers, kinsmen and friends.

Some did return to their native land and took up arms against our country, impelled by a spirit of loyalty to their fatherland. Others cast their lot with the armies of our country. Some of the hardest tests that can come to mortal man came to some of these foreigners who were torn by conflicting emotions and yet had to make a decision either for or against the land of their birth. Little did we know of the struggle going on in the minds of some of these men. Since the war has closed what a sigh of relief and what a prayer of gratitude has gone up from the hearts of thousands of them!

Many have returned to their native land since the close of the war to settle up estates and look after the welfare of friends and relatives, many of whom were left destitute. Some will never return; others have returned already, and still others are coming.

This "land of the free" in which we live means more to the foreigner than it ever did before. In past years he came by thousands to the large industrial centers, such as Cleveland, Pittsburg, Chicago, New York, Youngstown and others. He found employment there at good wages in the steel mills, railroad yards, machine shops and large manufacturing plants. Many have become well-to-do, prosperous American citizens, have put their children thru the public schools and higher institutions of learning and by hard work in commercial lines have become a credit to themselves and to our country.

Two things have stayed with them almost universally,—their language and their religion. In Youngstown we have twenty-six churches conducted in a foreign language. Twenty of these are Catholic and six are Protestant.

The population of Youngstown is said to be seventy per cent foreign born. This is the highest percentage of citizens of foreign birth of any city of its size in the United States. Our Mission station is located in a section of the city where most of the people speak some foreign language. Twelve or fourteen different nationalities are represented in our Sunday school and day nursery. It would be a great advantage to be able to speak some of these lagnuages, but it would not be practical to try to learn all of them. The children and young people are learning the English language rapidly. The public schools are helping wonderfully in the work of Americanization. It will not be many decades until English will be the language used by nearly all of these people.

There is one language, however, which is universally understood right now and that is the language of love, sympathy, helpfulness and service. Their English may be crude but their hearts respond to kind treatment. When poverty, misfortune, sickness or death come into the home, and when sorrow and bereavement come, no people in the world are more appreciative of any effort that is made to help and comfort them.

Again, the treatment many of them receive from the world about them is hard, often cruel, selfish grasping and without any consideration for their comfort and welfare. The city missionary comes with a different atmosphere,—with an attitude that is just the reverse. The kind greeting, the helping hand, the feeling of love and sympathy and the life that comes from close fellowship with the Master,—all these will bridge the chasm of different nationalities and find an open path to the hearts of those who were not born in our own country.

The elements of the problems of our relation to those of foreign birth are constantly changing. We must adapt our work to these changing conditions. What were good methods, plans and devices ten years ago, may be obsolete now. The harrowing experiences of the world war have wrought great changes. Immigration has been practically at a stand-still for five years or more. Very few foreigners are in our country who were not here five years ago, and five years in America has made most remarkable changes in the lives of some of these people. Hence the need of a careful study of changed conditions. We continue sowing the seed, leaving the results with him. However, we may need more modern machinery for our plowing, sowing and reaping than we did five or ten years ago.

Again, we need to exercise much patience while looking for results that are lasting. Some things that look like good results may be superficial and harmful.

We may succeed in making our Sunday schools so attractive that we lose sight of the spiritual side of the work. We may use artificial stimuli and get in a crowd and boast of attendance thru giving prizes, rewards or other means, and as soon as our "propaganda" relaxes the crowd vanishes.

We have no city missions, as yet, that have been in existence for a full generation. It may take all of a generation to really establish some of our stations, while their maintenance after they are established will require sustained, long continued efforts, eternal vigilance, and prayerful, consecrated, unselfish, untiring devotion to the cause of our blessed Master.

Youngstown, O.

## UPLIFTING THE OUTCASTES OF INDIA

In spite of the war and in spite of the political disturbances in India, the movement toward Christ still continues among the 60,000,000 or more pariah and other outcaste villagers of India. These untouchables, whose very shadow is supposed to pollute a high caste Brahman, are being cleansed by their acceptance of Jesus Christ, and are becoming new creatures. These people are usually desperately poor, immoral and ignorant. They have no privilege of citizenship or freedom to rise higher in the social scale. One reason why these outcastes are so receptive of the Gospel is that they realize their low condition and their need of some power to lift them up and save them individually and collectively. They are not proud and self-satisfied like the upper castes.

It is one of the proofs of the truth of the Gospel that these people are transformed by the power of Christ, are elevated intellectually, morally and spiritually, so that individuals and communities are miracles of grace. In thirty years one mission alone in South India has baptized 130,000 of these outcaste Indians. Today these people are applying to be received into the Church at the rate of 50,000 a month. The great hindrance is the lack of teachers to train them in the essential principles and practices of Christianity.—Missionary Review.

"Man discovers poles and continents and stars, but, with all his searching, he can not find God. God reveals Himself to man, however, and the only begotten Son, He hath declared Him."

# BIBLE STUDY

## THE WITNESS OF JOHN

### II.

John's definition of the WORD stands alone. Other writers bear testimony to the same facts as stated by him, but none have given the same distinct and comprehensive, yet brief, description of the Son of God. There is no argument in favor of or against this definition of Christ except His own life. There is none who knows except the Son. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."—1:18. It is evident that those who knew Him and have witnessed to the world concerning Him, received their evidence from their association with Him. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:17. "And we beheld His glory, the glory as of the only begotten of the Father." Jno. 1:14. The Lord did not require the evidences of sources outside of His own life to prove all that God desired to reveal in Him and all that He claimed for Himself. Devils were silenced and men rebuked in their attempts to make Him known. At the same time Jesus laid upon all men the obligation of accepting the evidences of His peculiar nature as revealed by His life. The first declaration which John records concerning Christ is that the **Word was** in the beginning. Compared with the context this Word is Christ. This "same" Christ, the Word, was in the beginning **with God.** It is John's definite aim to declare that the personal Christ is the eternal One who was always with God. There can be no distinction made between the One who was manifested in the flesh and the One who was eternally with the Father. It was not a new Son who came into the world. It was not another being or creature who came into the world in fleshly form and was called the Son of God. No angel or other creature was or may become the eternal Son of God. The same Word that became flesh was in the beginning with God. There was no change in relationship or rank or dignity in that Word. The only change was in the nature of His manifestation. Before His coming into the World in flesh He was with God. When He came into the world God was with Him. The relationship was common and unchanged and the fellowship of the Son and Father was mutual. The Son of God came into the world to save men and restore their lost fellowship with the Father.

The eternal character of Christ is declared also in the statement that "all things were made by Him."—v. 3. All material things were made. They have had a beginning. Their Creator could not come into existence with them, but must have been before them. The world was created, but God existed before the world. With God was Christ as a Creator of the present order of all visible things. The creation is a proof of a Creator, and the evidence of the pre-existence of one who could create. The world to which Christ came was one of His own creation. He declared it good when it was created. He came to save it from its own destruction. Its final disposal will rest entirely with His own pleasure. What He created He can also destroy. If He existed at one time without this creation, He can exist also in the future without it. God and Christ are not dependent upon men for their existence; not for their eternal being. But men are dependent upon His power for their being, and upon their grace for eternal life; for all things were made by Him.

The infinite power of Christ is an attribute of His eternity as well as of His Deity. There are two kinds of power; one can create things that are material, the other can create and give life to that which is created. Man has a certain power of creation, or combination. He may assemble matter and build or combine and thus create substance of that which is material. But he cannot create matter from nothing, nor can he change Spirit into material. He can not give life or living power to that which is already created. In a real sense, man is not a creator. Jesus Christ was more than man. He was the greatest of creators. He created all things and gave life to a part of His creation as it pleased Him. Inanimate matter is subject to His will and at His disposal. The winds ceased; the waters abated; floods came, fire descended, staves became serpents, rods budded, and the the earth trembled at His command and in His presence. A few loaves and fishes fed a multitude of people. But when the creator imparted life that part of matter which was formed, moved of its own accord and fulfilled its particular function as He directed it. But with man the Creator did more than giving life as He gave it to all other living forms. The life which was given to man was so imparted and of a nature that was related to Him and was conscious of and responsive to Him. Created in His image and likeness, receiving from Him the breath of life, man alone was able to walk and talk with and appreciate the fellowship of his Creator. His life was the light of men. It is that higher state of creation that makes possible man's conception of spiritual realities, appreciative of spiritual revelation, desirous of divine fellowship and responsive to the impulses of his own conscience and to the power and leading of the Spirit and obedient to the Word of God. By that light man is both able to see God in all of the created world and to understand and live in the conscious presence of His eternal power and God-head.

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# The Workers' Column

### SPECIAL CARE FOR SPECIAL CREATURES.—Matt. 6:24-34
### (Junior)

**February 8**

I. The Master desires to have the confidence of those for whom He cares.—v. 24.
   1. To trust the Master is to serve Him.
   2. To fail in trust is to serve another master.
   3. One can serve but one master or trust but one master faithfully.

II. How men may trust God fully.—v. 25.
   1. By not being over-anxious concerning food, drink and clothing.
   2. By considering that the life that God has given is of more value than food and clothing.
   3. If God is the giver of life, He can also give food and clothing.

III. How God cares for creatures that are less than man in value.—vv. 26-29.
   1. His care for the birds.—v. 26.
      a. They do not sow nor reap.
      b. They do not store away their food.
      c. God feeds them each day.
   2. His care for the lilies.—vv. 28, 29.
      a. They do not labor.—v. 28.
      b. They do not spin and make their clothing.—v 28.
      c. God gives them clothing more glorious than that worn by King Solomon.—v. 29.

IV. The greater love of God for men.—vv. 26-30.
   1. A man cannot make himself greater by anything he can do.—v. 27.
   2. God loves men more than He does the birds.—v. 26.
   3. God is more concerned to clothe man than He is to clothe the grass.—v. 30.

V. God's command to men.—vv. 31-34.
   1. They shall not be troubled concern-

ing their food and drink and clothing.—v. 31.
2. The reasons for not being troubled.
a. God knows that they have need of those things.—v. 32.
b. Only ungodly people worry about those things.—v. 32.
3. What men should be concerned about.
a. To seek God's Kingdom.—v. 33.
b. To be righteous.—v. 33.
c. To believe God's promise that He will add the daily blessings that are needed.—vv. 33, 34.

## WHAT A SONG CAN DO.—Deut. 31: 16-30

**February 15**

I. It can live thru generations.
1. It remains, after the author is gone, to speak for him.—v. 16.
2. It will be a testimony from generation to generation.—vv. 19-23.
II. It can be used as a message from God.
1. To those who break God's covenants. v. 16.
2. To those against whom God's anger is kindled.—v. 17.
3. To those from whom God has hidden His face.—v. 18.
4. To those who have learned the words of the song.—v. 19.
III. The Advantages of a song in reaching the hearts of men.
1. Men will easily and readily learn it. —v. 19.
2. It will be in their mouths.—v. 19.
3. It will not be forgotten, even when people forget God.—vv. 20, 21.
4. It will be transmitted when even the knowledge of God is forgotten. Children will learn songs.—v. 21.
5. Songs help religious instructors.—Moses and Joshua.—vv. 22, 23.
6. Songs may accompany religious instruction—going hand in hand with the Word of God.—vv. 24-27.
8. Songs may be received by multitudes at the same time.—vv. 28-30.
IV. The Blessings of a song.
1. They stir men's consciences when all other means of grace are absent.—vv. 21.
2. They come as a help to men in trouble.—v. 21.
3. They admonish men concerning their sins.—v. 21.
4. They may cause men to return to God — Deut. 32:43 — the closing words of the song.

## THE PURITY OF A SEPARATED LIFE.—Rev. 7:9-17

**February 22**

I. The mark of their separation.
1. Not their nationality—The multitude was a mingled one, of every nation.—v. 9.
2. Not their location—Others were present there.—v. 9.
3. Their appearance—White robes and palms.—v. 9.
a. It was particular—used to describe them.—v. 13.
b. A mark of a special class.—v. 14.
II. The nature of their separation.
1. Each nation separated from the rest of their respective nations.—v. 9.
2. They were those only who were devoted to God and to the Lamb.—v. 10.
3. They were saved from the power of great opposition and tribulations. v. 14.
4. They were saved from all external as well as internal or spiritual defilements—their robes were washed.—v. 14.
IV. The Nature of Their Purity
1. It was suitable for the presence of God and the Lamb in Heaven.—v. 9.
2. It was unmixed—only white robes and palms.—v. 9.
3. It was adored by angels, who gave glory to God.—v. 11,
4. It was effected by the atonement of the blood of Christ.—v. 14.
5. It was fitting for the perpetual service of God in Heaven.—v. 15.
6. It was unchanging—day and night the same.—v. 15.
7. It was fit for the fellowship of the Lamb—who shall lead them into living fountains of water.
V. The Blessing of Their Purity.
1. Secures them a permanent place—the temple.—v. 15.
2. Secures permanent satisfaction.—v. 16.
3. Secures permanent joy.—v. 17.

## A GROUP OF HELPFUL MEN.—Col. 4

**February 29**

I. Tychicus.—v. 7, 8.
1. A faithful messenger.
2. An interested and sympathetic brother.
3. A faithful minister of the Gospel.
4. A faithful and helpful companion in the Gospel.
5. A kind-hearted and large-souled friend of all men.—v. 8.
6. A trusty man.
II. Onesimus.—v. 9.
1. A faithful and beloved brother.
2. An active and intelligent companion in the work.
III. Aristarchus.—v. 10.
1. A martyr character.
2. A strong-hearted associate in suffering.
3. One who gives much and asks for nothing.
1. One who proves to be a real friend in a time of adversity.
V. Justus.—v. 11.
1. A man among others of race and religion who serve God and comfort the heart of men.
VII. Epaphras.—vv. 12, 13.
1. A pillar and power of prayer.
2. A lover of holiness.
3. A man of zeal.
VIII. Luke and Demas.—v. 14.
1. A bearer of balm for body and soul.
Such laborers together afford ideal Christian sociability.

## FAITHFUL SERVICE.—II Tim. 4

**March 7**

I. The Spirit of true Service.
1. As a commission from God.—v. 1.
2. As a matter of the judgment of God. —v. 1.
3. As looking forward to God's Kingdom.—v. 1.
II. The nature of true Service.
1. True to the Word of God.—v. 2.
2. Improving every opportuntiy.—v. 2.
3. Fulfilling every moral and spiritual obligation to fellowmen.—v. 2.
4. Being unmoved by changing moods and whims of men.—vv. 3, 4.
5. Being guarded in life.—v. 5.
6. Enduring affliction.—v. 5.
7. Serving in fulness of power.—v. 5.
III. An example of faithful service.—vv. 6-8.
1. One who is ready to depart to the Lord.— v. 6.
2. Who has fought a good fight.—v. 7.
3. Who has finished his work and allotted duty.—v. 7.
4. Who has been true to the faith.—v. 7.
5. Who awaits the promised reward.—v. 8.
6. Who is ready and joyous in anticipation of meeting the Lord, the righteous Judge.—v. 8.
7. Who believes in the faith he has taught to others.

## THE PSALMS

Perhaps some Psalms are not in our list of favorites only because we have never taken time to study them well or trusted the Holy Spirit to reveal their meaning clearly to our hearts. There is probably no other Book in the Old Testament that is in Spirit so nearly like the New Testament as the Psalms. In advance of the Gospel dispensation, David appears to have felt all the poignant sense of guilt before the Lord, together with the joy of a soul pardoned thru Divine love, that is the experience of every New Testament follower of the Lord. Altho Christ had not yet been born and men were still under the law, yet he had enough foretaste of the day of grace to say, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."—Sel.

## Christian Work in Madagascar

Since France took control of Madagascar Protestant Christian work has been much more difficult than formerly, being looked upon unfavorably by the French Colonial Government. Before permission is granted to a Protestant Society to establish any new out-station, over eighty signatures of the villagers requesting such a station must be presented. Last year Rev. K. W. Gale, of the London Missionary Society, received over thirty-six such petitions for out-stations, and forwarded them to the Government. Mr. Gale reports some most interesting experiences in his recent missionary journeys into uncivilized heathen districts. The native pastors put in charge of these new stations are ready to endure hardships as good soldiers of Jesus Christ. These college men receive a salary of only twenty-four shillings ($6.00) a month; they live in rush huts, have only impure water to drink, endure extreme heat, and are constantly exposed to malaria. Their isolation from Christian friends is complete.

The need for Christian teaching in these unreached districts is indescribable. Morality is unknown. Parents even build isolated huts for their unmarried daughters for immoral purposes for financial gain. Men are rotting with disease, with no one to help them. Witch doctors control the people and bitterly oppose Christianity. When one of these witch doctors is won over, almost the whole village will follow. —Sel.

"The first Psalm begins with blessing and the last one ends with praise. Let everything we undertake be the same and our lives will not be a failure even if some varied experiences do come in between."

# EDUCATIONAL

## FOUNDATIONS

Russell A. Lantz

Such a simple thing as a few stones properly placed and leveled doesn't usually stir up one's imagination enough to warrant an interesting story, but in this case imagination will be omitted and only facts will be presented.

One must remember that a foundation for a small, one story, 2 or 4 roomed house, in Montblainville means more to a French family than a large, well constructed stone and mortar one, supporting a nice two-story house, means to you folks in America. Let me explain. This village was once a very prosperous one, judging from the land about here and the large houses, and contained before the war some 400 inhabitants; these same families have lived here for years and years and a plot of ground owned by one family for a garden site or otherwise is very seldom sold but stays in that family. Their plot of ground means much to them; it is almost sacred; it has always been home.

The war came and the village was destroyed, almost completely; heaps and heaps of timbers and stones are lying about, with an occasional fragment of a wall still standing, a mute land mark of what used to be there! Everything is overgrown with weeds of most every species, principally nettles; barbed wire used for entanglements is lying about in red, rusty heaps and some is still stretched up as it was during war times. Imagine such a condition of things and then is it any wonder such a trivial thing as a foundation brings cheer to the French family. It means a new home for them. Perhaps they were forced to leave the village early in the war and by this time have been gone 4 or maybe 5 years, living under difficulties and hardships that few of us have ever experienced. The monsieur one day receives a notice from some friend or from the mayor of his pre-war village, stating that we are erecting houses, "at home;" several families have already been supplied with houses and have moved back; would not monsieur care to return and select a site for a house? Well,rather. That night there is no doubt rejoicing in that home and plans are made for an early return.

It is often times hard for monsieur to find just where his tiny plot of ground used to be; perhaps a wall has fallen on it or a trench passes through it or some other misfortune has changed it; anyway I follow him through the weeds around parts of walls still standing, over piles of stones that were once in a wall, crawling through barbed wire entanglements, always keeping my eyes open for old wells and cellars which are invitingly open. My guide is talking all the time and it keeps me guessing most of the time to determine what he is talking about. I get his general idea and answer, "oui oui," whenever I can. It doesn't matter much just now if I do not understand all he says but the trouble begins when he at last finds his little piece of earth and tries to tell me where his land stops and his neighbor's begins, which way the house must face, etc., etc. The French are by nature excitable and monsieur is no exception. The first time he repeats something, he talks rapidly enough, putting in periods and quotation marks with movements of his hands supplemented by shrugs of the shoulders, casting up the eyes or contortions of the countenance: the second time instead of going more slowly and being more exact he increases the number of words per second and the third time should it be necessary for him to repeat again for my benefit he is talking so rapidly that understanding is out of the question. However you accept what he says by faith and hope that your imagination serves you right this time. After an hour or so monsieur decides the house must be placed, "comme sa" (in this manner). I tarry awhile because in a few minutes he may want it an entirely different way. The French don't hurry very much. It is characteristically American to plunge into a task and have it over with as soon as possible. We, here, have found it best to do as the French do and give them plenty of time to make their decisions. It is always best to have them on the ground when the foundations are measured off. They often times have extremely vague ideas as to the size of our houses. One man wanted a house 7 meters long put on his plot of ground 5 meters long. After everything is settled as to the place and position of the house Joseph (my German helper) and I line off the place. There are several different kinds of houses, Swiss 4 room and a Swiss 2 room and 3 French types, mostly 2 room, and require from 18 to 30 stones. Four large stones are used for each corner and then enough between those at certain intervals to insure a solid foundation. The first 8 stones are leveled and the rest are made true with a straight edge. We often get stones from a nearby house that has been demolished and sometimes German cement blocks are hauled from Varennes.

**Typical Ruined Village**

Lots of interesting things might be said about putting up the house but I am only telling about foundations. A few insignificant stones — meaningless to most

everyone but not so for the French whose house rests upon them—for them old ties have again been renewed with their friends and new ties made with us who have in a large sense made such a home possible. We then rejoice with them and are glad that by our simple manual labors we can help to interpret the spirit of Christ into actual life.

Montblainville (Meuse) France.

## NEAR EAST ORPHANS

### From a letter written by Orie O. Miller

"During the last two months I have had the privilege of assisting in opening a small new orphanage here in the city of Beirut. During the past month we have admitted seventy full orphan girls into this orphanage. Since the condition of these girls as we found them represents quite truly what is still the condition of large numbers of children all thru this section I am sending you enclosed a list of these seventy girls, with their ages and short descriptions of each."

"You will readily understand that the large bulk of the children in this condition died from starvation during the past two or three years. Somehow those that are left now, struggled thru that period and are still alive. But the vitality of many of them is so low that as a rule an ordinary case of sickness proves fatal to them. Their four years of struggle against starvation and misery has made them physically unable to resist the most ordinary diseases. It will take years of careful treatment and attention in our orphanages to overcome this in them. Just what would have happened to these during this winter that is just beginning if our own or a similar organization had not picked them up is hard to conjecture."

"Of course these children do not all stay, even with the best of care. Some of them have gone back to the old life. It seems that the last four years of starving have made some of them little better than the other animals. Not long ago I took up a little ten year old girl who had no relatives or friends in Beirut and had been sleeping on the streets for the last six months and living only on what she had been able to beg. She seemed glad to come into the Orphanage and glad for the privilege of learning. After receiving the kindest care and attention for about a week the old instincts got the better of her and nothing that we could do would keep her from going back to the old life. But the fact that a large proportion of them show their appreciation of what we are doing makes one believe very much in the kind of work that the Committee is doing in this country at the present time."

**Montaha Zraik.**

She was working in Beirut for an American family. Then she was sent to Beirut Orphanage Oct. 1, 1919. During war her mother and two brothers died of starvation. She is a bright girl. She taught in Moslem family after her mother died.

**Lunda Ahwaji. Age 10.**

Her parents died of starvation. She lived with her cousin and during war she had to beg for food. She came to Beirut orphanage in October.

**Linda Khurie. Age 10.**

She is a very bright girl. Her father and mother died of starvation during the war. The child was a beggar. Also she was a servant in Tripoli part of the time.

**Marie Aramouni. 10.**

Her mother and father died of starvation during the war. Her brother and sisters disappeared and have not been heard from. The child has no one to look after her.

**Marie Nahhat. Age 9.**

Her mother and father died of starvation. Had to beg during the war. She lived with her brother. She spent some time in Turkish refuge and came to our orphanage in Oct.

**Emily Yusef Az el Deen. Age 12.**

During the war her mother took her to Damascus to get food. Her mother died of starvation and she was taken care of by her aunt until she entered the orphanage.

**Zihry Kasim. Age 9.**

Her mother and father died of starvation. She was a beggar. She came from Damur Orphanage. A very sensitive child. She cried while telling about her mother's death.

**Waseelia Sarkees. 12.**

Her mother and father died of starvation. She was in a Turkish refuge with her sister. She worked as a servant during the war. She is very bright, intelligent and pretty.

**Saidie Coofik Baloot. Age 12.**

Her mother died of starvation. Her father died in the Ottoman army. She was in the orphanage in Beirut after English occupation. She was a beggar for some time. She lived with her uncle who abused her so that she slept in the street.

**Tareedie Andraco**

**Fareedy Haydmoos. Age 8.**

Her father was taken by Turks to join the Ottoman Army six years ago. He has never been heard from. She lived with her Aunt after her mother died. She was in a Turkish Refuge part of the time.

**Badra Mijdalanie. Age 10.**

Her mother died of starvation. The child lived with her brother and then she went as servant to Damascus. At the end of the war she returned to Beirut. Her two brothers died while they were in the Ottoman army. She is rather a stupid child.

**Fatmeh Fayad. Age 9.**

Her mother died of starvation. The child had to beg. One of her sisters died of starvation. Her father was in Ottoman army and he returned to Beirut at the end of the war. He was killed falling from a car.

**Evleen Butrus. Age 11.**

Her mother and father died of starvation. The child had to beg. She worked when she could. Her three brothers died in Ottoman army. No unusual features in this history. Average child.

**Marie Mijdalanie. Age 11.**

She is a very attractive girl. Unusually bright, so is her sister Lunda. Her mother and father died before the war. The children were beggars during the war. They lived with an uncle, who was cruel to them.

**Julia Birbarie. Age 10**

Her mother died during the war of starvation. Her father went to America in 1911 and has never been heard from. The child was a beggar during the war. She lived with her aunt.

**Ginnar Betar. Age 12.**

Her mother and father died during the war of starvation; also three brothers. The child was a servant and then a beggar. She lived with her sister before she came to this orphanage.

**Malakie Mitri Zraik. Age 7.**

This child is bright and pretty. Her mother and father died of starvation during the war. One sister died of starvation during the war. The child lived with her aunt.

**Mahil Msawir. Age 5.**

Her mother died of starvation. Her father was in the Ottoman army and died there. The child begged during the war. She lived with her sister, who works in the American school. No unusual features in this history.

**Lunda Slaiman Aramoony. Age 9.**

Her mother and father died of starvation during the war. She lived with her aunt. She had to beg for food. She was in French orphanage during 1918. She came to Beirut Orphanage in October, 1919.

**Sibhia Deab. Age 10.**

She is a bright girl and had no family. Her mother was a beggar during the war, and died of starvation. Her brother also starved. This child was found by Ahmad el Shami, a Moslem, sleeping behind the tents of British soldiers, who had been feeding and caring for her, and took her to his house. She was there seven months and then came to Beirut Orphanage.

**Adele Said. Age 10.**

Her mother died of starvation during the war. One sister died of starvation. She lived with her older sister and worked as a servant. She also had to beg for food.

**Hana Salim. Age 10.**

Her father went to America and the family never heard from him. Her mother died during the war. The child went to Damascus with muleteers begging. She came back to Beirut and lived with her aunt.

**Bahiya Mansour. Age 8.**

Her mother died in Damascus of starvation during the war. She had taken the child there to get food. Her father died in Ottoman army. Three brothers and two sisters died of starvation. Her uncle took care of her until she entered Orphanage.

**Eugenie Aramouny. Age 10.**

Her mother died in Damascus of starvation during the war. Her father died here in Greek hospital. The child was in Turkish Refuge—got bread in morning; a little cooked food at noon; nothing at night. When the English Army came into Beirut she left the Refuge and begged her food from the soldiers. One sister died of starvation.

**Christine Selim Diab. Age 11.**

Her father and mother died of starvation during the war. One sister also died of starvation. The child was a servant. After English occupation she lived with her older brother in Beirut.

**Emilie Esber Mansour. Age 10.**

Her mother and father died during war. Two sisters and one brother died of starvation. The child was in Turkish Refuge until English occupation and then went to French orphanage. She left there and became a servant.

**Souhaileh Bakri. Age 12.**

Her mother and father died of starvation. Her two brothers died—one in the army and the other was killed in a quarrel. The child was a servant during the war. She lived with older sister.

**Sofia Jirs. Age 11.**

She came from Damur Orphanage. Her father died in army. Her mother died of starvation. The child lived with her aunt and had to beg to get food. Usual history of starvation.

**Jamele Yousef. Age 10.**

Her mother died of starvation. The child was a beggar during the war. She was a servant for a time. Also she stayed in a French Orphanage a short time. Came to Beirut from Damur Orphanage.

**Zaheea Mokail. Age 10.**

Her mother died of starvation. The child was a servant in Damur. Usual history.

**Kaliel Naimie. Age 9.**

Her mother died of starvation. The child begged for food.

**Sada Assaf. Age 10.**

Her mother died of starvation. The child was a beggar. Usual history of starvation.

**Saleme Elias. Age 10.**

Her mother went to America years ago and has never been heard from. The child was a beggar during the war. After the English occupation the soldiers fed her. She came here from Damur orphanage. She is a bright girl.

**Haifa Said Ataya. Age 11.**

She went to Houran with her mother, who died of starvation. The child was a servant in Damascus after her mother died. Two brothers died in American orphanage at Brummana.

**Rasheede Brahim. Age 10.**

Her mother died of starvation. The child was a beggar. She came from Damur orphanage.

**Rasheede Yousif. Age 10.**

Her mother and father died of starvation. The child was a beggar. She came from Damur orphanage.

**Miriam Werdie. Age 7.**

Her mother and father died of starvation. She used to beg for food. Bright child.

**Naheel Makool. Age 11.**

Her mother and father died of starvation. The child was a beggar. She lived with her older brother and sister. She came here from Damur orphanage.

**Miriam Nimar. Age 8.**

This child lived with her uncle during the war. She came from Damur orphanage.

**Zakeea Khouri. Age 10.**

Her mother and father died of starvation. The child lived with uncle. Usual story of lack of food. The child came from Damur orphanage.

**Lulu Dehdooh. Age 13.**

Her mother left family years ago. She has never returned. The child lived with her brother during the war. They sold all their property to get food.

**Philomena Hawee. Age 12.**

This child was in the orphanage at Brummana. Afterwards she was a servant. She gets letters from her sister in America.

**Miriam Musa. Age 9.**

Her mother and father died of starvation. The family sold their property and lived for a time on proceeds. Then the children had to beg.

## CONDITIONS IN RUSSIA

J. Roy Allgyer

The following account of conditions in Russia is a part of the report of the investigating committee, consisting of A. E. Hiebert, J. R. Allgyer and A. J. Miller, appointed by the Mennonite Relief Commission to investigate conditions in Europe. Brother Allgyer has just returned to this country and as a result of the report of this Committee the Relief Commission is taking steps to send a relief unit to Russia. Other parts of the report dealing with conditions in Germany and Austria will be published later.—Editor.

**Hospital Situation.**—In many cases hospital patients were provided with only one blanket and one sheet. In several overcrowded typhus and spotted-fever wards two patients were compelled to occupy one bed because of lack of space, blankets, linen and heat. As high as 100 patients were crowded closely together in one small ward. Try to imagine the possibility of recovery with rooms unheated and no ventilation. Bed clothing was also scarce. Bandages had to be washed and used over many times. The extreme scarcity of cloth for bandages has compelled the use of a kind of paper woodpulp. This tho being a cheap substitute is much less durable and satisfactory.

**Medicines and Disinfectants.**—At the city apothecary (municipal pharmacy in Cherson) from which hospitals requisition supplies and where the poor people are able to buy drugs at a minimum price, no new supplies had been received during the last two years. The stock is extremely low and in many cases the supply is completely exhausted. Operations are often performed without any anaesthetic while others are indefinitely postponed. The supply of disinfectants, such as formalin and carbolic acid, has either been entirely exhausted or nearly so. Sulphur is practically the only chemical now available for this purpose.

**Equipment of Hospitals.**—In general, hospitals were well equipped with instruments, operating apparatus and with dis-

**A Sunday Market in Cherson, Russia**

infecting and sterilizing machinery. Practically all the machinery was inoperative because of lack of medicaments and fuel. In several instances straw or petrol was being used but both were inadequate and unsatisfactory to meet the needs.

Buildings were modernly constructed and adequately provided with light, ventilators and heating plants. We found only one hospital heated; this one was using straw. The rest were all cold and with windows closed to conserve warmth. The air was foul and extremely bad. A number of the hospitals will be forced to close down unless arrangements can be made to secure fuel. Mattresses, blankets, linen, silk thread, needles and copper wire are materials in hospital equipment most needed.

**Country Roads in Russia**

Hospital staff: The personnel of hospitals, including doctors and nurses are technically trained. They had been struggling for months against these odds to keep the hospitals running, so that they appeared overworked and tired out. In one of the city hospitals neither doctors nor nurses had received any pay during the last six months.

**Bolshevism.** — The scarcity of hospital supplies and equipment is due primarily to large quantities having been requisitioned by the army and the impossibility of replenishing by importation. But the seriousness of the situation was greatly increased by the Bolshevik raids. Supplies, including blankets, linen, bandages, needles, thread, electrical apparatus and chemicals were confiscated at some places with little regard for the sick and helpless.

During their attacks upon the city, citizens fled to hospitals and public buildings which were consequently bombarded with considerable damage to walls and shattering of window glass. The glass is at present unobtainable so must be replaced by pressed wood or repaired with paper.

Reports from sources apparently reliable describe all sorts of mutilations and atrocities committed under a regime of lawlessness due to lack of control of forces heretofore suppressed. Their recent attained freedom from under a most severe yoke of oppression brought on extremes in the opposite direction indicating lack of self restraint with a thirst for spoil and blood. It is reported that a total of 1200 dead bodies were found in Cherson (100,000 inhabitants) after the revolution of 1919.

**Food.** Food is plentiful in southern Russia. According to the crop report of the Zemstors (a civilian government) 50,000,000 poods (1 pood equals 40 pounds) of wheat and 60,000,000 poods of barley are free for export in the province of Cherson alone. Also large numbers of live stock, including horses, cattle, sheep and hogs are available. Farmers are holding quantities of supplies because of low money value and lack of transportation.

The following indicates some of the food prices before the war as compared with Oct., 1919.

| Name of goods | Quantity | Price before war | Price Oct., '19 |
|---|---|---|---|
| Flour | 40 pounds | 1.32 rubles | 115 rubles |
| Beef | 1 pound | 0.12 " | 18 " |
| Butter | 1 pound | 0.34 " | 110 " |
| Eggs | 10 pieces | 0.18 " | 40 " |
| Tea | 1 pound | 1.87 " | 220 " |
| Lump sugar | 1 lb. | 0.14 " | 60 " |

Noting the rise in price of some of the above necessary foods and realizing that the wages of the average day laborer are from two hundred fifty to three hundred rubles per day, and that of a skilled laborer four hundred rubles with but very little or no work obtainable, the question of securing a livelihood in Russia is no small concern in spite of its quantity.

**Clothes** and **Shoes** were practically unobtainable during the stay of the Bolsheviks. At present a suit of clothes costs from ten to twelve thousand rubles. A second hand man's overcoat now costs five thousand rubles. A pair of shoes before the war costing seven rubles now cost three thousand five hundred rubles. Large numbers of children may be seen running about on the street in very shabby clothes and with bare feet, shivering in the cold.

**Money.** Before the war the Russian ruble was equal to fifty cents in American money. On the 12th of November the rate of exchange was two hundred forty rubles for the dollar—at that time its value was depreciating daily so that by now it is undoubtedly much less. There are literally dozens of different kinds of paper money afloat, but its lack of accredited value makes a large portion of it practically worthless. To further complicate the situation counterfeit money appears in vast quantities, so that even the shrewdest expert finds it difficult to distinguish between the good and the bad. Money changers can be found most any time on the street eager to accept a more stable foreign money but having little conscience as to the quantity of bad money he can work off on you. If you catch him at it, he thinks it a good joke and if not he of course has gained his point.

This whole state of affairs leads producers of all kinds to prefer to do business by a system of exchange or barter rather than by cash sales. The uncertainty of money values has contributed to a large extent to the labor unrest found in Russia today. As long as the ruble buys so little, many a laborer prefers to plunder rather than to work.

**Transportation.** The transportation system is deplorable. There is a tremendous shortage of all rolling stock for but little new material has come into the country during the last five years and the few engines and cars remaining are in a bad state of repair, due to the destruction of war. Because of the shortage of coal but few trains can operate and those only on greatest demand. In addition, trains are frequently "held up" by groups of roving bandits, whose plunder lust is their controlling motive. This condition has brought on the discontinuance of service on several lines entirely. On others the trains are delayed indefinitely, the people waiting at the stations where they eat and sleep for days in most unsanitary conditions, in the hope of being there whenever the train goes. Once on the train they are usually obliged to stand in box cars.

Due to this break down in transportation, the coal remains at the mine, the

(Concluded on page 447)

**A Bridge Blown up by Bolsheviks on the Present Frontier Between Roumania and Russia**

# THE YOUNG PEOPLE'S MEETING

## HOW GOD CARES FOR US (Jr.).—Psa. 23

**Topic for February 8**

MOTTO

"Casting all your care upon Him, for He careth for you."

THE STUDY HOUR

**I. Like a Father.**—"Like as a father pitieth his children, so the Lord pitieth them that fear Him." We all know what a loving father does for his children. He cannot bear to see his little ones suffer. He delights to have them happy and free. He provides a way that they can have food to eat and clothing to wear. In winter, he wants a warm place for them and in time of storm he wants them all in the shelter. He likes to have them come to him, and he talks with them and wants them to talk with him. When they are sick he will watch over them and provide for them until they are well again. When they are sad he pities them and tries to comfort them and make them happy again. A loving father will do everything that love can do to do his children good.

God is like a father. He is much greater and much more able to do something for His children than any earthly father. He is wise and will not make a mistake. He is powerful and is able to help in any trouble much more than any earthly father could. Even the things that our earthly father gives to us are first provided by God. So that our earthly parents are only God's servants giving to us the things which the great heavenly Father has given to them. God cares for us by giving us the sun to shine by day to warm the earth and make the things of earth grow for the food of man and beast. He sends showers of rain to water the ground and give drink for every living thing. He sends winter and summer in the right time so that everything is provided in the right time for our wellbeing.

**II. Like a Shepherd.—Psa. 23.—"The Lord is my shepherd, I shall not want."** A shepherd goes out with the sheep to find pasture. He watches over them all day long. When one gets tired he carries it. When one gets hurt he helps it and binds up its wounds. When any go astray, he seeks for them until he finds them. He watches for enemies and keeps the sheep from all harm. He leads them in the right way and brings them safe to the fold at night. The Lord is just like that to His children. He feeds their souls with heavenly pastures and makes them drink of the water of life. He leads them in the way of righteousness and protects them from all danger. They have no need to be afraid because the Lord is ever near to help and save.

**III. Outline Study—**

1. God gives us what we need.
   a. Saves us from all troubles.—Psa. 34: 6, 7.
   b. Keeps from want.—Psa. 34:9, 10.
   c. Gives us food and clothing.—Matt. 6:31-34.
   d. Sends sunshine and rain.—Matt. 5: 45; Acts 14:17.
   e. Gave us a Savior.—Jno. 3:16.
   f. Provides a soul rest.—Matt. 11:28, 29.
   g. Prepares a flock and fold.—Jno. 10: 1-18.
   h. Has a heavenly home for us.—Jno. 14:2, 3.

SUGGESTIVE ASSIGNMENTS

1. Text word, **"Care"**
2. God is like a Father.
3. God is like a Shepherd.
4. How God Feeds Us.
5. How God Keeps Us From Dangers.
6. Our Love to God and His Love to Us.

## SINGING IN YOUR HEART TO THE LORD.—Eph. 5:19; Psa. 138:1-8.

**Topic for Feb. 15**

MOTTO

"Be glad and rejoice with all the heart."

THE STUDY HOUR

I. **Songs in the Heart.**—The heart is that part of our being which contains the affections and desires and purposes. If our affections are set upon things above (Col. 3:1-3) it is evident that our heart is there. Our Savior said, "Where your treasure is, there will your heart be also." And because He knew this, He exhorted the disciples to lay up for themselves treasures in heaven. It is but natural then that the Christian should sing to the Lord in his heart because the Lord is the treasure of his life. A song in the heart is a sentiment there of worship in some way. It may express itself in words or it may only find expression in thought and emotions. Some one else may be doing the expressing by the lips while our hearts may be responding in thought and emotion and in real adoration and praise in our being. In the absence of one or the other forms of worship the song in the heart is to be preferred before the mere words and musical sounds. But the most edifying of all is that heart emotion which can be truly expressed in words and musical sounds of real adoration and praise to the Lord.

There are indeed songs in the heart of ungodly men. The drunkard has his songs of sensuality. The giddy and foolish have their sentiments expressed in songs which come from the heart. But the songs of the ungodly do not go out to the living God. When the Christian sings in his heart, he sings to the Lord. We may sing to the edification of men, but we cannot truly edify men unless our songs are in some way a worship to the Lord.

**II. The Text.—a. Eph. 5:19.**—This passage contains the gist of the subject before us. Songs of praise of edification of different kinds are a part of our Gospel services and are to be entered into in the right spirit to the edification of one another and to the strengthening of ourselves.

**b. Psa. 138:1-8.**—Here is a Psalm that is typical of what singing may express. It recalls the loving kindness of the Lord and puts it in words and expressions of praise and worship.

**III. Outline Study**

1. Songs of hypocrisy are abominable.—Amos 5:21-24; Isa. 5:12; Amos 6:1-6.
2. Songs of the sincere worshiper are acceptable.—Matt. 21:16; Heb. 13:15; Psa. 50:14-23; Jas. 5:13.
3. When the Heart Sings in God's Children and in Heaven.
   a. In Heaven.—Luke 16:10; Zeph. 3:17.
   b. In the Church.—Acts 2:46, 47.
   c. In the newly saved. — Rom. 5:11; Zeph. 3:14, 15.
   d. By bounties given by God's children. —Job 29:13; II Cor. 9:12, 13.
   e. To the Watchman who sees it in his flock.—II Cor. 9:14, 15.
   f. To the giver himself.—Acts 20:35.

PERSONAL THOUGHT

What are our songs to us? Are they a routine for our worship? Or, are they a real means of setting forth the emotions and thoughts of our hearts?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text-word, **"Sing."**
2. Sing Some Songs Adapted to the Mind of Children.

**For Young People**

1. When to Sing
2. How to Sing
3. Heart Songs

**For Older People**

1. The Edification of Heartfelt Singing.

## THE POWER OF SIMPLICITY.—Mark 1:1-8; Matt. 11:7-15; I Pet. 3:3, 4.

**Topic for February 22**

MOTTO

"Seek ye first the kingdom of God."

THE STUDY HOUR

**I. The Simple Life.**—The simple life is the life that has been restored to its original purpose as designed by the Creator. It is the life of real happiness and purity and beauty. The wise man has said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). This fact concerning man has brought in all the complications that have made this world full of trouble. The complicated life is without power. It is like a machine that has so many side attachments that the power required to run it is not found practical. When a life gets away from the single aim of glorifying the Creator and fulfilling His plan for the life, that life has departed from simplicity and the power which will enable it to attain real success for time and eternity.

Simplicity is also defined as dress without ornamentation. This too harmonizes with the general thought of against man seeking out many inventions. People who resort to ornamentation in dress have departed from the real purposes of the Creator and are not living in uprightness before Him. Dress is a necessity because of sin. Man has tried to make it a means of self exaltation and so to his own con-

fusion. It is a stamp of the shame of man's fall. Simplicity will recognize this and endeavor to hold our apparel in such a form that it speaks only what God's commandments and decency, and comfort would have in it. Anything else for display of person or of wealth or of earthly attainments only departs from the simplicity that should characterize those who are right with God and man.

### PERSONAL THOUGHT

Do we live in the simplicity of life given to us in the redemption which is in Christ Jesus?

**II. The Text.—a. Mark 1:1-8.—Matt. 11:7-15.**—In these two passages we have a description of John the Baptist. He was a man of simple habits of life. His dress was very simple and his food was only of the most plain food of the wilderness. A very unassuming man and unpretentious. He went about his work with an eye single to the glory of God. He was not disturbed over the preeminence of Jesus Christ nor of the fact that he would gradually decrease in popularity with the people. He was highly esteemed of God.

**b. I Pet. 3:3, 4.** — This passage sets forth the simplicity of attire that should characterize the Christian woman. It shows that the heart condition is right before God. This is of great price before God.

**III. Outline Study**

1. There is power in—
   - a. A simple faith in God.—Matt. 15:28; Jas. 1:5-8; I Tim. 4:6-8.
   - b. A life of one aim.—Phil. 3:7-14; I Cor. 10:31.
   - c. A simple and unassuming conduct.—II Cor. 4:1-7.
   - d. Simple apparel.—I Pet. 3:3-6; I Pet. 5:5, 6; Matt. 23:5-12.
   - e. Simple living.—I Tim. 6:6-12; Matt. 6:19-34.
   - f. Simple obedience to God.—Matt. 7:21-27.
   - g. Simple and unadulterated company.—II Cor. 6:14-18.
   - h. Uncorrupted Gospel.—II Cor. 11:1-3; I Cor. 1:21-24.

### PERSONAL THOUGHT

Is my life centered in the Lord to that degree that the whole of my activity is unified in one great purpose to glorify Him? If so there is a simplicity and a power that takes hold of omnipotence.

### SUGGESTIVE ASSIGNMENTS

**For Children**
1. Textword, **"Seek."**
2. Repeat or read, Psa. 34.

**For Young People**
1. What is Simplicity?
2. How Simplicity Becomes a Power
3. How Simplify Our Life in All Things

**For Older People**
1. The Complications of Our Times and the Remedy.
2. How Promote the Simple Life.
3. The Power of Simplicity in Attire.

## THE CHRISTIAN'S STANDARD OF TRUE SOCIABILITY.—Eph. 4:17-32.

**Topic for February 29**

### MOTTO

"A man that hath friends must shew himself friendly."

### THE STUDY HOUR

**I. Sociability.**—God made companionship for us in the beginning. "It is not good that the man should be alone, I will make him an help meet for him." All other creatures had those of their own kind to be in company with. Man also was in need of such association.

True sociability is such a fellow feeling for others that we are pleased to be in their company and to share with them of the things which we enjoy. Sociability is expressed by talking together and eating together and sharing other things which human beings can mutually enjoy. There is such a difference of taste and purpose in the peoples of the world that there are many different classes of society. Those of one class associate practically with their own cast and leave others alone. But the Christian has an interest in his fellowman, regardless of the motives and purposes of his life, that seeks to interest him in the things that concern the soul. This interest, coming from love in the heart of the Christian, brings him in touch with others in a social way for their good, sharing what there is in common and creating within the sinner a desire to share other things more noble which he may find in the Christian. Sometimes such association works the opposite and makes the Christian a sinner and lowers his life. This is a wrong standard. The Christian should always be sociable up to the standard of truth and purity, but rather make a separation than compromise the good which God has given for his life. "Be ye not unequally yoked together with unbelievers" is a safe command to keep before us in all our associations.

**II. The Text.—Eph. 4:17-32.**—This passage holds up the standard of the Christian life as higher than the life of the world. They walk after the vanities of life which the whims of the mind may suggest. But the Christian is renewed in the spirit of the mind and walks in a holy life. But there are qualities along social lines which makes the Christian's social life different and yet more really sociable than that of the sinner. He is free from corrupting communication and seeks only the good and edifying. He has a beautiful and loving spirit which makes his life sweet and cheerful and full of forgiveness and tender-heartedness.

**III. Outline Study**

I. **Circles of Sociability**
   1. The world in general.—Jno. 17:12-18.
   2. Acquaintances.—Acts 6:3; I Tim. 3:7.
   3. Friends.—Prov. 18:24.
   4. Family ties.—Eph. 6:1-4; I Tim. 5:4.
   5. Sexes in general.—Tit. 2:1-10.
   6. Sexes in pairs.—Prov. 18:22; Phil. 4:8; II Tim. 2:22.
   7. In the Church.—I Tim. 5:1, 2.

II. **Standards of Association**
   1. With Sinners.—Matt. 9:10-13; Eph. 5:11; II Cor. 6:14-18.
   2. In talking.—Eph. 5:3-5; 4:29; Col. 4:6.
   3. In cheerfulness.—Prov. 17:22; Rom. 12:8.
   4. As Examples.—I Tim. 4:12; Phil. 1:27; Rom. 15:2.
   5. As transformed persons.—Rom. 12:2; I Pet. 4:1-5.
   6. With the heavenly wisdom.—Jas. 3:13-18.

### PERSONAL THOUGHT

"Ye are the light of the world."

### SUGGESTIVE ASSIGNMENTS

**For Children**
1. Textword, **"Fellowship"**
2. Friendly Toward All

**For Young People**
1. Sociability at Home
2. Unselfish Sociability
3. True Standards for Sociability

**Older People**
1. Dangers in Compromise
2. Cheerfulness.

## LIVES THAT SERVED.—Rev. 19:1-10; Eph. 6:1-10.

**Topic for March 7**

### MOTTO

"By love serve one another."

### THE STUDY HOUR

**I. Our Topic.**—In the discussion of this topic there is room for a wide range of study. We can take the lives of Bible characters like Moses and Samuel and Elijah, or Christ the chief example of all servants. We can take the lives of the apostles and the early Christian people. We can come down to some devoted Church fathers who did a great service for their own and succeeding generations. There are also mothers who have done a noble service to the Church by bringing up well trained children who became the stay of the Church in their day. We could discuss the service of some of our aged brethren and sisters still with us who have spent the best of their days and have accomplished a noble service which this generation can hardly appreciate.

In the discussion we should avoid the modern tendency of hero worship. When we look at lives that served, it may well be summed up in the teaching of Paul when he said of himself, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I but the grace of God which was with me." When Jesus sat by the well after the Samaritan woman had talked with Him, He told the disciples to look on the fields which were ripe already to the harvest. He said, "I sent you to reap that whereon ye bestowed no labor. Other men labored and ye are entered into their labors." We today may serve more effectively because of the lives who have served before us.

**II. The Text.—Rev. 19:1-10.**—Here is a vision of the state of God's servants who shall inherit the reward of their deeds in this life. We notice how they ascribe all glory to God in their praises. When John would have worshiped one of the servants of God, he specially cautioned him not to do so because he was only a fellow servant and of the brethren of John. He was to worship God only.

**Eph. 6:1-10.**—This shows how a person may serve in almost any sphere however humble and do it as unto the Lord. He will receive the reward of the inheritance from God.

**III. Outline Study**

I. **Lives who Served in Their Day**
   1. Noah.—Heb. 11:7.
   2. Abraham.—Gen. 12:1-3.
   3. Joseph.—Gen. 47:11, 12.
   4. Moses.—Deut. 34:5, 10-12.
   5. Joshua.—Josh. 24:29.
   6. Samuel.—I Sam. 7:15-17.
   7. David.—Psa. 78:70-72.
   8. Elijah.—II Kings 2:11, 12.
   9. Isaiah.—Isa. 6:8.
   10. Jeremiah.—Jer. 1:7-10.
   11. Mary.—Matt. 2:11.
   12. **Jesus Christ.**—Phil. 2:1-8.
   13. Apostles.—Jude 17.
   14. Early Church People.—Acts 11:29, 30.

II. **Our Service**
   1. Always abounding in work.—I Cor. 15:58.
   2. Ministering to the needy.—Matt. 25:35-40; II Cor. 8:1-7.
   3. Carrying out the Great Commission.—Matt. 28:19, 20.

### PERSONAL THOUGHT

A life of service is the only life worth while in this world. What does our life

amount to for God and the welfare of others? If we are living only for self we are spending our life in vain.

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SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **"Serve"**
2. Help Somebody Today

**For Young People**

1. Blessings in Lives That Serve
2. The Source of Power for Service
3. Talents for Service Placed in Our Care

**For Older People**

1. Rewards of a Life of Service
2. "Such as I Have, Give I Thee"

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## RELIEF AND RECONSTRUCTION

(Supplemental)

II. **The Mennonite Church as a Relief Agency.** A study of the organization thru which we propose to work with reference to motives, peculiar obligations, aims and fitness for the task.

Suggested subjects for discussion:

1. What is the underlying motive that moves us as a church to engage in Relief work? Some think it is to obtain "credit" for ourselves. Is this true and is it an unworthy motive?
2. Have we as a church any peculiar obligation in view of our negative attitude on war? Thru what channels should we express ourselves?
3. What aim should our relief efforts constantly seek? Have we done our full duty when we have administered physical or material relief?
4. Consider what is involved in undertaking a relief program, the various types and abilities of the men, the relations with government officials, language difficulties, national and racial problems, etc. Can we truthfully and frankly say that we have developed within the last twenty-five years sufficient capable men to adequately meet a modern relief program? Are we moving in that direction now? What can we do to bring about more adequate preparation for the task?
5. History records that Mennonites have in times past been receivers of aid themselves. (Note paragraph below by Bro. Horsch). Does this not make us all feel a special reason why we should in turn give aid to the less fortunate?
6. We believe in Peace and Love. Do we make them effective in service?
7. Is there a need for more constant and direct information on the work we are now engaged in and on the plans about to be undertaken?
8. Discuss the relation of your own church to our general relief program. In what ways is it affected when it becomes a partner in the cause of alleviating distress and suffering? Have you noticed an increasing sense of gratitude in the community because God has spared us from these unhappy conditions? When we know that it is hardly possible for less than two million souls to literally starve to death in Central Europe this winter, does it cheapen the estimate that is usually placed on a life?

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That the need in Central Europe is most compelling right now is a truth that most everyone knows. Those who have read the papers or listened to such reports as Bro. J. Roy Allgyer brings back from his recent trip thru Central Europe have more than sufficient evidence to convince them that the need not only exists but that it is extremely urgent. Thousands of cases might be repeated which would bring tears to the hardest of hearts. But all this is unnecessary. The facts are self-evident. And these facts will continue to exist for the next five years at least. The orphan problem in Europe and the Near East will last still longer. We are not concerned now as to an open door. The doors are wide, wide open. The question that concerns us now is, "Are we in a condition to enter the doors that are open and in a sense open in a peculiar way to us as a denomination?" This is no time to sidestep the issue. It is very obviously the time to face the issue with an unfaltering trust in God as our leader.

### The Issue

Are we going to undertake our share of responsibility for this world's present distress? Are we launching in the Relief enterprise? Yes. We have already launched. Thru the Friends' Committee and the American Committee we have engaged in relief work for almost two years. Has there been any attempt made to do work of this kind thru an independent organization of our own? It seems to have been the hope of some that an independent work of our own would result. But this raises the question of desirability and motive. When mention is made of independent work some may jump at the conclusion that all that is wanted is to make "a show." However this view is superficial. Mennonites have a good reason to be known by their positive, constructive service as well as by their negative doctrines. If we have a strong common faith that binds us together it should not be so weak that it loses itself when coupled up with another organization. Eventually we will work independently in relief even if we do not choose to do so. And special opportunities seem to offer themselves for this change now. The principal problem is whether we have a sufficiently strong church-wide interest and whether we have developed sufficient personnel to undertake the task and to continue it. It should be borne in mind that it takes more than enthusiasm and good intentions to carry thru a modern relief project.

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## MAKING OUR BELIEF IN PEACE AND LOVE EFFECTIVE

Let us consider five attributes of effective peace and love.

1. Prayer. James 5:16; Matt. 21:22.

More prayer circles are essential. Also unity of prayer by the Church. The family altar should become more universal. Prayer is a most powerful instrument with which to overcome difficulties.

2. Home Life. John 19:27; 20:10.

The home is the Holy of Holies for Christians. It gives inspiration for activities and battles. It is the strength of the Church and the nation. A Mennonite home is just a little different from the average home. We can generally tell it when we see it. There has been severe criticism at times of Mennonites but very few have ever criticised Mennonite home life, their homes and hospitality. This home influence should be maintained and shown to other peoples.

3. Social Life. Isa. 8:9; I Tim. 2:1-5.

One test of our belief in Peace and Love is our sociability. Do we treat our fellows decently as brothers? Strained relations grow out of coldness and snubbery. Often the tone of the voice and the expression of the face speak a powerful message. Can this idea be extended to have a world-wide meaning?

4. School Life or Training. II Tim. 2:15; II Thes. 4:11.

Our position in the late crisis was by many attributed to ignorance and in many cases not surprisingly so. The counteracting of this erroneous idea means study and training. The Mennonite church must have trained men. Why place the financial and other responsibilities of our relief work in the hands of strangers and outside organizations? Do we or do we not have the men?

5. Personality. I Cor. 2:13; John 14:26.

No one doubts the power of real Christian personality. Personality means a surrendered life. The Holy Spirit is the source of power.—J. Erwin Gnagey.

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## MENNONITES AS RECIPIENTS OF RELIEF IN PAST HISTORY

The year 1527 marks the beginning of the great persecution of the Mennonites in Switzerland which continued for more than two hundred years. That the Swiss Church survived in the persecution must, humanly speaking, be ascribed to the fact that a large proportion of the population were in sympathy with the Mennonites, believing they were persecuted for righteousness sake. These friends of the persecuted gave them food and shelter, apprised them of the approach of danger etc., tho to do so was forbidden under severe penalty.

In the year 1663 the Turks and Tartars invaded Austria-Hungary. The Hutterian brethren in Hungary (whence they had fled from Moravia) were brought to the verge of ruin. One hundred and twenty-two of their members were either killed or carried into captivity, never to return. Their buildings were plundered and destroyed. In their great distress the brethren decided to inform the Church in the Netherlands of their condition. Two of their ministers, Christopher Baumhauer and Benjamin Poley, were appointed to visit the congregations in Holland, carrying a letter signed by all their ministers which described their experiences and needs. The churches in the Netherlands responded very liberally, enabling the Hutterians to take up again their former occupations.

In the seventeenth century, while the

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# THE SUNDAY SCHOOL

## THE TRUE OBJECTIVE OF THE SUNDAY SCHOOL

D. H. Bender

The wise and successful workman always has clearly fixed in his mind and incorporated in his plans, before he begins his work, a supreme objective toward which he bends his energies and around which he casts his line of protective activities. To aimlessly undertake any enterprise means poor results if not absolute failure. The fireman who thinks only of extinguishing the flames often does more damage than the fire itself. He forgets that his highest purpose is to save life and property. So the Sunday school worker must have in mind the true purpose of the Sunday school in order to do his best work and yield his most effective service.

What is the supreme purpose of the Sunday school? To express this in one statement, I would say that the true objective of the Sunday school is

**Christian Character-Building**

Giving the young religious instruction is as old as the human family. Such statements as "Thou shalt teach them (the precepts of God) diligently unto thy children" (Deut. 6:7); "Teach them thy sons and thy sons' sons" (Deut. 4:9); and Paul's words to Timothy, "that from a child thou hast known the holy scriptures" (II Tim. 3:15), gives conclusive evidence that in olden times home training in the Word and religion was a part of the regular duty of parents. Some one has said that religious child training, the aim of the modern Sunday school, is twenty centuries older than pulpit preaching. So it may be said that the modern Sunday school is the recovery of one of the "lost arts." Dr. Trumbull has gathered together what some of the Rabbis have to say about Bible-school work among the Jews, and relates many interesting sayings, even tho they appear fanciful. They claim that Methusaleh was a Bible teacher before the flood; that Jacob attended Bible school as a good boy, while Esau refused to do so, that Moses, Deborah, Hezekiah, Ezra, and many other Old Testament leaders conducted schools for the young in which the Word was taught with a view of establishing religious character patterned after the standard of Jehovah.

The modern Sunday school dates its origin from the time of Robert Raikes and his work for the Sunday street waifs of Gloucester, England, about 1780. But as early as 1767 John Frederic Oberlin had begun a similar work. And in 1769 Hannah Ball is found offering a form of Sunday teaching for the children. In all these movements can be traced two purposes: The uplift of the child and the dissemination of a knowledge of the Word of God. The work of these early Sunday schools was crude but the spirit of the present-day Sunday school was manifest in a greater or lesser degree.

It is to be noticed that while the early Sunday school was not considered strictly a part of the church, yet the work was started and fostered by strong church men, and at this time the Sunday school is so intricately interwoven with the church, and the church and Sunday school so interdependent upon each other, their objects so similar that neither could exist and exercise its functions effectively without the other. A few decades ago the relation of the Sunday school to the church was a live topic of discussion in conferences and religious meetings of various kinds. At this time its place is so well settled that it rarely comes up for discussion. The Sunday school is not an institution above, or below, or without the church, but an organic part of the church. Both aim at the conversion of souls and both strive to build up souls in Christ. The Sunday school is fostered by the church, and in return the church uses the Sunday school as an agency to propagate the work of the church. The Sunday school aims to do in class, with a few, in a direct personal way, what the church aims to do largely from the pulpit in a general way. When a child is converted in the Sunday school and unites with the church, the Sunday school does not consider its work done and relinquish its claim to and hold on that child, but continues with the church in developing such a strength of Christian character in that church member as will make him a better citizen, better member of the home, better servant of Jesus Christ and a more potent agent in bringing others to a saving knowledge of Jesus and building up others in Christ.

The Sunday school worker needs to recognize the fact that his work with the pupil is one of progression. It is a constant upward climb. New heights to be attained are ever looming up before him. There is no period or stage in the building of character when he may consider his work completed, yet he should see constant development and growth in his class. Again, the Sunday school worker should recognize the fact that his purpose must be, first, last and all the time, to Christianize, and I use the word Christian here in its vital sense—the change of heart, life and influence—from that of the man of the world to that of the regenerate man in Christ. Morals, religion, church-membership have their place, and should in no wise be separated from the teaching of Christianity, but the first and supreme object of the Sunday school for the boy and girl is that they become truly converted. Conversion is the foundation of Christian character. After the foundation is laid the work on the superstructure may be safely pushed, using the materials cited in the Word of God.

That the youngest child of God will recognize true Christian character in its real setting needs not be questioned. A German sculptor wishing to represent the face of Jesus, after his image was molded asked a Sunday school pupil who was represented by the sculpture. The child answered, "It is a King." He changed the visage, and this time the boy said, "It is the face of my Savior." The child of God, be he ever so young, has a fairly good concept of the Christian standard. It is the work of the Sunday school to develop this vision and help him grow like unto his great Ideal, the Lord Jesus Christ.

In the work of attaining to the "stature and fulness of Christ" the worker must remember that the only substantial materials are to be found in the Word of God. Only thru this medium may the character of the youth be developed to represent the personification of true character and to withstand the apostasy of the age. House says: "The skepticism of the age is to be met by heads clear and well informed and by hearts sanctified by the Holy Spirit."

To resume. Let the Sunday school worker ever keep in mind that the first great aim of the Sunday school is to bring the pupil to the saving knowledge of Jesus Christ. To the accomplishment of this end all other ends are but subordinate. Until this is accomplished all other ends are of trifling value. When the child is converted, he must be helped to grow strong and beautiful in the service of the Master. This growth is progressive and perpetual. To accomplish this purpose the Sunday school and the church must go hand-in-hand, each supporting and supplementing the other. The free and proper use of the Word, exercise of prevailing prayer, a high standard of Christian living and a heart full of love for the souls of men and the church of the living God all have an important part in attaining to the true objective of the Sunday school—THE BUILDING OF CHRISTIAN CHARACTER.

Hesston, Kans.

## WHAT THE SUNDAY SCHOOL SHOULD CONTRIBUTE TO OUR MISSIONARY ACTIVITIES

Mary Burkhard

Missions are a necessity in the Sunday school. "The Mission of the Church is Missions." The key to the solution of the missionary problem lies in the hands of Sunday school superintendents and teachers. If they improve their opportunity, **within a generation** there will be a Church whose intelligence about missions and zeal for them has never been equalled in the world's history. Missionary instruction is necessary for the highest intellectual and spiritual development of the child. Not alone does he need missionary education because of what he may do for Missions, but because of what Missions will do for him. It will enlarge his vision, broaden his sympathies, and develop his spiritual life as is possible in no other way.

The Sunday school is the natural and logical place for missionary instruction. The Sunday school is the educational department of the Church; whatever instruction is essential for the education of the Church belongs in the Sunday school. "If you wish to introduce any ideas in a nation's life, you must put them in the schools." Just as truly, whatever ideas are to grip the Church must be taught in the Sunday school.

Youth is the formative period, the most impressionable period, the time of greatest religious interest, and if the scholars are ever to be interested in missions the period of youth is the critical time to begin.

When James Chalmers was fifteen years of age he heard a letter read from the mission field which led him to consecrate his own life to missionary service. After reading it the Superintendent said: "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the gospel to the cannibals?" Writing of it, Chalmers says: "The response of my heart was, Yes, God helping me, I will. So impressed was I, that I spoke to no one, but went right away towards home. Kneeling down I prayed to God to accept of me, and make me a missionary to the heathen."

The interest of the children becoming aroused in missions is very likely to extend to the parents, so that they in turn will profit by the instruction given by the Sunday school.

**Missions should be an essential and normal part of every Sunday school curriculum, and not merely optional with this or that teacher and superintendent.**

Christ's command is **"Go"** and this command has never been revoked. **Missions** are not a question of individual **inclination**, but of universal Christian **obligation**; not a mere matter of **choice**, but of plain **obedience**; not a matter for **discussion**, but for **propagation.**

The Church of the past generations has not completed world-wide Evangelization. The unfinished task presents an opportunity to the present generation. It is not merely an **obligation, but an opportunity** for in the Christian's vocabulary these two words are synonymous. The need of the non-Christian world today is very great. One thousand million people are still in ignorance of Jesus Christ. Two infants out of every three in the world look up into the faces of mothers who can tell them no word about the world's Savior.

The Sunday school is an integral part of the Church, not a separate and distinct organization therefore the duty of the Church for world-wide evangelization **is** also then the Sunday school's. Few schools at the present time have, however, any adequate or systematic course of missionary instruction. We do not say that they have no missionary information presented, or that they make no offering to missionary causes, but that comparatively few have **adequate** and systematic courses of missionary instruction.

There need to be definite and worthy aims in order to secure definite results. We should not be satisfied with numbers, a large attendance, Bible knowledge and a good recitation of the lesson, but the scholar should be led to know Christ intimately as his Savior and Lord and unless Christ becomes so real in his experience that he will want to make Him known to others, then we are failing of our highest possibilities in our Sunday school work. The Sunday school is the place for soul-winning, but it is also to develop Christian character and train for Christian service. This will mean that whatever else we accomplish in our work, we signally fail if the missionary spirit is not implanted and developed in the life of every scholar. Whether or not any of them actually go to the home or foreign field can be safely left to the individual's call of God. The teacher's part is to see to it that none shall fail to recognize the Christian's obligation to world-wide evangelization, and that those who do not engage in it in the capacity of missionaries have as great an obligation as those that do.

Besides developing intelligent and efficient lives, consecrated to the extension of God's Kingdom on earth, the function of the Sunday school or Church school as it is sometimes called and which it really should be, is to train efficient leaders for all phases of Church work.

The Church is necessary for the propagation of the religious life. The distinctive function of the Church is to foster the **religious** life. The school must develop the religious life, but it must also develop the Church into an agency competent to direct and express the religious life in its fulness. If the Church is necessary to the religious life, the school of the Church must sustain the Church as well as the religious life. The Church school must therefore be as big in its outline as the Church it seeks to perpetuate. **Determine the kind of a Church you want in your community and then build a school competent to sustain every department of this Church.** Does the Church need consecrated lives? The school must develop them. Does the Church need trained leaders? The school must furnish them. What are the agencies and organizations maintained by the average Church? There are (1) the minister, (2) the official Board, (3) the missionary societies, (4) the young people's societies, (5) the sewing circles, (6) the teachers, (7) the leaders in music and so on. Plan to reorganize your Church school so that every one of these agencies and organizations will be recruited from the Church school. Such a school will indeed be a Church school, and a Church with such a school will be a perpetual and an efficient agency for the fostering of the religious life of the people.

The Church school is an agency of discipline and training. The railroads use bridge engineers; the technical schools **develop and train** bridge engineers. The railroads are not schools, but they do their work with talent trained in the schools. Just so the Church uses Christians in the extension of the Kingdom. The school develops Christians, gives them the specialized technique which the Church needs, and hands them over to the Church for service. The individual must live his Christian life in and thru the Church. Let me be specific on this point. The Church school will interest its students in home and foreign missions. But Missionary Boards must not look upon the Church schools as miniature missionary societies. The school is interested in developing men and women who have the world view of the Kingdom, the Christ mind, the missionary spirit. It is interested in giving the information and the expressional opportunity which will result in a **missionary person,** rather than a missionary collection. The school is not interested in service, offerings, etc., save as these things have educational value in producing a **missionary person** which it will hand over to the church to recruit its army of missionary givers, workers, and prayers. When the school has done its work, all Christians will be missionaries. But its methods are educational and it must be asked for no other kind of results. Thru the school the church should spend money developing the missionary ideals. For every dollar given by the children as a disciplinary measure to develop missionary interest, the church should spend two dollars on the missionary program in the local church. The schools should not be looked upon as a source of revenue for any agency of the Church. They are a source of expense because they are set to the task of discipline.

There is but one test of the missionary program of the Church school—**does it develop missionary persons who will be handed over to the church for lives of missionary endeavor?**

(Adapted from "Missionary Methods for S. S. Workers" and First Year Pilgrim Training Course for Teachers.)

## ESSENTIALS FOR A LIVE JUNIOR DEPARTMENT IN THE SUNDAY SCHOOL

Ada Headings

From the ages of nine to twelve the Sunday school pupil is known as a Junior. Some one has given an estimate of those years as follows: "The primary age is characterized by grace, innocence and trust. The intermediate age by the awakening of physical, mental, moral and spiritual powers; but the characteristics of the junior age, which lies between the two cannot be condensed in words." We know at least that few words could not do them justice. But that we may have fresh in our minds some of the most prominent characteristics, go with me thru one day of a Juniors' program.

"I'm glad there's no school this morning," says a little chap of ten or twelve on a bright Saturday morning. "Why?" says his mother. "O, 'cause," is the answer, as the little lad dances about the room for his cap. "Where are you going?" asks mother. "Out doors" and the little fellow is out the door with a bang. On the porch he meets his favorite pet, a big shaggy dog, and the rolling, jumping and tussling which follow we are quite sure are calling into exercise every muscle in his little body. This romping may continue until Johnny must believe that the dog can jump higher and leap higher than he can. Then he turns into a dog himself; chases the cat up the tree, proving to his own satisfaction that here his power excels that of the dog, and now he is willing to be a boy again. Once in the tree he is soon trying his strength among the limbs. How he can hang down with his hands and even with his feet, finally he springs to the ground and starts off to the barn, but as he walks his observing eye has caught sight of a small wheel that lay by the path. It resembles the one in the engine! Why can't he make an engine with it? Half hour later we find him in "Daddy's" workshop with "Daddy's" tools constructing the engine. Perhaps he will finish it today, perhaps not, and positively not if a gang of boys happen along and they invite him to join in a chase or in a game. Yes he is in the game heart and body. He works hard, really hard, and perhaps the one thing that will bring him back to the house is his growing hunger. After dinner he is out, and till evening the yard is lined with railroad tracks and telephone lines. Then after chores and a hearty supper he is likely found poring over a book.

But what of his little junior sister while he has been thus engaged? Well she has been just as busy—making doll clothes, mud pies and cakes, perhaps running errands for mother or she has been out with father or big brother asking questions in such rapid succession that only every other one can be answered.

"Yes," you say "They are juniors and each may well be characterized as an embodiment of activities. But they are just typical of the boys and girls who make up our junior department in the Sunday school.

Good health is characteristic, and a love for play. They are just so full of life and energy that nothing but activity can satisfy. They are at the age where it is sometimes said of boys and girls "They have a thousand springs with which to wiggle but not one with which to sit still." The grace and innocence of childhood have disappeared and a faint sense of approaching manhood and womanhood begins to stir the soul. The reasoning powers are developing, therefore the many "Whys." The child now begins to size up religion; he wants to know the truth of things; he is frank and genuine. He sometimes seems lawless but is susceptible to the slightest influence. He is careless and irresponsible in general but will carry limited responsibility with the greatest fidelity.

At home he is a problem; to the neighbors a nuisance; but really and truly he is a wonder and should have the greatest watchfulness that can be given him for he is forming lifetime habits and just as surely as the adolescent determines the man, the junior determines the adolescent.

What now has the Sunday school in store for this active little creature? What is essential to make his department a live one?

The place of meeting naturally suggests itself, so let us consider that. As for all other departments a separate room is most desirable for the junior work is unlike that of the primary or the intermediate both in character and in method. To be sure the junior can be thrown with the primary department. They can listen to the same stories, answer the same questions, and learn the same verses and are doing it in too many places; but what are the results? The stories told in a way to impress the primary child will not appeal to the Junior. He may listen to them, and seem to enjoy them, but it is only passive enjoyment, and he will not receive new inspiration from them as if they were told to impress him. He may answer the questions; state the facts and repeat the same verses but the same thing over and over in the same way is not developing him and he will soon get the idea that he has learned all that the Sunday school has for him and as he desires new things will seek them elsewhere. This has been done where the two departments are together. Take part of the general period for exercises adapted to the primaries and part for exercises adapted to the juniors. But interest cannot be kept at its height with this method, and the school cannot afford it.

If she is to be fair to the child she must grasp every moment of the short Sunday sessions and fill them with lessons that impress.

Much importance should be attached to the care of the Sunday school room. Remember the Junior is a keen observer. Just as surely as the little blades of corn absorb and are nourished by the morning dew, so surely does he absorb and make a part of himself all that he sees and hears. No matter how limited one's equipment, what one has can be kept clean and in order. The arrangement of the room together with the selection of pictures, mottoes and other equipment will do much in determining the spirit of reverence the child bears for God and God's house.

Organization is a second essential to a live department. Every duty must have someone made responsible for it so that the meeting will not be a drag but rather a period of activity. The extent of organization will depend upon the size of the department and its relation to the school in general. If it meets in a separate room there must be a superintendent, secretary, treasurer, chorister and in fact every officer found in the main Sunday school.

With few exceptions the boys and girls should be graded as first, second, third and fourth year juniors. Boys and girls are placed in separate classes.

Class organization may be an incentive. The junior loves "to belong" and it may give interest where other means have failed. It may also be a means of teaching the power of united effort.

However over-organization must be guarded against. Each class must feel that it is a part of the school. School interests must become class interests and class interests become school interests.

A third essential and a very important one is a lesson adapted to the pupil of the department. Whether we use the graded or the uniform lesson plans this adaptation must be made. The Junior is impressed with adventure, power, strength and daring activity. He no longer craves the story of Moses, as a babe in the basket of reeds, but longs for that of Moses a brave leader of Israel. He is not so much impressed with Samuel as the obedient little boy but with Samuel as the great judge and prophet. If he is to admire Christ, he must be made to see Him as the great and powerful Master who could heal the sick; turn water to wine and calm the tempest.

Now is the time to acquaint the child with our Bible heroes.

Geography appeals to the Junior. Give him Bible geography. Illustrations make lessons real to him. Use them.

A great amount of supplementary work should be done in this department. The public schools are at this period giving the child hard drill work and because of his abundance of energy he should have it. The Sunday school must be awake to this and do a great amount of memory and drill work. Teach facts of Bible History, commit the books of the Bible, Bible verses, yes and whole chapters. They will be invaluable to the child in life.

The Junior is always interested in the thing he is doing. This together with the

(Concluded on page 447)

# CURRENT EVENTS

**The Treaty.** Efforts to dispose of the peace treaty in the senate have not as yet been successful. Several propositions and counter propositions have been made by the opposing factions but neither side has been willing thus far to make any concessions which would materially change the situation.

At the annual Jackson day dinner, on January 8 in Washington, which is always an important Democratic function, a letter from President Wilson was read in which he again defined his position on the treaty. He made it clear that he was unwilling to accept any compromise which would affect the meaning of the treaty, preferring to make it a political issue and leaving the whole matter for the voters to decide at the election next November. At the same dinner William J. Bryan made a speech in which he took exactly the opposite stand. He stated that since the Democrats were not now in the majority in the senate they cannot expect to ratify the treaty according to their own ideas but must be willing to accept the rule of the majority rather than delay the day of peace any longer. To make it a matter of politics and thus keep the country in an unsettled state until after the fall election would be entirely wrong and foolish, he said. The party leaders had previously voted to stand solidly back of the Wilson administration and program, so that Mr. Bryan's policy did not meet with a very favorable reception. However it yet remains to be seen how much of a following he can muster and it is possible that the party may find itself very much divided on some important issues.

Meanwhile the Allies have signed the treaty, peace has been declared with Germany, and the League of Nations Covenant has gone into effect. But the United States is still technically at war with Germany.

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**Chicago Packers' Case Settled.** Attorney General Palmer has announced an agreement reached between the government and the Chicago Meat Packers, against whom anti-trust proceedings had been begun, by which the packers are given two years in which to sell their interests in the stock yards and end control of retail markets and transportations systems. They are enjoined forever from engaging in the stockyard business, in the ownership of stockyard terminals, market newspapers, cold storage warehouses, the retail meat business, and unrelated activities including their large canning interests on the Pacific coast. They are to confine themselves exclusively to the meat-packing industry.

Just what effect this will have on the prices of food products is somewhat problematical. The packers were interested in hundreds of the ordinary food products, tho there is no direct evidence that there were any price-fixing agreements among them. The general concensus of opinion is that for the present at least there will be no material reduction in the prices of food products.

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**Friends' Relief.** The Friends' Relief Mission in Vienna has recently adopted a new plan for meeting the extremely critical food situation in that city. 300 cows have been secured and quartered on estates in the suburbs of Vienna. The milk will be sold by the Mission at less than cost to the Child Welfare centres and various societies taking care of children. Food will be shipped from America and $5000 worth of linseed oil cake is now on its way across. It is estimated that $4.50 will furnish milk for a child for six months. A large proportion of the Vienna children are so afflicted with tuberculosis and rickets caused by malnutrition that they are beyond help, but strenuous efforts are being made to save the remainder.

The Friends' Mission has also made an arrangement with the Trade Unions for the manufacture of 1500 children's suits daily from cloth shipped from England. It is planned that relief work be extended to the mining centres as coal is the crux of the Vienna problem and schools and hospitals are closing thru lack of fuel while factories cannot resume operation.

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**William Hohenzollern to be Tried.** According to newspaper reports, the allies have now definitely decided to ask Holland for the extradition of the ex-kaiser so that he may be tried for his part in the great war. Holland has given no indication of how she would treat such a request. It is thought by some that the allies would not be greatly disappointed if she should refuse extradition, since it might be more or less embarrassing to have Wilhelm on their hands. There are rumors too that the ex-kaiser may surrender himself voluntarily, which might put him before the German people as a martyr and prove still more embarrassing. A society has been formed in Germany for the purpose of bringing him to trial before a German court and meting out justice there. Meanwhile he continues to saw wood at his castle at Amerongen.

**Volstead Dry Act Constitutional.** The United States Supreme Court by a five to four decision has upheld the validity of the Volstead Dry Act recently passed by congress over the veto of the president, and proceedings brought by New York liquor interests to enjoin the government from prohibiting the sale of 2.75 percent beer were ordered dismissed.

Associate Justice Brandeis, who rendered the opinion of the court, said the right of congress to suppress the liquor traffic was not an applied power, but a power expressly granted. It is said that the "wets" have not yet given up all hope, tho from now on their efforts must be confined to having the national prohibition amendment, which took effect on January 16, declared unconstitutional. They have also announced their intention of suing the United States Government for $400,000,000, which is their estimate of losses sustained by them as a result of the enforcement of war-time prohibition.

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**Railroads to be Returned March 1.** By a recent proclamation issued by President Wilson the railroads and express companies of the United States will be returned to private control on March 1. This delay in the date, originally set for January 1, has been necessitated because of the failure of congress to enact the necessary legislation.

The Esch bill passed by the house and the Cummins bill passed by the senate are now in the hands of conferees who are trying to adjust differences. A revolving fund of $300,000,000 has been agreed upon from which the carriers will be permitted to borrow to tide themselves over the period immediately following their return to private operation. It is thought that the bill will soon be in final form.

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**Party Conventions.** Both of the great political parties have now decided on time and place for their nominating conventions. The Republicans have announced their intention of meeting in Chicago on June 5, while the Democrats have chosen June 28 as their date and San Francisco as their city.

There is as yet no well defined sentiment in either party as to the probable candidate for the presidency. There are a number of aspirants for the office, some of whom have openly declared their candidacy, and others only indirectly. There has been much speculation but both parties are feeling their way cautiously and slowly, anxiously watching developments in the uncertain situation.

**Anarchists Deported.** Intense interest was aroused all over our country in the sailing of the army transport Buford from New York harbor with 249 anarchists on board destined for some port in Soviet Russia. The exact port of disembarkation was unknown to all save a few of the highest government officials, the captain himself being in possession of sealed orders which were not to be opened until they were a day out of New York.

Government officials have conducted numerous raids in the larger cities resulting in the arrests of hundreds of anarchists and professional agitators whose presence in the United States is considered dangerous and highly undesirable. Deportation proceedings have been taken and it is probable that other vessels will soon follow in the wake of the Buford on similar missions.

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**Malnutrition of Children.** Special investigations made by the Children's Bureau in three American cities show how babies have suffered as a result of the advance in the price of milk. In Baltimore of the 728 children between two and seven years of age, only 29 per cent are now having fresh milk to drink as against 60 per cent a year ago; in Washington, half of those between two and seven years visited by the public health nurses were receiving no fresh milk to drink; and in New Orleans conditions were even worse. Add to this, the statement made by Dr. William R. P. Emerson that about one-third of all American babies and school children are malnourished and that from twenty to forty per cent of those graduating from elementary schools are physically unfit and you have a situation that demands attention.

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**Berger Re-Elected.** Victor Berger was sent to Congress from the fifth Wisconsin congressional district in November, 1918, while under sentence of twenty years' imprisonment for his unpatriotic attitude during the war. After nearly a year's delay, during which time he was allowed to draw the salary and emoluments of the office without doing the work, he was rejected by the house and his seat declared vacant. A special election was then called to fill the vacancy. Berger was renominated by the Socialists while the Republicans and Democrats fused in favor of a single candidate, with the result that Berger was re-elected by a majority of nearly five thousand votes. It is likely that he will again be refused his seat in congress, after which his district will no doubt go unrepresented.

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**Makes Large Gift.** John D. Rockefeller on December 24 announced a gift of $100,000,000 to be divided equally between the general education board to raise the salaries of college professors, and the Rockefeller foundation to aid in combating disease thru improvement of medical education, public health administration and scientific research. Five million dollars of the latter fund is to go for the promotion of medical education in Canada.

It is said that Rockefeller's benefactions now reach the total of $450,000,000.

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**Secretary Lane Resigns.** Secretary of the Interior Lane has handed his resignation to President Wilson, to take effect "as soon as may be without embarrassment to the government." Mr. Lane has been characterized as the ablest man in President Wilson's Cabinet and his resignation comes as a result of lack of harmony with the president and some of the administration policies. This leaves only four out of the original ten of President Wilson's Cabinet.

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## INTERESTING FACTS AND ITEMS

The steamboat inspection service reports that for every passenger who lost his life in the year ending June 30, 1919, 1,600,000 were carried in safety.

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The monster German steamship Imperator has been turned over to England and made her first trip under the new flag in December. She carried 10,000 sacks of mail.

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A French aviator recently broke all speed records when he made a trip at an average of 190 miles per hour. At some stages of his flight he reached a speed of 226 miles per hour. The highest two-passenger altitude record is officially given as 19,685 feet.

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The United States hospital ship Relief, believed to be the first of its kind ever constructed for that purpose, was recently launched at Philadelphia.

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The most magnificent automobile in the world is said to be the one formerly owned by ex-kaiser Wilhelm. It has an engine capable of developing seventy-nine horse power. Its tonneau is inlaid with gold and silver. It is furnished with tables, mirrors, secret wine cellarets and has parquet flooring. It is at present owned by a London party.

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The Burlington, Wisconsin, school children, according to a canvass made by the Parent Teachers' Association, spent $7,535.97 for candy and movies last year. This sum would buy fuel for the schools for five years, text books for seven years, stationery and supplies for nine years, or pay for four years of janitor service.

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Large spiders are responsible for a good deal of trouble on the telegraph lines in Argentine Republic and Brazil, says the Scientific American. The ground spider spins a heavy web which the wind wraps around the wires in great masses and when these become damp short circuits are formed. Trouble men are obliged to follow the wires across the country and remove the webs.

Criminals, in ten thousand separate thefts, robbed the people of New York of cash and goods amounting approximately to $25,000,000 during the year 1919.

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The allied nations expect to call on Germany for the surrender of some 1,500 men wanted for trial in connection with international crimes during the war. It is expected that there will be some difficulty in securing all of the men wanted, altho according to the terms of the treaty Germany has agreed to give them up.

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According to the French director of the Technical Service, rebuilding of the devastated towns in France will require 22,000,000 tons of material, and the work of 700,000 men for one year. Work on the highways and railways will require 3,000,000 tons of material and the labor of 15,000 men for a year.

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Thru the surgical operations necessary during the war many things have been learned. Among them is the transplanting of nerves from animals to the human anatomy to replace parts that have been shattered. In some cases nerves are sewed together but in other cases where a part had been carried away by a shell splices are put in. It is said the nerve to be grafted can be kept indefinitely in storage or chemicals and does not need to be used at once.

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According to newspaper reports there is at least one senator who does not desire re-election when his present term of office expires. He is quoted as saying that he would as soon be a dog and bay at the moon the rest of his life as to continue a member of the senate, and that in no case would he serve a minute after his present term expires.

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A Washington reporter is authority for the statement that in the files of the Bureau of War Risk Insurance in Washington there are 53,000 Johnsons, 51,000 Smiths, 47,000 Williamses, and 18,100 Walkers. Some of the odd names are: Green Berry Anderson, Paris Green, Isaac Didnot Butcher, Fine German, Wiley Fox Hunter, Velvet Couch, Will Swindle and Slaughter Bugg.

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# MISCELLANEOUS

## A SUBSTITUTE FOR SUGAR?

The sugar shortage in the United States, as well as in other countries, has raised the question of a suitable substitute for that article. Chemists have long known of saccharin, a coal tar product, which is said to be five hundred times sweeter than sugar. In fact it is so sweet that the difficulty is in using small enough quantities in sweetening anything except very large amounts of food. The most important question however is its food value and on this question scientists have been working for some time. The following article from the Literary Digest will prove interesting on this point:

The controversy over whether saccharin is or is not poisonous is of secondary importance, in the opinion of Dr. Philip A. Shaffer, professor of biological chemistry in Washington University Medical School, St. Louis. The chief objection to it is that, using it as a sugar-substitute because it is sweet, people imagine that it is a substitute in a nutritive sense, which it is not. Sugar is a food that happens to be sweet; saccharin is a sweet chemical compound that happens to possess not an atom of food-value. The desire for sugar, Dr. Shaffer believes, is "a natural and essential appetite" for something that is nutritive. To try to satisfy it with another sweet substance that is not a food reminds him of the wicked father in the Bible who, when his son asked for bread, gave him a stone. The normal desire for sweets is not a whim, but the expression of a physiological need. But the need is not for mere sweetness of taste. Writes Dr. Shaffer to The Post-Dispatch (St. Louis):

"Saccharin is now being advertised to the public and is on sale by grocers as a substitute for sugar and it becomes desirable that people generally be fully and correctly informed concerning the relative usefulness and value of these two substances.

"Whether or not saccharin is more or less injurious to health in the sense of being a poisonous substance, many people will use it; and it seems only fair to those people that they know its real value, and are not deceived when they purchase it.

"Saccharin is not a substitute for sugar, and statements to the contrary are very misleading. Saccharin is a substitute only for the taste of sugar. Sugar is a valuable food, which tastes sweet; saccharin tastes sweet, but has no food-value whatever. If an individual has a 'taste' for sugar and if the natural method of satisfying that taste, that is, by sweet food or drinks, would be injurious, as in certain pathological conditions, such as diabetes and obesity, then by all means use saccharin—the taste without the food.

"But the universal liking for sweets possest by normal men, women, and children is not a mere whim to be pampered by deceiving the palate. On the contrary, such a taste is the normal expression of a physiological need for that particular sort of food, which the individual unconsciously associates with a sweet taste, that is, sugar. There is sound reason for believing that sugars supply a particular body-need better than any other food. On account of its great solubility and because of the great speed of its digestion, sugar is absorbed almost immediately from the stomach and intestines into the blood stream and is then immediately available to the cells. The time required for the more extensive digestion necessary for all other foods is much longer.

"This fact explains the common observation of quick relief from fatigue which follows the eating of candy or sugar or drinks containing much sugar. Why did the soldiers crave candy? Why do mountain-climbers eat sweet chocolate? Why do children demand sugar and candy? Because it is ready-to-use food which they need. Our body-cells cry out for food, and it is proposed that we offer them saccharin: 'Or what man is there of you whom if his son ask bread will give him a stone?'

"This, in the writer's opinion, rather than the questionable toxicity, is the serious part of the saccharin problem. If the general use of saccharin is permitted, a natural and essential appetite for food will be mocked at but not deceived nor satisfied, and the total food-supply of the individual upon which depend his health, contentment, and efficiency will suffer.

"The total normal consumption of sugar in the United States is given at about four millions tons per year. Calculated on the basis of its food value, the amonut of sugar eaten by the average individual is equal to about one-tenth of the total food required to keep his body warm and to do the day's work. If an average normal individual were to substitute saccharin for all of his sugar, he would as a result either eat 10 per cent. more of other food, reduce his muscular work by 10 per cent., or lose body weight. And in addition he will reverse the too popular doctrine and get 'nothing for something,' no matter how cheap the price of saccharin."

## THE JOYLESS LAND

Children play no longer in Central Europe. Mirth has deserted that region; it is a land devoid of joy. Lest these should be considered extreme statements, we hasten to say that they are made on the authority of an editorial writer in The Lancet (London), who refers for his facts to relief workers and medical men in Germany and the former Austrian Empire. The German child, they say, is tired and nervous; he has lacked for years the mineral salts that tone the system. He has lost energy, and is no longer able to "start anything." And finally, he has lost even the desire to play. What is to be the outcome? In Vienna most of the present generation of children will grow up stunted. Whether joy will return, and the little ones of the former Central Empires will begin again to sport and play, the editor of The Lancet frankly confesses he does not know. At any rate, "the return of mirth can not be foreseen." He writes:

"Bodily needs are stated nowadays in calories, and if, in addition to being warmed and made capable of locomotion, we desire our bodies to escape such deficiency conditions as rickets, scurvy, and beriberi, three accessory substances must be included in our diet. Physiologists have long pointed out with a certain hauteur that mental processes as such require no food, or at all events that hard thinking produces no waste products which can be measured. But there is certainly one habit of mind which disappears when the body is not fed.

"Mirth has deserted Central Europe. Last June Dr. Hilda Clark wrote: 'I was four days in Vienna before I saw a child play;' more recent reports from relief-workers in Germany, German Austria, and Hungary agree that even where appearances are kept up by neat exterior and uncomplaining mien nothing is left over for spontaneous expression of happiness. In a study of school-children made by Prof. A. Thiele, the school-doctor, and Herr Lorentz, a teacher in the schools of Chemnitz, it is stated that as early as the severe wnter of 1916 the children were apt to sit indolent, gazing in front of them, only to be roused by some strong stimulus, and soon relapsing into inattention.

"The whole nervous system, Dr. Thiele says, possesses a relatively high resistance to deprivation of food, but the lack of important mineral salts was thus early in the war producing among school-children a tendency to rapid mental fatigue associated with excitability. Later, loss of energy

and initiative became manifest, with a limitation of the fields of vision, in itself sufficient to prevent accuracy of work. Finally, all desire for play and sport died away, and, as a secondary result of the loss of the normal relaxations of healthy childhood, primitive and coarse instincts began more and more to assert themselves.

"Presumably rickets (the 'English disease!'), which is now practically universal in the cities of Central Europe, has had much to do with childish disabilities, for of a population of 300,000 in Dortmund Professor Engel notes that 5,000 children between two and seven years are unable to walk. Rickets in itself is an absorbing occupation, Dr. J. Lawson Dick, in his recent book, remarking that the infant suffering from active rickets is too much engaged for the struggle for life to have time to fret about lesser things. His energy can not be dissipated in crying, for it is wholly occupied in getting sufficient oxygen into the lungs. What the outcome of this mental inanition may be is not yet clear.

"It seems certain, if the figures of late rickets in Vienna go undisputed, that the majority of Viennese children will grow up with stunted bodies, which will never require more than a limited supply of food. So the human race adapts itself to its environment, for better or for worse. Whether the mental life of these children will overflow again into mirth and the spontaneous exuberance of animal spirits must depend chiefly on the actual degree of mental stunting already present. The anxiety felt by those who have witnessed the results of inanition is not so much that the return of plenty may result in keen trade competition as that it will be too late to save healthy mental life. The return of mirth can not be foreseen."—Sel.

## THE SENSE OF "LOCATION" IN THE LOWER ANIMALS

Most people have heard of the peculiar instinct which enables the cat to find its way home in spite of every effort to baffle and confuse it. Experiments with the cat were proceeding upon a somewhat ambitious scale in France when the war came to interrupt all investigations of the alleged "sixth sense" with which feline creation is endowed. Tales illustrative of the faculty of the dog in this respect have led the London Spectator to infer that canines generally may be directed by the sense of smell when they are lost. The conclusion is not sustained by the experiments of French savants reported in the Revue Scientifique, but it is admitted that the subject remains one for conjecture. One notion is exploded. The idea that the sense of "location" is possessed by only a few animals—such as the cat—is not sustained by the evidence. All lower animals and many insects are equipped with this faculty. They can find a place they are seeking in some uncanny way. Man, on the contrary, lacks this gift unless he gets the aid of a device like the mariner's compass.

It is true that animals get "lost," as the term is ordinarily understood, but it seems impossible to deprive them of the sense of "location" for a place to which they are accustomed and to which they wish to return. Experiments of eminent naturalists seem to establish so much definitely. The "sixth sense," as many naturalists call it, reveals itself in many ways besides that essential for navigation of the air, the discovery of food and the return to a lair. Instances collected by The Christian Science Monitor relate to insects as well as mammals. Among the first to investigate the subject experimentally, it says, was Fabre, the famed French entomologist:

"Fabre painted the abdomen of each of a dozen wasps with white pigment; thrusting each insect into a small paper cylinder, and then deposited all the cylinders thus filled in a tightly closed box that was carried over two miles from the place where the nests of the wasps were found.

"When the wasps were liberated, they flew off in various directions. Fabre returned to the nest about five hours after the liberation, to observe the wasps that were coming and going. He soon found four wasps whose breasts were painted with the white pigment; and it was not long before the others so adorned arrived.

"It was contended, from these experiments, that the evidence showed that the wasps could not have found their nests either by sense of smell or by that of sight; and it was therefore maintained that they were possessed of a sense, called by some the 'sense of location' or 'orientation.'

"Further experiments were of still greater interest. Nine wasps were caught, painted white, and taken to the center of a city, some four miles distant from their nests. The wasps at once flew up above the roofs of the city, and immediately took a southern course toward their nest. The next day five of these wasps were found in the nest.

"Another member of the wasp family that appears to possess the sense referred to is the 'parasite wasp,' that one which lays its eggs in the cells of the 'mason bee.' Upon the completion by the mason bee of its cells, eggs are deposited in it, and food is placed by these eggs for the use of the young bee when it shall be hatched. When these measures have been taken, the mason bee thinks to clinch the matter by sealing the cell under clay. The clay, in turn, is surrounded with a wall of mortar made of mud, and around this is placed a wall of earth baked into a solid mass by the sun."

About the time the egg has hatched from the larva comes the parasite wasp. It stalks over the wall with its sensitive feelers, daintily sounding this bit and that, and at the precise moment when it reaches the spot under which the cell lies, the wasp begins to bore. The task may consume a number of hours. In the end the wasp succeeds in sinking a shaft straight and true to the concealed egg. The wasp then lays her egg in it. Thus, when her young are hatched, they have a supply of food.

Many instances are afforded by other creatures than insects.—Current Opinion.

## MENNONITES AS RECIPIENTS OF RELIEF IN PAST HISTORY

(Concluded from page 439)

persecution in Switzerland continued, the Mennonites of the Netherlands had become prosperous and wealthy. There was no opportunity for relief work in Switzerland. After the Swiss brethren had been granted toleration in the Palatinate (South Germany) many of them emigrated to that country. As a class the Swiss Mennonites were necessarily poor. Not a few of the fugitives that arrived in the Palatinate were utterly penniless. Here the brethren of Holland found the opportunity to give them substantial help. In the year 1678 they sent a contribution of thirty thousand guilders to the Church in the Palatinate. To extend help to the Swiss exiles, and to enable those who so desired to emigrate to America, the Mennonites of Holland organized, in 1709, a permanent commission. This commission existed until the persecution in Switzerland ceased. About 250,000 guilders were paid out by this commission at a time when the purchasing power of money was far greater than it is now—to give relief and aid to needy brethren.

In the immigration of Russian Mennonites which began in 1874 the brotherhood of America gave substantial aid to many congregations and families.

Russian Mennonites in America also did a great work for the relief of suffering incurred by the failure of harvests in the more recently started Mennonite settlements in South Russia and Siberia.

—John Horsch.

It is thought that many explosive mines broke loose from their mooring during the war and are now floating in the ocean currents. A number are carried by the Gulf Stream along the western coast of Europe to the Canary Islands, the West Indies and back to the European coast. It takes about four years for this current to make the circuit and it is thought that some mines have already made the round trip. The Gulf Stream does not strike the coast of the Unted States, but ocean steamships cross it off the coast of Newfoundland and these derelict mines are a constant menace to civilization.

A French aviator, flying over the mountain peaks of Siam, is said to have been attacked by a hugh vulture. The bird circled round his machine and finally made a dive for him, striking the propeller and breaking one of the blades so that he was forced to descend.

## ESSENTIALS FOR A LIVE JUNIOR DEPARTMENT IN THE SUNDAY SCHOOL

(Concluded from page 442)

fact that instruction is a success if there is interest, reveals the great possibility in the field of hand work for the Sunday school. This work may be illustrative (this however comes mainly in the primary department) or it may be geographical. This is for the Junior and calls for note book work, sand table work, etc. The Junior may seem to be past the sand table age but what will make more real to him the geography of Bible lands than the work in the sand table? and what will he enjoy more?

This sort of work appeals to the most prominent characteristics of a child of this age and not only clinches the truth and assists in memory but provides for self expression bringing religion from the abstract to the real in a child's life.

The Junior has an instinct for collecting things. Suggest to him the collection of pictures and bits of history concerning the places you are studying these may be used in class then filed for future use and he feels that he is helping. Have in your class reports of missionary activities, lessons on missionary heroes, etc.

A good working program is very necessary, one which affords variety for it is unnatural and impossible for a normal Junior to keep his attention on one thing for a long time. There should be a time for prayer service, a praise service, which will be mainly singing, a time for scripture reading, for instruction and drill and a time for offering. The order of the program may and perhaps should be changed frequently but give each part its relative value. Make the child feel that each part is important. By way of emphasis, the offering should have a prominent place. The Junior should form the habit of giving. He may not have much to give but every live Junior will earn a little something and should be taught to give a share.

The fourth essential is one which is indispensable. It is a teacher, a real teacher; not someone who takes up the time in questioning, story telling and supervision of hand work—but someone who can do it and make each step set forth the one or two main facts in the lesson. A junior teacher to be a success must (1) Be in personal touch with God, (2) Have an understanding of and a sympathy with child nature and (3) Must have such a personality as will meet the conditions of hero worship.

A teacher's life will not radiate blessings into the life of a pupil without real contact with God. We need to have a vision of God as God, that we may realize the spiritual condition of a dead soul and the possibilities of a soul that has been taught from childhood to cling to God for help and guidance. A teacher must live Christ every day and have that ever deepening purpose to come into closer and closer fellowship with Him that she may better present Him to the boys and girls. God must also be our refuge to whom we may flee for wisdom in dealing with the delicate problems which will be met in junior work.

We must understand the child, and must look at things from his angle as well as from our own. We must place ourselves in his place mentally and emotionally, and thus gain power over his life in the simplest way. Know that he loves recognition and sympathy. Know that he responds to limited responsibility and know that he does not have the experience of an adult, that his religion has not yet developed into one of faith but is rather one of works; he does first and believes afterward. Know that he loves to find out things for himself, then assign him work which requires research. Encourage reading. If your Sunday school has no library—work for that.

Every Junior worships. He cannot help it. But what does he worship? An ideal, and this ideal is always embodied in a personality, a hero. If Sunday school interests are to become his main interests he must find his hero in the Sunday school and he naturally looks for it in his teacher. It is the teacher's privilege to show forth thru her life the beauty and greatness of Christ. Enthusiasm, cheerfulness and genuineness attract the Junior. A sunny disposition together with earnestness and ability to act, and act well, wins his whole heart. Teachers, know this, that his estimate of Christ will be formed thru his estimate of the teacher, therefore it is your great obligation to so live and represent Christ that He may be the hero of every boy and girl in the Junior department.

What can be done for the Junior within the church walls in the short Sunday session is little compared with what should be done for him. Reach out into his home life, assign work to be done there; meet him there and have him meet you in your home. Get right in with his real life and the problem of "How interest him" will be solved.

Expect great things from your juniors and let them know that you expect them and they will not disappoint you.

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## CONDITIONS IN RUSSIA

(Concluded from page 436)

wood in the forest—thus leaving the hospitals, public buildings and homes without fuel.

The roads thruout the country districts are almost impassable. Even traveling by wagon one would encounter great difficulties in getting thru the mud during the spring and fall season.

**Mennonites.** Some seventy thousand Mennonites are still in Russia. During the war they were exempted from active military service, but were given a form of non-combatant service which consisted of work such as forestry and hospital duty. According to reports from individual Russian Mennonites very few young men took up active service. However during the Bolshevik uprising some were killed, many were attacked, and their property confiscated. Young men were mobilized to fight in their army and as a result many are now fighting with Denikin's volunteer army against the Bolsheviks.

One of the Alms Houses we Visited

We are hoping that more about the Mennonites of Europe and Russia will be given in a later article.

Some of Russia's greatest needs are:

1. Stimulation of industry by bringing in raw material.
2. Stabilizing of money by a system of exchange.
3. Development of transportation by rail for shipment of fuel, iron, clothing and food stuffs. Also encouragement of shipping by water of important exchange commodities.
4. Exportation of raw material exchanged for imported machinery.
5. A non-political agency to develop the foregoing.
6. Russia's greatest need is not charity but organization which will enable her to utilize her own resources.

We have said nothing regarding her tremendous social, educational and religious needs. She is a vast undeveloped country earnestly appealing to the Christian world today for help and sympathy.

West Liberty, Ohio.

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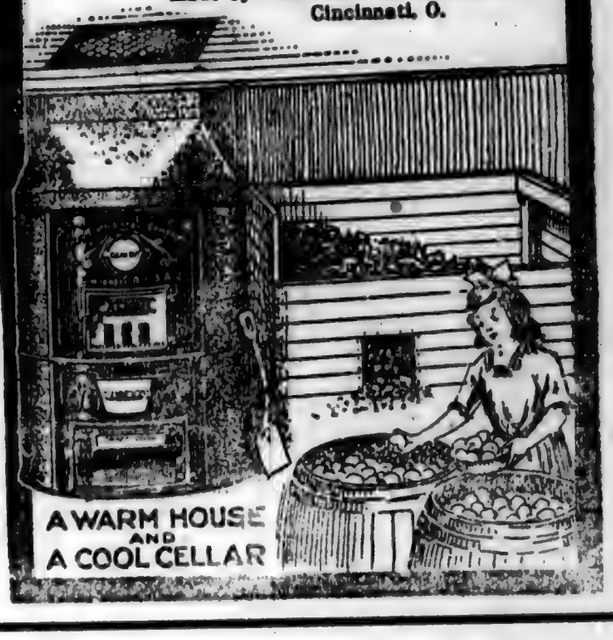



A diving suit was invented by a Boston man which enabled a diver to descend to a depth of 360 feet. The suit weighs four hundred pounds.


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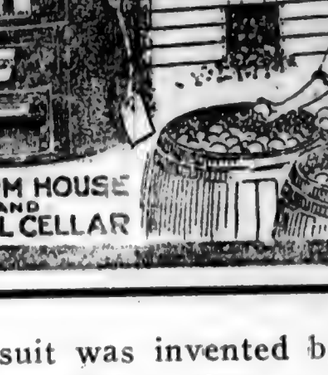

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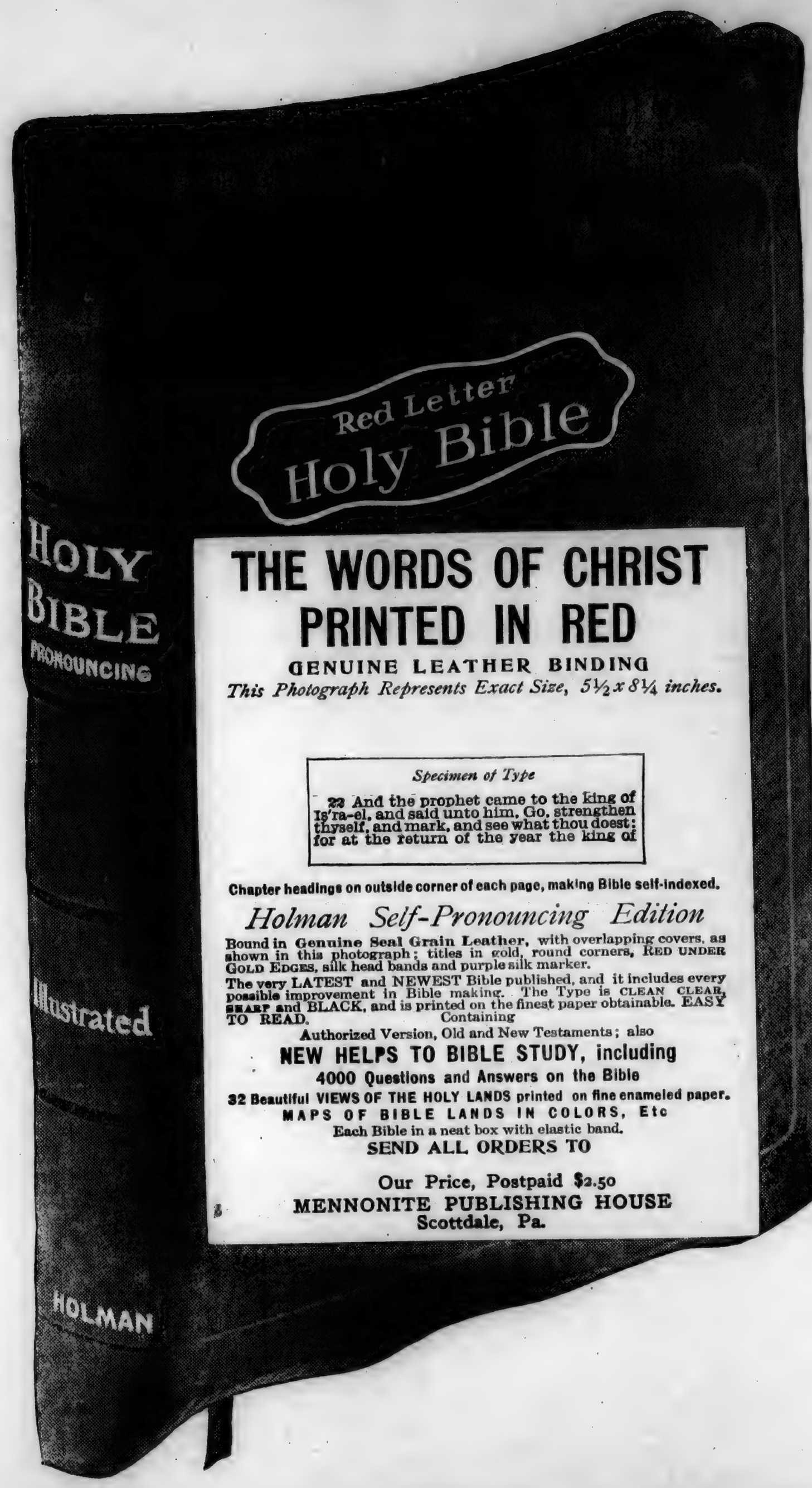


# THE WORDS OF CHRIST PRINTED IN RED

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*This Photograph Represents Exact Size, 5½ x 8¼ inches.*

*Specimen of Type*

22 And the prophet came to the king of Is'ra-el, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of

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# CHRISTIAN MONITOR

MARCH, 1920

## A MOMENT WITH THE BIBLE

A moment in the morning ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then, alone with Jesus, in the silence of the morn,
In heavenly, sweet communion, let your duty day be born;
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day,
With a rare, effulgent glory that will brighten all the way.

—Selected.

# SELECT READING

## ECHOES OF LIFE

### Paths

Clayton F. Yake.

Have you ever followed a path across the field, over the meadow, or thru the wood? Oh, yes, of course you have! That foot-path across the field to your neighbors! Do you remember how you used to tramp that a dozen times a week or more to have a friendly little time with the neighbor's children when you were a twelve year? And that cow-path out to the meadow! How you walked that daily to bring the cows home for the milking. Yes! Oh yes, you recall how happy you were when the cows would be kind and obliging enough to come to the bars at your "Come say, say, say!" Or do you rather recall how sore you were when you had to tramp that path to the very end on a cold frosty morning before those cows would ever wake from their dreams?

And then too you remember that narrow path thru the wood winding out over that little knoll and down the hillside to the lake—the swimming hole where you'd meet the boys on a Saturday afternoon for a dip or take your rod and go a-fishing! The glorious times you had there are never to be forgotten. Stored away in the realms of memory they afford continual pleasure.

But have you ever followed a path and thought—thought of the one who first walked that way and broke the trail for you, thought of the ease and pleasure wherewith you can follow in his steps now and given him your full measure of appreciation?

Every path has its history without a doubt and I'm afraid friend, we fall short in our appreciation of the path maker. Why, any how, don't you cut thru the tangled brush and briers of the wood instead of using the path that leads into the forest? Surely for no other reason but that it is the easiest way to get to the interior and it is only logical to reason that it would be foolish not to take it. But friend, let us not forget the one who had to break the trail and that your enjoyment is due in a large measure to the first one who broke thru the briers and brambles, getting the scratches and bumps and bruises you can now avoid.

You may wonder perhaps as you go along the path and be dissatisfied because it is so winding and leads so far out of the way to get to its destination that might have been reached by going direct, or at least more so, in almost half the time. And then, when you are just about ready to criticise the trail-breaker, think. Think how he had to work his way, with ax and saw perhaps, with pushing and pulling, and with patience, great patience, and lots of time thru the tangled places getting for his due the scratches and bruises you now escape. And glad he was when he could turn a bit to the right or to the left to escape the rough and rugged places and still keep his bearing.

You know civilization owes more to the path-finder than is ever dreamed or thought of. In our own national history the Indian trails have become the paths of our great national highways and routes of travel and transportation.

Nemacolin's Path was the forerunner of Braddock's Trail, the National Road and the Baltimore and Ohio Railroad. The Kittanning Path up the Juniata River to the Alleghany was the route for Forbe's Trail and eventually the Pennsylvania Railroad. The Warrior's Path from the Shenandoah Valley thru the Cumberland Gap became Boone's Wilderness Road over which Kentucky was settled. The Iroquois Trail in New York from Albany to Lake Erie became the Genesee Road and the general path for the New York Central Railroad. And so on thru the interior of our country roads and railroads have been built along paths broken either by buffalo, Indian or the early white settler. We owe to them a debt of gratitude not easily paid. And yet how little we think about it that we are indeed the heirs of all the ages past!

On the other hand we ofttimes follow a winding path when it might be easier to cut a new one and at the same time reach the destination more quickly by a more direct course. There is a little poem illustrating how a certain New England town came to have its main street so very crooked because a foot-path and country road all followed a calf path thru a field. As would again naturally happen houses were built along the road and eventually, a little town developed with a crooked main street because somebody followed somebody that followed a calf-path.

The first follower of the calf path followed it only because it seemed easier to follow than break a new one and not because it was the most reasonable thing to do. And so on and so on and finally a town with a crooked main street because no one broke a new trail. Yet every one that walked it complained about its crookedness.

Who was to blame? The calf? Decidedly not, because it could only break a crooked path. For who ever saw a calf walk straight! But rather the people who followed and it didn't all rest upon the first follower either.

And so in life. One of the greatest and most valuable heritages of the past is the paths of life that have been broken for generations to follow. Hundreds of paths in civil, education and religious fields have been trailed for us as heirs of our forefathers and foolish indeed would we be if we did not follow them for they are the very best possible paths to be trailed. It would be nothing but squandering time to attempt the breaking of new trails.

On the other hand we ought to follow those paths because it is the most reasonable thing to do; not only because it is easier to follow than to break a new trail. Note, I say, because it is the most **reasonable!**

But watch out for the calf-paths that are mixed in with our noble heritage! If you follow because it is easier than lead beware, beware! You are helping to build a crooked main street and the destination of a calf-path is not very definite, not very decided. Calves usually don't know where they are going to. And if you follow their paths, what then? You know the result.

Don't follow because it is the easiest

(Concluded on page 453.)


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# CHRISTIAN MONITOR

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## THE CLOSED DOOR—AN AUXILIARY

Are you sure there was no insurance?" asked Alice as she gazed into the kind face. The idea seemed almost incredible, yet she was compelled to believe her mother was telling the truth, for she had never deceived her.

"Not one cent. You see, it was my mistake. I thought the insurance hadn't expired. I'm very sorry. But that doesn't mend matters any."

Mrs. Ide spoke with creditable calmness considering that the fire of the previous day had swept away her comfortable home.

"There's nothing left but the lot."

"That's all. I always depended upon your father to look after business details," explained Mrs. Ide apologetically.

But Alice was not listening. Her own startling thoughts occupied her attention. She threw out her hands appealingly.

"I'll have to leave school." Alice was speaking more to herself than to her mother. She laughed a little, thin, unmirthful laugh. "My plans will all be changed," she went on. "I confidently expected to enter the missionairy training school this fall. I wanted to do some good in the world. I ordered a new suit last week for thirty dollars. It was a bargain, the best blue serge. I suppose I can't afford it now."

Mrs. Ide shook her head sadly. She had dreaded to break the news of her negligence to her only child. But it had to be done; there was no getting out of it.

"I know it's a great disappointment to you, dear," she said sympathetically. "Yet it is indeed fortunate that my sewing-machine was saved, and I am confident that all of my former patrons will come to my rescue."

Alice roused herself. "Without a doubt you will soon have all you can do. And as for me—" she even had the courage to laugh; a valiant little laugh it was. "I am educated, yet I don't know how to do a single thing to earn my living."

Alice was in her senior year in high school. Altho her widowed mother was not very well-to-do according to the modern standards, yet her income had been sufficient for their moderate needs. From a long line of religious ancestors Alice had inherited a talent for missionary work. She was greatly interested in the poorer classes. She realized that there was great need everywhere, but it was the voice of poverty that spoke to her with the strongest appeal.

A week from the time of that conversation with her mother, Alice was forced to estimate her own standing. Mrs. Ide's friends had come to her rescue, as the yards of muslins and laces testified. A tiny cottage had been rented, and with the furniture which had been saved from their former home, mother and daughter were making the best of their misfortune.

As Alice entered the living-room one afternoon, Mrs. Ide looked up from her sewing. There had been something lacking in the sound of the approaching footsteps; curiosity was plainly visible on the elderly lady's face.

"I have had no success," announced the girl disconsolately. It was no use to try to put off the task or to palliate. Alice's face was pale and had a strained expression.

"Sit down, dear, and rest. You look quite fagged," declared Mrs. Ide as she motioned the girl to an easy chair.

"I went to all the places, but there were no vacancies. They took my name and address and promised to let me know when—" She broke off abruptly. Then, after meditation, "You might as well give in, mother. You'll have to consent to my going into the factory," concluded the girl irritably.

The woman's eyes filled with tears. Their home had never borne evidences of wealth and ease, yet Alice had lived a guarded, sheltered life within its walls. Mrs. Ide shuddered at the thought of her only child mingling with the slangy, slatternly dressed girls who lived in the West End.

Suddenly she began to sob hysterically. It seemed as if she was too weak to bear this unlooked-for calamity. Alice crossed the room and knelt beside her mother's chair. In this moment of stress they realized how much they were to each other. Then in her logical way the girl explained the necessity for securing work, and after much discussion, pro and con, gained the consent she desired.

As Alice left the house and walked in the direction of the factory, she caught up with Elsie Darrow, the daughter of her mother's former washer-woman. Her plain black dress heightened the beauty of her coloring—soft pink cheeks, hair in which the sunshine seemed to hover, eyes of a warm, deep hazel.

The girls exchanged greetings, and then Elsie said confidently, "I'm going to the factory to get a job."

Alice, overcoming her sense of helplessness and depression, asked, "Do you think I could get work there too?"

"Yes, I'm quite sure. Seems as tho they are always short of help. I guess you're only joking tho," she said, looking askance at her companion.

"It's not a joke, Elsie. I'm in dead earnest."

And so it came about that the following Monday morning Elsie and Alice were in their places with the other factory hands at seven o'clock. Alice was by nature optimistic, and her anxiety to be of help to the untrained and ignorant came to her assistance. Here was a chance not only to earn a living, but to exert a helpful influence. She thought that the girls in the factory would naturally look up to her and recognize that she was superior to them. She fancied herself an uplifting force among the uneducated girls, teaching them to aspire, opening their eyes to their deficiencies.

It was not until the end of the first week that she discovered that, instead of looking up to her, the girls failed to recognize her ability. Her tidy dress and correct grammar were the occasion for many a jest. All of her efforts to be friendly with them were met with resentment.

It puzzled Alice to remedy the situation. Thoughts of her earlier ambitions and her desire to be of help to people of this class recurred to her; and now that she had the opportunity of coming in daily contact with them, there seemed an insurmountable barrier between them.

At the end of six weeks there came an opening wedge. One afternoon when the girls were putting in the last half-hour, the room suddenly became thick with smoke. As Alice felt a hand grip her arm, she realized the danger of a panic, and in clear, ringing tones pleaded with the girls to form lines and pass out in twos.

"Don't listen to her," called an excited girl. "We'll be burned alive."

Alice heard her own voice speaking calmly. "Keep in line there, and go downstairs as you came in. Steady there! don't crowd the crippled ones!" she called cau-

tiously. "Listen to me. It's your only hope."

She heard their rapidly retreating footsteps like one in a dream. They seemed to keep time with her pulsing temples. And just when she felt she could no longer breathe in that dense atmosphere, Elsie called to her, "They're all out now." And the two girls quickly moved to follow.

After all, the fire was extinguished before any serious damage had occurred.

Alice remained in the factory a year. Beginning with the day when her level-headedness had prevented a panic, she found the girls no longer inclined to hold aloof from her friendly advances. After weeks of constant effort on her part, she organized a Bible study class and a literary society, each meeting one evening during the week. And so strongly did she advocate the giving up of slang phrases that at least three-fourths of the girls made an honest effort to do so. Thru the cooperation of friends she succeeded in establishing a community room where the girls, when their day's work was done, could read good literature and listen to the greatest artists of the world thru the phonograph, instead of spending their evenings in places of doubtful amusement. There were some of the girls who could have told, if they had been asked to do so, of words of counsel which tided them over many a temptation, which but for this kindly aid might have left them in the clutches of the evil one.

At the end of fourteen months the unexpected happened. Long before, Mrs. Ide's brother had bought land which was expected to yield coal. He had been disappointed in his purchase. And then all at once came the completion of a long-projected plan which brought to light the fact that the land was valuable as the site for a park, and he was made a generous offer for his holdings. He resolved that his favorite niece, Alice, should share in his good fortune. She was permitted to finish her school work and afterward take a course in the missionary training school.

She is now doing the work she once planned to do. But she has a firm conviction that one of the most important parts of her education was received in the factory, where she learned some lessons in tactfulness which were so essential to the success of later years.—Light and Life Evangel.

## A TRIP TO DAMASCUS

(From the diary of O. O. Miller)

On Tuesday morning at seven o'clock Prof. Crawford and I left for Damascus to look after shipping accommodations to bring flour here for our work and also for use at the College. Until after dinner the ride was all in French occupied territory across the Lebanons. Then we crossed into the region that is now to be administered by the Arab government at Damascus. Everything went well until about four in the afternoon, just before reaching the highest point in the anti-Lebanon range. The train was on a steep upgrade and rounding a curve in a narrow valley noted for its bandits and stories of robberies. Just then the engine stalled and the train started back. Before many of the passengers got out the brakes were applied vigorously enough to hold the train, but it soon was plain to everyone that the engine could not pull us out. Some policemen walked ahead four miles to the nearest station and from there wired for another engine from Damascus. The stop delayed us ten hours. The night was pretty cold there, five thousand feet above sea level. Both of us had a few crusts left from the noon lunch and ate them. I had no blanket along. Fortunately we traveled second class and had leather seats to lie on. With an overcoat as a cover, an Arab officer and another Arab citizen, who insisted on having all the windows tightly closed to keep out all draft, as compartment companions, we got some sleep. From the station ahead of us a guard was sent to protect us. This guard was made up of former bandits who were made soldiers to keep them from mischief. They came along at all times of the night poking their heads in, and asking questions about us. Being in uniform they naturally wondered what I was doing in territory from which all foreigners had been sent. They took Prof. Crawford for a native Syrian. A French officer in the next compartment was made their prisoner in to Damascus. He could speak a little English, and so could one of the guards, and so he jollied the guard along. At five thirty we finally reached the oldest city in the world. Went directly to the hotel and got a few hours sleep before breakfast.

Directly after breakfast we started out to find friends who could get us a conference with the ruler of the Arabs. On the way our flour purchasing agents met us. Prof. Crawford was born and raised in Damascus and soon found a number of friends. By noon we had the written order which at once released the flour for shipment to Beirut and gave us the cars on which to send it. Our agents looked after the other details and we called on some more friends. First the carriage took us up the hill. From the platform built by the Kaiser to view the city we looked at it. Crawford explained the general outlines.

We next stopped at the largest brass factory, and bought a few souvenirs. Before evening we called at the Medical Mission under the auspices of some Scotch society, and at the British Syrian mission where I met Mr. McFarland, Misses Dill and Wall. During the day in our walks thru the city I saw what is left of the street that was called Straight, also the Great Mosque with its three famous minarets. Noticed the Biblical quotation relative to the Kingdom of Christ reigning forever over the portico under which thousands of Islam's followers daily kneel. The ancient temple to Rimmon and Jupiter was built on the general plan of that of Solomon. Enough portions of columns are still standing to enable one to figure out the general plan. It occupied a large portion of the central part of the city. The present mosque, while large, takes up only a small part of this area. Other interesting points in Damascus are the Hedgars railroad station terminal for the line running to Mecca, the twin minarets, which are probably the most beautiful in architecture of any anywhere. The old city walls are very interesting. Along the east side from where Paul was likely let down from a house built on the wall, we saw many houses which clearly illustrated this incident. The city appeals to one as a city of running waters. The Avanna and the Phfarhper rivers being divided into numerous canals and small courses to water the plain and furnish the drinking supply for every home. The city has continued to develop with the advance of each century, but has always done so along strictly oriental lines. The bazaars are prosperous and active, but the latest ones built are the same as those centuries old. In this respect the city is unique. The latest built portion of most of the other cities is distinctly European in style and tone.

The next morning at seven we paid $5.00 each for our stay at the Victorian hotel and took the train toward Beirut. Soon after leaving Damascus rough looking soldiers started coming on the train. Each village had its quota. As we would leave the station the mothers would wail and the sweethearts lament. We soon found the train entirely in the hands of these bandit soldiers. At their will the train stopped and started. They even took over the telegraph. The whole thing indicated a state of war between the Arabs and the French, with an indication that the line was broken ahead of us and that we would likely be held indefinitely as prisoners or sent back to Damascus. Being the only two foreigners on the train we naturally felt a little uneasy. It seems however that orders were given from some sources that the fighting should be deferred and in a narrow gorge just before coming out on the Reyak plain, they stopped and all got off. Probably two hundred or more had come along in this way, all heavily armed, and thirsty for fight. They formed a company and took to a station in the hills, allowing us to go thru the line. Another ten minutes brought us to French and British soldiers. We naturally felt glad to see them.

The excitement spoiled our return trip somewhat, but we still noticed and had pointed out the beautiful valleys, the remains of the ancient groves connected with idol worship and so often mentioned

in the Old Testament, and the valley of Abilene mentioned in Luke four one. To the student of the remains of the old Semitic religions the country we passed thru has a large wealth of material. In our compartment were an Arabian officer and an Italian Syrian family of four. The woman smoked eighteen cigarettes on the trip from Damascus to Beirut.

Beirut, Syria.

## ADVERTISING MEDIUMS

A youth from the West was applying for a position in an eastern city and one of the men he interviewed was inclined to be rather short with him till he mentioned the school from which he had graduated, a military academy in the Middle West. At once the employer looked interested. "Is that so?" he said, "I had a graduate from that academy in my employ some years ago and he was a very satisfactory worker." And with that he began to question the applicant as to his qualifications, and ended by engaging him.

As a matter of fact, this employer's course was hardly a logical one. The applicant for a position had not been in school at the same time as the former employee and indeed, had never heard of him. But the excellence of the past worker had made the business man's associations with the school so favorable that it secured another graduate a position.

We are responsible for much more than our own reputations. A loyal high-school girl came home almost in tears because a graduate of the class ahead had failed in her college entrance examinations. "I suppose she was confused and lost her head," someone said excusingly.

"But she hadn't any right to lose her head," cried the girl. "Nice sort of reputation she's giving our school. What kind of work will they think we do here?" Her sympathy for her friend's disappointment was swallowed up in the sense of grievance over the effect on the school's reputation by the failure of one of its graduates.

Unconsciously, but inevitably, we are advertising mediums for our families, our schools, our towns, our countries. There are foreigners who think of Americans as lacking the rudiments of good manners, because in some **pension** they have encountered Americans of that kind. A woman old enough to know better, acknowledged to having a dislike for a certain city, and when it came out that she had never visited it, she was called on for an explanation. "I suppose," she admitted with a little laugh, "that it's all because when I was a young girl, I met a rather unpleasant girl who came from that town."

Other people are estimating your associates by what they see in you. Are you advertising them fairly?—Sel.

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Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send His angels to guard thee in it. —Mark Guy Pearse.

## PROVE YOUR VALUE

The high-school graduate is sometimes surprised to find that the business men to whom he goes for a job does not seem to realize that he can give him any more satisfaction than a boy who has three or four years less schooling and the young man with the college diploma, is sometimes painfully surprised by the discovery that the employer to whom he makes application, fails to appreciate how much more valuable he can be than if he had only a high-school education.

Now this blindness on the part of certain employers should not be disheartening. Suppose they are not inclined to give education the credit it deserves, what then? If you are given a foothold, even tho you are not paid a penny more than another worker, whose school life was four or eight years less than yours it should not take you long to demonstrate your superiority, provided it is real.

The worth of education in a practical way is not a matter of theory. It can be demonstrated like a proposition in geometry. The trouble is that some young people get diplomas without getting an education, and that others get an education without getting a diploma. And the result is to render employers hard to impress, when they only see the diploma. But it is easy enough to impress them when they are shown the ability. No man is likely to be so blind to his own interests that he will undervalue brains, energy, initiative and the ability to do two hours work in sixty minutes.

It need not worry the beginner because he is not given full credit for what he can do. Let him show what he can do and the credit will follow as a matter of course.—Sel.

## THE BOY WITH A BUCKET

The boy with the bucket of water, who is on the spot immediately the fire breaks out, can often do more good than a whole fire-brigade half an hour later. An ounce of strength applied at the right time will stop the moving stone which, if left unchecked for a few moments, would crash through a brick wall.

To rescue a confirmed drunkard requires a mighty effort, but the same end is accomplished when a word of advice or the good example of a comrade helps a tempted boy to resist temptation. It is not a difficult thing to plant pure and sweet ideals in the heart of a child, but it is hard to reclaim a life which has been lived in conformity to quite different ideals.

Never mind if you do not belong to the fire-brigade, to be carried to the scene of disaster on a swift-moving automobile amid the clanging of gongs. Keep your own small bucket full, and your eyes open. For remember, the boy who is on hand with his bucket when the fire begins, may be worth more than the whole fire department an hour later.—Selected.

## A SPIRIT-LEVEL TO LIVE BY

A little boy saw his father using a spirit-level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," said his father, "sighting" along the edge of the board, and shaving it the least bit. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the boy, watching him.

"Yes, there are," said his father earnestly. "You'll find them in the Bible. Try all your actions by that. Make them true and straight and no guesswork about them!"—Selected.

## PATHS

(Concluded from page 450.)

thing to do. Study and reason and use common sense a bit before you make your decision to follow or to lead. And then having weighed the matter, Go! If a new trail needs to be broken, don't be afraid of the scratches, bruises or bumps! Don't stop because of faint-heartedness nor fatigue. Don't give up because of opposition, criticisms or discouragement.

And don't by any means be a follower of a winding calf-path and grumble about the turns. If you don't want to exert yourself enough to help make it straight or cut a new one, keep quiet. The grumbler is not in order, bear in mind that fact, and he seldom gets very far.

Again, don't blame the trail breaker too much for making the path not as straight as you think it should be. Remember if it was a calf the path could only be crooked. And if it was a human being like yourself it might not be any straighter, but friend, just be satisfied that under conditions it was probably the best path that could have been made and if there are bends in it that would better be out just quietly turn out of the path wherever they are and start breaking the trail straight. You'll find that by so doing you'll realize why the path-breaker needs your sympathy and assistance and not your knocks.

Finally, friend, don't be afraid to blaze a new trail in life. Don't think because no one has gone that way no one can go that way. Set your face toward the goal you desire and if a new trail is necessary to reach it don't faint or become discouraged but plod on. But be sure your goal is only such an one that is well pleasing to Him and of greatest value to His cause.

West Liberty, O.

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War is old—pathetically old, tragically futile, hopelessly antiquated.

# EDITORIALS

FUNDAMENTAL MISSIONARY PREPARATION:—We are glad to note that there are prospects for at least three new missionaries starting to India as soon as passage can be arranged. Permits have been received and the way seems clear. What this will mean to the overworked and depleted force at present manning our station there is no doubt hard for us to realize. And to us who have hoped and prayed that the doors might open and that we might be permitted to help in the time of great need it also brings great joy. Our earnest prayers and our hearty good wishes go with these soldiers of the cross as they go forth to fight the battles of the Master in our foreign field, and we trust that they may have many souls for their hire.

But we here at home must not allow our interest to lessen or our efforts to relax. There are others who are waiting, longing and praying to go back to India who so far have been denied that privilege. There are other new workers who are ready and waiting to go. There are still others who are counting the cost and ready to make the decision. More than that, there are many who ought to go who have not yet considered the matter seriously. The Church has a responsibility toward all of these.

It is generally admitted by all who have given the matter thought that while we have talked a great deal about missions in the past decade or more, we have not been fundamental enough in our preparation. It is easy enough to secure a response in finances when the funds in the treasury are depleted or overdrawn. As a rule we respond liberally. It has also been possible in the past to secure new missionaries in the face of a great need or in an emergency. But these are not the most effective means of working. Missions are fundamental to our Christian faith and must be fundamental in our teaching. The missionary spirit can be planted and cultivated in the heart of a child so that it will bear fruit naturally and normally when the child grows to years of responsibility and gives his heart to God. This is the natural and logical way of directing our missionary effort, tho of course the others must not be discontinued or neglected.

The missionary education of children is an important and a vital problem. It is worthy of our serious and best efforts. In a special way it devolves on Sunday schools and parents, but they need help and naturally we look to our Mission Board for material and suggestions. We are glad for what our Board is doing in the way of encouraging mission study and we commend it to the consideration of all. At the same time let us not forget the young child in Sunday school, even the beginner and the primary, and let us hope our Board will provide material and make suggestions for implanting the mission spirit in the hearts of our children.

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COMPULSORY MILITARY TRAINING:—According to present indications the military training bill will not become a law at the hands of the congress now in session. Sentiment seems to be against it, even tho some of the most powerful interests of our country favor the measure. What part the Mennonite Church had in bringing about the defeat of the bill is somewhat problematical, nevertheless we rejoice heartily to know that we will not soon be forced to face an issue as grave and critical as that which we faced when the draft law went into effect. The dangers and folly of building up a huge military machine have been so clearly shown in the events of the past decade that one wonders how anyone can consistently seek to commit our country to such a policy. As lovers of peace and believers in the gospel of love as opposed to force the idea of fastening the curse of compulsory military training upon our country is absolutely repellent.

But there is danger even here that we may act from selfish motives. In our petitions and letters to congressmen have we called attention to the dangers and inconsistencies of a system of universal military training for our country, or have we simply asked them to see that we ourselves are exempted from the provisions of such a bill if passed? Are we interested in the welfare of those about us, or only in ourselves? If military training is a bad thing for us as Mennonites then it probably is a bad thing for others as well. Certainly there are many who are not Mennonites who are as vigorously and as sincerely opposed to it as we are. And since we are convinced that it is a bad and a foolish thing for all, why not inform our lawmakers of our attitude, thus rendering a service to humanity and making it easier to preach the gospel of love, and to win men to it? Of course we can tell them to exempt us in case they pass the bill, but why not put it the other way first?

There are more ways than one of being selfish. And the world often notices, even when we think it does not.

OPPORTUNITIES AND RESPONSIBILITIES:—We are living in a needy world. Never has it been more so than now. We are in a state of turmoil and uncertainty such as we have never seen before. Twenty-three wars and states of war exist on our globe at the present moment. Governments are tottering and the destiny of nations are in the balance. Europe has just witnessed the bloodiest and costliest war of history, affecting directly almost every civilized nation of the world. A united purpose and what was regarded as a common danger served to unify the various countries and the war resulted in the crushing of one of the powerful nations of Europe. But now there is dissension and discord even among the victors, and the benefits of victory, won at such a frightful cost, are being snatched away. Greed and selfishness, cowed for the moment before a common danger, are reasserting themselves in their most hideous forms. Famine and pestilence abound.

Our own nation is torn by strife and dissension. We have not yet learned our lesson. Greed for gain and love of pleasure are driving men mad. The labor situation is critical. Wages and prices are chasing each other in a dizzy circle until we wonder where it will end. Men are openly defying our government and plotting to overthrow it. Our international relations offer perplexing difficulties. On every hand the situation is so complicated and offers such striking problems and possibilities that no one can prophesy with any degree of certainty just what the outcome will be.

For such conditions as these the Church of Jesus Christ has a very vital message. That message is the Gospel of Jesus Christ, the antidote for every form of evil under the sun. The Mennonite Church in particular, which has always stood for the plain and unadulterated Gospel, has a special opportunity and a unique responsibility for ministering to the world's need and presenting that Gospel in all its purity and power.

Heretofore we have, in a measure, kept ourselves from the contaminating influences around us by isolating ourselves to a certain extent and allowing the world to go on its way. But that time is past. Conditions have changed. Modern methods of communication and transportation, and the resulting interdependence of communities and nations have made it almost impossible for any part of the globe to be isolated from any other part. The world has become a neighborhood and we are "in the world" as we have never been before.

Then, too, we have been literally thrust into publicity because of our attitude on certain questions of the day. Thousands of people who never heard of Mennonites before the war have learned something of our doctrine. Of course they have not approved of us in many cases, but the fact remains, whether the world realizes it or not, that **the things which we as a Church claim to have are the things which the world needs.** It takes no expert to see that simplicity, the Gospel of Love, the regenerated life, and our other doctrines, offer the one sure and infallible remedy for the world's needs. And Christ commands us to carry the Gospel to **"all the world."** How dare we draw ourselves into seclusion and say "Hands off; let the world alone; things are going to the bad and what we must do is to save ourselves from this perilous situation"?

It should be clear that in order to seize our opportunity and discharge our responsibility toward the world it is not necessary to become like the world. "In the world but not of the world" must continue to be our motto. We need not compromise or lose our identity. We need not go into politics or begin campaigns for social reforms. We need not surrender our lofty ideals or lose sight of them in trying to please those whom we are trying to reach. In fact it would be most unfortunate and we would be destined to fail if we should even think of doing those things.

Our opportunity, then, is to give to the world that which we possess and which it so sorely needs. Our responsibility is a natural result of that opportunity.

In order to meet our responsibility satisfactorily several things are necessary. In the first place we need to get into closer touch with God in order that our lives may be purified and sweetened and that we may discern more clearly the path of duty and His will concerning us. We need a complete and thorogoing revival in our own Church before we seek to revive others. We must be completely purged from envy, jealousy, selfishness, and hypocrisy and be baptized with the baptism of fire, which is the Holy Spirit. This will effectively dispose of any quarreling or working at cross purposes which might otherwise come about, and will enable us to work together in unity and love which is absolutely essential if we would make the most of our opportunities. Otherwise they may slip from our grasp, but our responsibilities will remain and will rise up to meet us in the day of judgment if we have not discharged them properly.

Let us come to the feet of the Master and there get the full significance of His teachings. Let us get His smile of Love into our hearts and His look of compassion for the lost and needy world. Let us forget self and think only of the Cause.

In the second place, let us in the Spirit of love and unity work out a program of action and marshal all our forces to the task. Let this program be none other than the program of Jesus Christ applied to our modern needs and conditions. Let us seek to apply it intelligently and effectively in all its simplicity and power. Let us recognize the problems that confront us and let us seek to meet them with all the systematic, intelligent effort for which God has given us capacity, aided by His Spirit and His power. We need all the strength and all the energy we can get to conquer the enemy. We must look ahead with the eye of faith and build for the future as well as the present. Haphazard work will not do. We must fit and prepare ourselves for our tasks in every way possible and make it possible for the oncoming generation to likewise train themselves for the duties which lie before them.

Finally, we must expect great things from God and attempt great things for Him. His promises are sure if we meet the conditions and they are limitless in their possibilities. With a steadfast purpose and a high aim let us move forth and take possession of the land.

# CHRISTIAN LIFE

## THE MENNONITE CHURCH; HER OPPORTUNITIES AND RESPONSIBILITIES

### A Symposium

**Regeneration the Power of Reformation**

One of the foremost principles of the Mennonite Church has been that the spiritual life is the outstanding and predominating influence in the life of believers. With the Mennonite Church the spiritual has been emphasized above the material. For that reason there has not appeared in the Church that degree of material progress, that interest in the affairs of the world, and the same zeal to keep pace with the world that is often seen in the lives of others. The Mennonite Church has discouraged, to a large extent, progressiveness in the affairs of the world, seeking to encourage spiritual interests and eternal aspirations. The world today is calling for a return to the spiritual side of the work and ministry of the Church,—a return to the early aims and interests of the people of the Lord, and a reviving of that life which truly represents the teachings of the Gospel of Jesus Christ. In answering this call of the world the Mennonite Church has an opportunity and a responsibility.

The Mennonite Church is called upon today to continue her testimony that regeneration must be the power of reformation. The Church may lend her moral support to any and every reform, but she must never cease to preach regeneration to effect lasting results and to afford a sure hope of eternal life and an entrance into the everlasting kingdom of God.

The Church has an opportunity to prove the effectiveness and practicability of the doctrine of peace and good will to men. Her men and means have been in the front lines of reconstruction and relief and should be there constantly until the needed work is finished. There is no exhaustion at the home base and, should there be a strain on our resources, let the Church enjoy the blessings of sacrifice in giving joy to the suffering world.

A new generation has arisen in the Church. The last thirty years have been devoted to the interests of the young people. Let the Church now set up standards of life and service which may be followed with spiritual blessings and greater power, wider testimony and increase in the Church during the next generations.

S. F. Coffman.

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**A Positive Program**

The world conditions bring to the Christian church a God-given opportunity and a grave responsibility. The past few years have shown in a very striking way that the church has not had the effect on society that it should have. Altho some were talking world peace, yet there was a preparation for war, and jealousy and rivalry among nations in the last fifty years that could result in nothing less than bloodshed. It took no prophet to see this fact. It on the other hand takes no prophet to see that the church is facing a new world, waiting to be reconstructed, physically, socially and religiously. The Mennonite Church is facing this same world situation. We have our part to do in the reconstruction of the world. As the exponents of the great doctrine of peace and good will among men we have the unique task of bringing this great principle to society. This to my mind can not be done by a negative (not fighting) attitude but by having a definite constructive and positive program. This is the most opportune time in the history of our church to formulate such a program and it brings to us the grave responsibility of carrying it out. This program must be based on the word of God on the one hand, and on the other hand be made practical. We must first in our worship be reverent, in our character pure and God-like and then in our service Christ-like, losing ourselves in service for our fellow men.

W. B. Weaver.

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**Maintain the Standards: Plan Definitely**

A high United States Government official made the following statement sometime ago in talking to a president of an Eastern college on the subject of non-resistance: viz.—"We must have the non-resistant people to **preserve** the **Integrity** and the **Purity** of our country."

If this be true, what a wonderful responsibility rests upon the non-resistant churches of which the Mennonite Church is a part; and unless those who are directly responsible for the discipline of the Church which has given her a place among others worthy of such a tribute, strive **more** diligently by God's help to maintain the old standards of the Gospel and the Church she will fast lose her identity.

I do not mean that we should not make progress; but on the other hand we should formulate a definite program for the work of the Church, giving training for service, missionary activities and our relations to the world at large prominent places on that program, assigning the various parts to men (and women if need be) who are thoroly converted and who have a vision of the need and who are big enough for the job.

Imagine a lot of workmen on a job of work without a definite outline of what is to be done and what is to be accomplished:—what a bunglesome job it would be; and yet as a Church we are working much the same way,—periodically, spasmodically, one here another there according to their own plans, and not directed by a general head.

J. A. Liechty.

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**Keep the Old Faith**

In a day when the adjective "world" is coupled up, not only with parliament, peace, and powers, but also with Church movements; when evolution is the one thing that unlocks the past, interprets the present, and fortells the future; when the slogan is "Keep up with the times, get together, organize, develop the latent powers of man, and do something;" then, the Mennonite Church has very distinct and tremendous opportunities and responsibilities. She must continue to stand on the solid Gospel platform of the supernatural and refuse to rely upon the low ground of the natural. She must keep for her watchword "regeneration" even tho all about her rings out the cry "reformation." As never before she must continue with a message of God to every creature and put to shame the cheap substitutes of world betterment movements which regard lightly the verbal inspiration, authenticity, and authority of the Bible; and which ignore Church government. She must depend upon the Spirit of God instead of organized world methods. Church history shows clearly that the great force that has worked in the world for God during the last two thousand years is the "faith once for all time delivered to the saints." This has proved itself equal to every age in which it has been proclaimed. May the Mennonite Church take her position humbly before God, give herself unreservedly to Him, and then preach this old "faith" without modification, and leave the responsibility with God who gave the message. Only by such a course, under the new world conditions, can she adequately discern her untold opportunites and fully meet her responsibilities.

J. D. Charles.

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**A Balanced Emphasis**

We as a church today have the opportunity and consequent responsibility of realizing and making practical the realiza-

tion that the phrase "in the world but not of the world," deserves emphasis upon the first part as well as on the second. Only by properly emphasizing both parts can a church become the living embodiment of Eph. 5:27 and Matt. 10:7, 8; 28:19, 20. When the former idea receives the emphasis of a church or an individual the result is great activity with varying degrees of regard for personal spiritual life. When the latter receives it, the result is diligence in abstaining from worldly (sinful) things but often at the expense of aggressive Christian activity. The first church does much but gives little testimony to the saving power of the Gospel. The second has a strong testimony but few receive it.

The fact that our church was organized in 1632 but no mission work was done by the church in America until the very close of the nineteenth century indicates upon which of the two ideas the greater emphasis has been placed. The Waldensian church, one of the parents of our own churhc, has with remarkable success combined the two principles of separation from the world and actively witnessing for Him and today is reported as having as many missionaries on the field as there are members at home. However, the stirring times of the past few years have forced us to face the fact that whether we would have it so or no, we are, in a natural sense, in this world and have something vital to do with it. It is now our privilege and our duty to accord to each principle its proper place in precept and practice and in so far as we do so our home and foreign mission, reconstruction, and relief work will be enhanced.

R. L. Hartzler.

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### Plan and Organize

In viewing the Church's opportunity and responsibility in the light of the present world conditions I think of two things which the Church should accomplish this year.

First, she should work out a well defined program of the work she expects to carry on in the future. Our one difficulty has been that the Church has not been settled on what she wants to do. No definite plan has been laid before the Church as to the nature and kind of work the Church should support. All phases of work, such as Foreign Missions, City Missions, Rural Missions, Relief and Reconstruction work, Educational work, Institutional work as Orphans' Home, Old People's Home, Sanitarium, and general Hospital work, are now being carried on under unfortunate conditions, in not being outlined and supervised and supported by the Church as a whole. No reason can be given, except that a few men would launch out in these lines too much independent of the Church and its practical worth to the Church. For these reasons there should be worked out a well defined program of every phase of work which the Church needs to best fulfill her Mission in the world.

Second, the Church should effect an organization to carry on the program with men at the head of each department that are big enough for the job, and who will devote their time exclusively to this work.

B. B. King.

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### Maintain a High Standard

The Church has an opportunity to give, with greater faithfulness and diligence, her message of a regenerated life, of separation of Church and State and of Gospel separation from the world, and of a revengeless life. It is a golden opportunity to prove her real sincerity as a body of Christian believers by maintaining a high standard of Christian living and so providing that permanency may be given to her organizations which have been established for relief of human suffering and for evangelism. She has the opportunity of utilizing her resources of men and money. She has had the opportunity of gaining a thoro knowledge of the world need which has widened her sphere of vision and broadened her sphere of usefulness.

She is held responsible for making deeper consecrations for the purpose of establishing and disseminating the cause of Christ. She is held responsible for her willingness to sacrifice at any cost for the sake of the lost and suffering at home and abroad. She is responsible for keeping intact her faith as a denomination as she understands and interprets the teachings of the Word of God. She is responsible for helping by God's grace to make and keep a Christian manhood and womanhood which will hand to the coming generations a heritage of purity and virtue freed from the taints of sin. She is also responsible for using every possible Scriptural means for stimulating an interest in full reliance upon the Bible as the Inspired Word, for Christ and the efficacy of His shed blood, for emphasizing the atonement as indispensable and adequate for eternal salvation, and for her readiness to enter heartily into any activity which will save from error, worldliness, wavering, and establishing false standards of life and relationships whether social, moral, or spiritual.

Geo. J. Lapp.

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### Plan Your Work and Work Your Plan

If we would attain to the highest degree of service for Jesus Christ we need to give more attention to planning our work. We should have a five year program for our mission work, more carefully laid plans for our rural evangelism, better methods of supplying the needy places with workers, etc. Many are adepts in both work and plans in secular things, but seem to think that the Spirit will bring these things about as needed without our plans or thought. The result is that we do not give attention enough to the work of the Lord so that the Spirit can work thru us without smiting us to the earth as He did Paul. The Spirit can direct as well in carefully laying plans for the furtherance of His cause as He can in the impulse of the moment, and a great deal better. "Take no thought how or what ye shall speak," are directions for actions under persecution and are not intended to apply in carrying on His work. "Lengthen thy cords," by carefully laying plans in connection with the Lord's service; and "Strengthen thy stakes," by carrying out your plans—both being done under the guidance of the Spirit. Church of God, plan your work and work your plan. You very sorely need more of, and a better program. The Father has much in store for you if you will put sufficient thought and prayer into service.

J. S. Hartzler.

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### The Whole Gospel and a Program

It isn't my aim to be "Churchy" but if I did not believe that the doctrine of the Mennonite Church were the doctrine of the Bible, I would not be a member of it. We believe and practice some things that other Churches do not believe and practice, hence this gives us a larger responsibility in our service for the world. We believe in a whole Gospel for the whole world. Believing this we ought to embrace every possible opportunity of preaching this whole Gospel to all the world.

Speaking of opportunities we are inclined to think of the doors that are opening in different foreign fields, and that is good. We ought to think of them, and think seriously, but let us not neglect our home field. We are a rural people, and naturally adapted to rural work. The many other denominations closing their doors and going to the city means greater opportunities for us. At present (in a measure) the doors to India are closed. May it be that God wants us to turn our attention to other fields? Perhaps now is the opportune time, later the way may be closed. These are days when the Church should have a listening ear for the voice of God, and be ready to march at His command.

Our responsibilities are as great as our opportunities. We need a carefully planned program that will care for the missionary activities of our Church in future years. Paul said "I am debtor....." He was debtor because he had light, the way of Salvation. Could we all as a Church say I am debtor? If the world is to have a knowledge of Jesus Christ the Church must impart that knowledge. The solution to present world conditions is Jesus Christ.

May we as a Church feel our responsibility of making Christ known to a dark, lost world.

A. C. Good,

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### More Effort to Carry the Gospel

The Mennonite Church of today has greater opportunities to obey the Lord's command in carrying the whole Gospel in its simplicity to all nations and peoples and tongues than she ever had in the history of the Church.

1. There are open doors almost everywhere in the foreign field, as well as in

the home land, where is the great need of the Gospel of Jesus Christ. Jno. 4:35.

2. In this age we have such swift transportation which should be made use of to Gospelize the world beginning at Jerusalem. Luke 24:47.

3. God has blessed the Church with young men and women, possessing noble talents which ought to be consecrated to the Lord and His service. Luke 10:2.

4. In these prosperous times that we are in the Lord has been wonderfully blessing us with temporal means which are needed to extend the borders of Christ's Kingdom. I Cor. 16:2.

5. Our people are becoming more united on seeing the importance and necessity of obeying the great and last command of our Lord and Master, to "Go into all the world and preach the Gospel to every creature." Mark 16:15, 16.

With these greater opportunities that have come to us, greater responsibilities also come upon us.

God has been gracious to us in blessing us with these precious gifts, but "to whomsoever much is given of him shall be much required."

The Lord tells us "Whosesoever sins ye remit they are remitted unto them and whosesoever sins ye retain they are retained. Jno. 20:23. Since the Gospel is the means unto salvation, Rom. 1:16, and since this work is committed unto us, II Cor. 5:19, and since faith in Christ can only come by hearing, Rom. 10:13-17, therefore it is required of us to put forth greater efforts to rescue the lost souls by preaching the Gospel in all the world which is the great mission of the Church.

C. Z. Yoder.

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**Great Faith; Great Grace; Great Power**

"In order to more efficiently perform her God-given duties toward mankind and meet the new world conditions which we are facing," the Mennonite Church will need to emphasize the following essential factors:

1. The spirit of true devotion to Christ and His cause, and loyalty to the Church and her doctrines.

2. More earnest, prevailing and effective prayer, coupled with a life of true consecration.

3. The need of an adequate mind and heart preparation for successful Christian service.

4. A larger vision of humanity's physical, moral and spiritual needs.

5. A more liberal response in the way of means, gifts, talents, and lives for the extension of Christ's kingdom.

As a Church we need three dynamic forces to make the foregoing factors the most effective in meeting our opportunities and responsibilities. They are: Great Faith, Great Grace and Great Power.

1. **Great Faith:** (a) To claim all the promises of God's Word, believing that He will supply all our needs in the extension of His work. (b) To launch out into new fields of labor, and new lines of work in order to bring blessings to humanity in every way possible.

2. **Great Grace:** (a) To exemplify the fundamental principles of Christianity, such as love, forbearance, longsuffering, humility, meekness, and self-sacrifice. (b) To place all upon the altar for service, and cheerfully and faithfully perform the work assigned us in extending Christ's cause and kingdom. (c) To endure hardship, and suffer reproach if need be in aiding the helpless, bringing relief to the needy, and the Gospel messages to the unsaved both in Home and Foreign lands.

3. **Great Power:** (a) To boldly stand in defence of the Gospel and its vital principles regardless of opposition. (b) To courageously, zealously, and efficiently meet the opportunities of doing good as they present themselves to us, and cheerfully take upon us the responsibilities as they are placed upon us, in faithfully witnessing for Christ and His Church.

J. S. Shoemaker.

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**A Bulwark for Truth and the Gospel**

In considering the opportunities and responsibilities of the Church of today there are several things that must be taken into account. Since the days of the apostles the Church has passed from one body, which alone could have a claim on Christ as their leader to a great number of sects who, from their own point of view, each believe they have special claim on Christ for their Leader. She has passed from a condition in which she could expand her territory without special financial support or much of an organization to a situation that demands an elaborate organization able to handle much money and direct the activities of many individuals. She has passed into an age when the world, thru its research, has come to much scientific knowledge that was unknown in the days of the apostles. She has passed from the little Mediterranean world to a world that includes a multitude of nationalities each of which multiplies the problems of the Church. By adding to all this the tremendously significant events of the past four years we can, in part, determine the measure of the Church's opportunity and responsibility.

In the last great commission Jesus placed the responsibility for the extension of the Church upon men and thru it has expressed his confidence in the possibility that men could, by his bestowal of power, "make disciples of all nations." During these two thousand years the Church has found that such a task requires tremendous human effort on the part of those who mean to take this commission seriously. Aside from the power of God it is necessary that individuals do all they know to make their lives most efficient. God has, and is doing His part but men have hindered the progress of the work because they have not been big enough.

In the face of these two facts, then, that conditions in the world have been changing very materially and the responsibility for the work is placed upon men the Mennonite Church must stand the same test as any other denomination in order to make her peculiar contribution to the present situation. Just because she has a peculiar contribution to make will not exempt her from the need of measuring religious faith with all others. She can not do her part unless she is able to meet the demands intellectually with other denominations. Her leaders and teachers must have more than a passing knowledge of the Bible. That is we must maintain a leadership that can handle large financial propositions, reckon with the multitude of forces and conditions existing in the world. Thru her leaders, she must reckon with the nations and stand as a bulwark for truth and the Gospel.

I. R D.etweiler.

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**I. Responsibilities**

1. To make Christ known to all the world.

2. To maintain the whole-Gospel faith and teach it clearly and definitely to all people.

3. To keep all its institutions in line with this whole-Gospel position and support them adequately on this whole-Gospel ground.

4. To see to it that all the members' children are brought up "in the nurture and admonition of the Lord."

5. To make a special effort to carry on the work of the Gospel in neglected fields within reaching distance.

6. To maintain the Gospel ground and to turn the Gospel light upon spurious doctrines which have overcome some churches and are threatening others.

7. To help support the needy in home and foreign lands.

**II. Opportunities**

1. Evangelizing of neglected rural fields which others have abandoned.

2. To give the world a practical example of what it means to live a fully consecrated, separated life.

3. To encourage active work along religious lines among our young people.

4. To prove the genuineness of our faith by suffering persecution rather than betraying our trust in God.

5. To feed the hungry and clothe the naked among those who are starving because of the world conditions intensified by the world war.

6. To continue steadfast in prayer and service and mission work.

7. To expand the work already started in India and South America, and open up new work among Mexicans and other people in foreign lands in need of the Gospel.

Daniel Kauffman.

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**More Life; Definite Leadership; Missions**

The events of the past five years have brought the Mennonite Church to the front as she has not been for a number of centuries. Because she has stood for cer-

(Concluded on page 479.)

# MISSIONS

## NOTES AND COMMENTS

**Brewers Turn to China:**—A sad commentary on our boasted American civilization is that now since we have succeeded in ridding our own country of the curse of liquor and the saloon, there are those who for the sake of financial gain would fasten the curse of the liquor habit on China, a country whose population is four times as great as ours, but whose social and economic conditions are already at least four times worse than ours. The Chinese as yet are sober and industrious, but once they are innoculated with a desire to drink beer the profits for the brewers would be enormous. With this very thing in view, American brewery interests are preparing to take advantage of the situation.

Already millions of Chinese children die annually of starvation. The death rate in China is about four times as great as in the United States. The opium habit, which had been almost wiped out after having been inflicted upon her by civilized nations, is again in danger of being reintroduced thru Japanese officials. Today China smokes one-half of the world's cigarettes because as soon as she had conquered opium she was deluged with free samples of this Western weed. And now, American brewers, outlawed at home, propose to unload their wares on this long-suffering sister republic. One wonders whether as Christians we must stand idly by and allow this terrible thing to go on.

That some of the Chinese themselves are aware of the danger of the situation is evidenced by the following editorial in the Peking Leader:

"We admire the self-complacent confidence of these brewers, but why on earth must they come to China? We have had enough of the Indian opium; we are still wallowing in the dust of the foreign cigarettes; and now we are promised a veritable deluge of intoxicants.

China welcomes all forms of profitable but healthy trade and manufactures, but we certainly have no desire to drive out the opium fiend and then usher in the drunken sot. What do the brewers think China is? A happy hunting ground for all money-makers and health-destroyers? Apparently they think the Chinese are too sober, despite their own production of wines and spirits, and so must educate them to the delights of Western Bacchanalism. Why don't Westerners come to teach us better manners than indulging in opium, cigarettes, intoxicants, etc.? Western civilization must be poor indeed if it has nothing better to teach us than these unedifying habits!

"In view of the fact that Article II of the 1880 commercial treaty between the United States and this country commits both countries to prevent the importation of opium by each other's nationals into each other's territories, we hope that the United States Government will put an immediate ban on such pernicious activities in this country."

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**Women's Societies asked to aid Armenia.**—Florence Spencer Duryea, National Director of Women's Organizations, Near East Relief Society, has issued an appeal to women's missionary societies to adopt Armenian war orphans.

If every mission circle adopted one or more war orphans, Mrs. Duryea said, the relief work of Protestant missionaries in Armenia would be benefited greatly. There are 250,000 Armenian war orphans. Sixty thousand of them have been placed in orphanages. Some provision must be made for the others.

Sixty dollars a year will feed one orphan, $120 a year will feed, house and clothe an orphan, and $180 a year will feed, house, clothe and educate one child.

When the Turks invaded Armenia at the beginning of the war, women were carried away into harems, men were killed or enslaved, and the children were turned loose and left uncared for in the desert. At the end of the war they returned to the cities, to find home and parents gone, and nothing was done to help them till the American Relief Administration was organized. So starved were the children that at first they were unable to eat substantial food, and preferred egg-shells and candle grease to other forms of nourishment.

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**The War and Christian Missions:**—It has been estimated that the money waste of the war would, at the present rate of expenditure, have supplied funds for all Christian Churches and Missions sufficient for over two hundred years. Taking the total number of men giving their whole time to Christian work in all lands at 500,000, we find that the number of men killed in the war outnumbers these twenty to one, and is over four hundred times the number of Christian missionaries. To be sure not all of these dead men would have made good missionaries, but certainly there would have been work for all of them somewhere in the Master's Kingdom if their lives had been fully dedicated to Him. If the world can get millions of men who are willing, at the peril of their own lives, to go out and kill their fellowmen, surely the Church of Jesus Christ should be able to raise up greater numbers who are willing, at even less personal risk, to bring the message of Life and salvation to those who are in such sore need and distress.

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**Mail Order Firm Finds Missions:**—Needs of the missionary have been considered to such an extent by a large Chicago mail-order house that a "missionary bureau" has been incorporated in the business. A man was sent to study the foreign field, and now the mail-order house receives a total of missionary orders, which for one year amounted to $223,899. Reports to the Foreign Survey Division declare "that on every table in missionary homes of China, Japan, India and other ports reached by Oriental steamers there is a catalogue from this mail-order house." Everything is included among the orders "from thirty-one cents worth of yeast to the entire materials for equipping and building a church." Once an order was received in which the missionary asked for shoes for his entire family, but forgot to specify the sizes. Luckily the man in charge of the "missionary bureau" remembered meeting that missionary and his family, so allowing for the time which had elapsed, he filled the order according to the sizes he thought would be needed and sent the shoes as requested.

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**The Student Volunteer Convention at Des Moines:**—Seven thousand college students, representing every part of the United States and many foreign countries, were present at the recent Student Volunteer Convention held at Des Moines, Iowa, December 31 to January 4. Stirring missionary addresses were given and facts presented by such leaders as Sherwood Eddy, Dr. Samuel Zwemer, John R. Mott, Robert E. Speer and others.

Since the beginning of the Student Volunteer Movement thirty-three years ago, over eight thousand volunteers have sailed for foreign fields. In addition to this, forty-seven thousand students are now enrolled in mission study classes, and students alone are giving over $300,000 annually to missions. Some of the outgrowths of this movement, such as the Laymen's Missionary Movement and the Missionary Education Movement have made extremely valuable contributions to the field of missionary endeavor.

## SOME OF OUR ACQUAINTANCES IN THE ARGENTINE

J. W. Shank

As we go about in our work we are always making new friends. Perhaps it will be interesting to the readers of the Monitor to know something about some of them. It is the purpose of this article to introduce you to some of the different types of workers we meet.

First, here are the Martinez boys who **are bakers.** While we stayed in Rio Cuarto they brought us our bread every day. For some reason they look more sober in the picture than is their custom. They always seem to be full of joy. They are all Christian boys and they delight in telling how they have opportunities to testify for the Lord while they are delivering their bread. They run two bread wagons, one of which may be seen behind them in the picture. Their baker shop is made on the Spanish style for these boys are from Spain. They live with their parents but own the business themselves. In this country people handle bread more like wood. It has a very hard crust and can be thrown around without crushing it. Then the crust is dry enough so that it would scarcely get dirty by falling on the ground. At the feet of the boys may be seen several baskets full of 'galletos,' which are something like very large biscuits. They are made with beaten dough without salt or yeast. The people are very fond of this sort of bread.

The next picture is **brother Felipe who is a carpenter.** He is another happy Christian who attends regularly at the Rio Cuarto mission. He is a widower and lives all alone. I would often pass by his shop and if he would see me go by he would almost compel me to come in. Then he would get out his little oil heater and make a cup of tea. To refuse to drink it would have been enough to hurt his feelings. Felipe is from Mt. Lebanon in Syria. Like many others of his class, he came here to seek his fortune and by chance became converted at the mission. It is Felipe's delight to take a bunch of tracts out when he has a few hours of leisure and distribute them from house to house. He has charge of the cupboard of tracts at the mission and makes a report each month of the number that have been received and given out. He does some very fine work at his bench. When we left Rio Cuarto, he declared that he is coming to Pehuajo sometime to visit the church here. We will be glad to see him come and I am sure he will testify heartily for the Lord.

Felipe, the carpenter, at his bench

Here also we have a picture of **Don Pepe and Dona Ramona,** man and wife. They own a very pretty little quinta (truck and fruit patch) in Rio Cuarto. It was to their home that I went once a week to teach the Sunday school lesson to Dona Ramona. One of them always had to stay with the property to prevent thieves from stealing their things. He has a windmill that he uses for pumping water to irrigate the vegetables. He raises all kinds of vegetables and considerable fruit. They also have a lot of bees, rabbits and pigeons. Both of these people are hard workers and faithful attendants at the mission Every Friday night they opened their home for a gospel service to which the neighbors and friends were invited. Quite a room full were present generally. On several occasions Don Pepe went with me to distribute tracts and scripture portions to the other quintas near town. He always enjoys testifying to the power of the Gospel to change men's lives.

The Martinez Boys—Bakers

The fourth picture here shown is that of the **street sweeper** on our street in Buenos Aires. The men who do this work are looked upon as the very lowest in society. Most people would not think of speaking to them in a friendly way. For a number of months while I was teaching at the American girls' school I would pass him every day on going and coming to school. I could not help but admire his sturdy efforts to do his work well. I began to offer a pleasant 'Good morning!' each day and he seemed to appreciate it so much that I never omitted it afterwards. Several times I stopped to talk with him asking him some questions. He told me he was getting about fifty pesos a month for working ten hours a day. That is equal to about twenty dollars a month. He said he had a family of five children to feed and clothe. He is simply one representative of the many thousands of men who live on almost nothing.

There are no more pictures but I must not omit telling about several more acquaintances here in our present location. There is our **vegetable man** (Verdulero)

Don Pepe and Dona Ramona in their quinta

who speaks a little English. He had worked in the mines in the United States for several years and there learned it. He has been in the Argentine for quite a number of years. He owns a quinta of land and several houses in town but he lives like most men of his class (he is Italian) in a very humble way. His wife and daughters help with the work of the truck patch. They are out early with their hoes digging away at the weeds. They live in a two roomed hut, having only the barest of necessities in the home. So far we have not reached them with the Gospel but we are making a beginning.

Another acquaintance that has interested me much is Mr. Amaza who is a full blooded Argentine. That means that he has a great deal of Indian blood in him. His hair is straight and black and his face

The street sweeper

very dark. I met him first thru his children who came to the door begging for bread. As is my usual custom in such cases, I did not give to them at once but asked that they would show me where they lived so that I could help them if they were really in need. The little ragged and barefoot chaps willingly led the way to a mud hut near the end of our street. Many beggars who come to the door will not take us to their homes. A good share of them are people who are not really in need of help. I found the father sick in bed where he had been for more than a month. I took along a Gospel which I left after talking with him for awhile. He seemed utterly discouraged, telling me that he was ashamed to send the children out to beg for bread, but that there was nothing else to do. I promised to come again and see him. The next visit showed that he was much better and infinitely happy with the Gospel story. Each time I would come after that he would run over with enthusiasm about the wonderful story. He soon got well and one of the first walks he made was to the mission. Now he works in the country as a peon, (the lowest class of laborer). He can not come to the services very often because he is away most of the time but the children come regularly to the Sunday school.

These are just a few of the types. There are so many different classes, coming from the four corners of the earth. But among them all one finds hearts that are open to Gospel truth. It is our aim to continue working in a personal way to bring to them the Gospel light. Pray for us that our influence may be for good in their lives.

Pehuajo, Argentina,
Provincia F. C. O., S. A.

## INDIA'S NEEDS

### I. Medical

C. D. Esch

(This is the first of a series of articles on the general subject of "India's Needs," arranged by Brother C. D. Esch and contributed by returned missionaries.—Editor)

The thought of India to one who has been there brings up a vision of great suffering and sorrow. Not only among its millions of low caste and very poor people, but among the most wealthy and educated people there exists much suffering which might easily be relieved if there were someone to supply the need.

The conditions of climate, density of population, lack of proper sanitation, ignorance, lust, selfishness, superstition, caste, child marriage and enforced widowhood, seclusion of women, heathen worship, temple servants (prostitutes), annual pilgrimages, large melas, epidemics of plague and cholera, poverty, and leper villages and beggars, go to make India one of the greatest fields in the world for the medical missionary.

India is under the control of the British and forms a very important part of the great British Empire. The Government is doing a great deal for this suffering people in the way of establishing government medical service and supplying of medical colleges for the adequate training of the youth of India in the art and science of medicine. But with all that the Government is doing, together with what is being done by the private practitioner and the almost three hundred missionaries in medical service the sad fact still remains that half of the population of that vast country, about 157,000,000, is without even the most meager medical help in time of need. That is, one and one-half times as many people as are living in the United States live in India today without any medical assistance whatever in case of need. If these people lived in a temperate climate and had the education and enlightenment, the knowledge of the laws of sanitation, the wealth and good food, clothing, etc., that the people of America have it would not be half so tragic to think of them being without medical assistance as in the conditions in which they do live. A family of five to ten persons lives, that is, cooks, eats, and sleeps, all in one room possibly eight by ten feet or even smaller. In the cool season there is little clothing and bedding so that they huddle together, keep every hole stopped up to keep out the cool air, keep their heads covered so that not so much heat escapes from the lungs thru breathing. With these regular inmates there may be a dozen or more chickens, and a few goats or other small animals as the case may be. Under such conditions there is little wonder that people are subject to malaria, and tuberculosis and are often much below par in general vitality. In the Christian community where people have been taught the rules of sani-

tation houses are bigger, and at least a small window is put in, and people have more clothing and are living on a higher plane generally. These people are also more healthy.

The drainage and methods of disposing of filth in many villages and towns are a source of great danger and loss of life. In the city of Dhamtari the dogs are the scavengers and these miserable beasts that lie around in the hot dusty streets are not infrequently a source of disease in themselves for they occasionally get hydrophobia and bite people and other animals. The country needs to be supplied with intelligence along all these lines. Wild animals such as jackals, tigers, bears and especially poisonous snakes are often a source of great distress. The people need help to get rid of these.

Ignorance is often pointed to as a great monster who delights in destroying the happiness of man and who would greatly delight in removing man with everything good off the earth. This is just one side of the satanic nature which delights in making man as miserable as possible. I have already mentioned cases where ignorance brings physical suffering. And these instances can easily be multiplied indefinitely. I can only mention a few more. In the case of the child having sore eyes they apply onion or garlic juice, or the juice of red peppers, or red paint. One can readily imagine the effect on the eyes of the poor patient who is often a little baby. Superstition is the twin brother of ignorance. In fact the two work so closely together that one can hardly tell the difference. The superstitious person trembles when an owl hoots over his house at night. Superstition forbids the poor people to kill the venemous serpent, or to take any medical relief to the person afflicted with smallpox because it may offend the smallpox goddess who in turn may eke out her revenge. Superstition causes the people to burn the abdomens of poor babies when they cry with colic, to drive out the pain. It says girls are not desired and consequently they are often gotten rid of and afflicted in a frightful manner. It says that woman has no chance of heaven only thru her husband and if she sees the face of any man except those of her own family she has no hope for entering even into the lowest stage of glory. Thus many a poor woman suffers in untold agony and dies rather than have the doctor called to treat her because he is a man. Superstition tells people not to go to the hospital or go anywhere on certain days because the sign is wrong on that day and evil omens are dreaded. Thus because of superstition much suffering is endured. The medical missionary has the power of breaking down superstition in a way no one else has. But the workers are so few.

Poverty brings with it much suffering. When people have too small an amount of food and of such poor quality, their vitality is low and often they suffer from tuberculosis and other diseases which come from the lack of nourishing food, or largely so. The little ones are clothed only in their dark skins and even tho the climate is warm enough most of the year to prevent suffering, during the cool season the poor little fellows suffer much and not a few die of pneumonia. A mother comes to the hospital with a wee baby of 2 months and one can easily see that the child is literally starving. We say "You must supply more food," but how can she? She has no cow or goat from which to get milk. She can buy condensed milk at sixteen cents a tin, but it takes her husband two days to earn that amount. And one tin of milk will last only four days. Besides the milk she must have a feeding bottle and arrangements to care for it in such a way that it will be clean. Beside the cost she is so ignorant and helpless along that line that she gives up in despair. Going home she feeds a little more opium and thus stupefies the poor baby till its life gradually goes out, or if it does live a year or two it will likely appear again in awful condition, small pinched and drawn features, large protruding abdomen, its limbs thin and emaciated, and little more than bones, and with such a pitiful whine every time it is touched that it would melt the hardest heart. The sad part of it is that nothing can be done when once they reach that stage. Were it not for poverty which compels that poor woman to be out in the field working all day on a very inadequate diet instead of being at home caring for her little one, where she ought to be, the little one might be saved.

The horrors brought upon a people as the result of child marriages are beyond description. What it means to a girl of twelve to be married to a middle-aged man and to have forced upon her the burden of motherhood at that age can not even be imagined to anything like the full extent by those who have not come in contact with it. But when one has seen the agony, heard the shrieks, seen the evil treatment accorded where loving service ought to be rendered and heard the moans of the dying ones you can imagine to a fair degree the horrors of such a life. You say, "Why do they do this?" Because they are slaves to custom, superstition and ignorance. Oh, the need of a deliverer!

In Dhamtari a dying man is left on the street in the hot sun to die because his people who ought to care for him will do nothing for him. But a sacred cow, falling on the street, is taken to the veterinary hospital and money is raised at once for the best medical attention possible and food of the best quality. When she dies there are mourners and the burial is conducted with all respect and honor. The outcast man may be buried by the sweepers in disgrace or his body left as food for the vultures, crows and jackals.

Selfishness causes much suffering. No adequate value is placed on human life. If a man is sick and has no one belonging to the same caste as he, he can hope for no help, for the lower caste could not help him without defiling him, and the higher caste could not help or the helper would be defiled. The tender mercies of the heathen are cruel. When often one of a family is sick and help should be given and they fail to report, the answer frequently is, "What could we do? It was going to die anyhow and what is the use trying to do anything?" If a real value were put upon life much suffering could be saved.

The annual pilgrimages and melas (large meetings) to which people go in large numbers are often a source of great trouble. Many people going to these sacred places, usually on the bank of some river, are careless about their toilet, and drink freely of the water of the river which is to them holy water (however infected it may be) and as a result cholera epidemics frequently follow these gatherings and the disease is carried as far as the pilgrimages.

Unbridled lust leads to unclean living which invariably results in much suffering. We have no exact way of determining the number of people afflicted thus but I have estimated, from my experience among them, that at least seventy-five percent of the population is suffering more or less from some form of venereal disease. The sad part of this is that there are so many innocent sufferers. Many a poor child has to face life blind because of the disease of his parents and this could many times be helped if they had the proper medical attention in time. Many homes remain childless because of syphilis. I know of one home where five children were born and all died before they were one year old, and most of them before they were one month old. There is no end to the sorrow and suffering caused in this way. The poor widow who is forced because of her widowhood to be public property for the lust of evil men often dies a horrible death and spreads disease almost beyond our imagination.

We cannot close this article without mentioning the poor despised leper who wanders over the country with his begging bowl, his ghastly deformed and horror stricken features, his maimed hands and feed, his countenance betraying the sad heart that feels that he is smitten of the gods and despised of men. This often leads him to a condition of sullenness, with a determination to curse everybody he can and to force himself upon people using every means foul or fair to get something to keep up his miserable existence. Above all suffering humanity the leper is to be pitied and loved. And when he is dealt with in the spirit of Christ his sullen countenance, and feeling of hatred will change and life takes on a new aspect to him with the realization that there is someone who really cares for him and will stoop to bind up his wounded body and speak the words of love and peace to his poor depressed spirit. But in India there are over 400,000 lepers scattered throughout the country. Someone needs to go after them.

With this picture of suffering before you, you can easily imagine the great need of India from the standpoint of the medical missionary. What can one missionary do among such a mass of sickness and suffering? In our own district there are at least 500,000 people who get no medical aid outside of what they get from the Mission (and that is a very low estimate). Now imagine if you can, what it would mean for a city as large as San Francisco, or one twice the size of Kansas City, Mo., to have only one doctor and a very small inadequate hospital to work in. Then think that most of the cities the size of Kansas City, Mo., could easily give more doctors than there are medical missionaries in India today and hardly feel the loss.

The need for help and the greatness of this need can readily be seen. The need is not only for the relieving of suffering direct, but with the relief of the suffering, for teaching people better ways of living. When we are dealing with the diseases caused by lust we teach the folly of such a way of doing. While one is caring for abused children and women, he teaches the better way. Break down the walls of superstition and the barriers of custom by teaching and demonstrating a better way. Instil, by actual deeds, into their hardened and unsympathetic lives some of the "milk of human kindness" by demonstrating the real spirit of Christianity in our acts of love and service to the poor outcast and despised leper and chamar.

Medical service alone will not avail much. It only relieves the suffering of a few individuals and possibly saves a few lives for a few years more of life in darkness, only to be lost in the end. But India needs medical missionaries who carry with them not only the power to heal the body but the balm for the soul. She needs those with ability to teach men and lead them into the light and liberty of the Gospel of Christ and give them better standards of living. In short India is suffering and dying today for the want of men and women who are real followers of the Great Physician, who went about doing good, healing the sick, making the lame walk, opening the eyes of the blind, unstopping the ears of the deaf, raising the dead, cleansing the leper, **and preaching the gospel to the poor.** She needs men and women who are willing to bury their lives in the midst of dark and suffering India, that from their ashes may spring forth light and joy and liberty in Jesus Christ.

Goshen, Ind.

## BOHEMIA AND THE CZECHS

### II. John Huss and the Moral Revolution

Ruth E. Buckwalter

"The counsel of the Lord standeth forever, the thoughts of His heart to all generations." Psalm 33:11.

Vaclav IV, son of king Charles, 1378 to 1419, inherited both the kingdom of Bohemia and the Empire of Germany, but he failed to rise to the responsibilities which the troubled conditions of the times forced him to face. His ability was so inferior to that of his father, that he soon lost esteem, and confidence. In Vaclav, as in so many sons of great rulers, some of the qualities that had secured his father's success were wanting. Vaclav was absolutely without self restraint. Tho his aims were generally those of a wise ruler, he frequently used the methods of a cruel tyrant.

The scandals and discords occasioned by the lowered morals of the clergy, which in time developed into the Hussite wars, had caused King Charles no little anxiety. During the last years of his reign, he had repeatedly called the attention of the ecclesiastics to the need of moral reform within the church. The immorality of the clergy was so great, that in some parishes it was considered desirable that the priests should live in concubinage. The burdens of taxation in Bohemia and elsewhere, became intolerable. No church office, or church benifice, no not even the forgiveness of sins could be gained without cash payment. Pope Pius II declared to the council of Constance, "nothing does the court of Rome give without payment inasmuch as the very laying on of hands and the gift of the Holy Ghost are for sale."

Vaclav adhered to the policy of his father in trying to persuade the King of France to join with him in the election of a new pontiff. Since neither the Pope at Rome nor the Pope at Avignon would yield, this gave Huss and the Bohemian reformers an opportunity to set forth doctrine at variance with those of the Roman church, and the idea of an international ecclesiastical council was suggested. After some hesitation the cardinals called a council to meet at Pisa in 1409. The council disposed both Gregory and Benedict and elected Alexander V who died soon afterwards and was succeeded by John XXIII, a man whose past had been open to the greatest reproach. As both Gregory and Benedict refused, the church had now three Popes and the problem was very much complicated. Each claimed to be the true servant of God, and the legitimate successor of St. Peter and each hurled terrible threats against the other. John XXIII called Gregory XII a heretic, a demon, and the antichrist. Gregory bore similar testimony respecting John, and both united in pronouncing Benedict an impostor. It was at this time that John Huss appeared on the stage of Bohemian history as the leader of the movement of moral reform.

Huss was born in the market town of Husinec in southern Bohemia, in 1373 of poor but honest and ambitious parents. The antagonistic attitude of Huss to the church of Rome dates from the year 1402 when as preacher of the Bethlehem Chapel he began to attack the morals of the clergy. The moral condition of Prague at this time could not well have been worse. The king, the clergy, and the citizens, we are told, "wallowed in the most abominable sins, indulging without restraint in pride, drunkenness, ludeness, and every other sin." Against these vices the preaching of Huss was strong and emphatic.

Matters in Italy led Huss to take the step which ultimately brought him to the stake at Constance. The matter of the sale of indulgences, was brought before the university by Huss and Jerome of Prague, and after a strong debate the practice was declared to be unchristian.

The Pope renewed his decree, of excommunication against Huss, and all true Christians were forbidden to have any intercourse with him. Food and drink were to be supplied to him only under pain of excommunication. All religious services were to be suspended in every town which he entered. Christian burial was to be refused him, and the Bethlehem Chapel was to be destroyed. Huss left Prague and went to his native town for a period, not as he asserts, "to deny the truth for which I am willing to die, but because impious priests forbid the preaching of it."

Huss spent nearly twenty months in voluntary exile during which time he occupied himself in preaching in villages, fields, and forests. He wrote fifteen works in the Bohemian language. He also revised the Bohemian translation of the Bible, and composed many hymns. Huss affirmed that the Bible was the only true source of Christian belief. This position necessarily aroused the indignation of the papal authorities more than almost any other could have done. He asked to be heard in defence of the doctrines that he had taught the Bohemians, but this was denied him. He was declared a heretic, and turned over to the civil authorities to be burned. With all the cruel acts that an outraged orthodoxy could invent, John Huss was burned at the stake at Constance, the 6th of July, 1415. He had been degraded from the office of priesthood, and expelled from the church, and as he was led to his cruel fate, he was required to wear a paper cap upon which fiends and devils were painted, and bearing the unchristian legend, "We commit your soul to the devil." Huss sang as the fire was kindled about him and he was only silenced by the flames that finally choked him. His ashes were thrown into the Rhine that they might not be taken back to Bohemia and venerated. The burning of Huss was the beginning and the end of the religious discord in Bohemia.

Shortly after the burning of Huss, his associate Jerome of Prague met the same fate. Worn and starved by long imprisonment Jerome finally yielded to his perse-

cutors. But the Germans with centuries of bitter hatred toward the Bohemians insisted that he could not be trusted, and he was again brought before the council. Then he expressed his regret, and declared it was physical weakness that had led him to give up his belief. He declared that he still believed in the teachings of Huss. He was promptly led to the stake and burned.

When the news of the burning of Huss reached Bohemia it caused great excitement and indignation. A stirring protest was sent to Constance against the "eternal shameful wrong." The Roman Catholic priests were promptly expelled from their parishes; the houses of the clergy were destroyed, siege was laid to the palace of the Archbishop of Prague, and he was forced to leave in dismay; and those who continued faithful to the Roman party were dragged to the windows and hurled to the angry crowd below, who with the fury of wild beasts tore them limb from limb. The University declared Huss a holy martyr for the faith of Christ, and declared that the day of his martyrdom the 6th of July should be observed as a national holiday; and the Bohemians, nobles, and common people, swore that, to their last breath they would uphold religious freedom.

A boldness and determination to stand for their faith is characteristic of the Bohemian people. Whatever they believe, they believe it with all their heart. A Bohemian missionary of Chicago told me, that during the late war which also affect-Bohemia, a number of young Bohemian men were being forced to take up arms, and fight. These young men were conscientious and did not want to fight. She said, "the officers threatened to shoot them, but they stood their grounds bravely. Then they were all lined up in a row, and to give them one more chance the officers told them all they would have to do was to hold up one finger, and that would save their lives. But they would not hold up one finger and were shot down one by one.

The history of the Bohemian church, is the history of their nation. On the one hand was Protestantism, and independence, on the other, Catholicism and political subjection. The Bohemians fought bravely for their faith but were defeated. Catholicism was forced upon the country, all Protestant Bibles, books and songs were burned. At this time many left their country for freedom, many coming to America. What have they received by coming to America? Have they found that religious freedom they were looking for? It is a sad fact that many have drifted farther away from freedom and purity since they landed in America than when they lived in their own country. In our America with its educational institutions for culture and refinement, where atheism is predominant in many places, where they are teaching the idea of an eternal existing Creator of the universe as a delusion, and with such a mixture of religious ideas, and beliefs, as we have floating up and down our land, do we wonder why the foreigner is made worse by coming to our enlightened country?

A strict Catholic will not give one a chance to get acquainted. The fact is, you are Protestant, and they are Catholic, and that settles it. I could not understand until I read the history of the Bohemian people, why so many of these people who called themselves Catholics, would receive one so willingly into their homes after getting acquainted with them.

Here we have a people with inherited Protestant tendencies, and every opportunity to help them into the light and liberty of the Gospel of Jesus Christ. Do we see the "open doors?"

Chicago, Ill.

## A RETROSPECTIVE VIEW OF OUR MISSIONARY WORK FOR THE PAST TWENTY-FIVE YEARS

Mary Burkhard

Twenty-five years ago we had one Mission Station. It was the Home Mission in Chicago started in 1893 by M. S. Steiner and Dr. S. F. Ebersole. At that time the question as to whether we as a people should or should not do mission work was a subject discussed in church conferences. The workers in Chicago had little financial or moral encouragement from the churches. The work itself was very hard as a new work always is, but harder to bear than this was the attitude of the churches. After working for sometime and the church not seeing very much result the support grew less and nearly all the workers left the mission. Two of the sisters could not bear to see it stop altogether but staid and lived in a few rooms, worked for their living and kept a little work going on. After a short time the Mennonite Evangelizing and Benevolent Board took up the work. In 1894 the total contributions received by this Board, not including those received by the mission, were $919.81. At that time, most congregations, if they had missionary offerings at all, had them but once a year. The largest offering from an individual congregation, that of Freeport, Ill., was $42.00; second largest, Maple Grove, Ind., $35.45; third largest, Vineland, Ont., $34.00. The largest individual contribution was by Elias Latschaw, Spring City, Pa., $23.00; second largest, C. J. Plank, $10.00, Eph. Hershey $10.00, and Isaac L. Gehman $7.00. Sixteen individuals gave on dollar each. In comparison to this the largest individual contribution in 1919 thus far (Nov., 1919) has been $9000.00 and the total receipts for all purposes was $692,979.53. Of this amount $204,896.27 was for missions, $363,083.26 for Relief work and $125,000 for Educational Institutions. Truly there has been progress. It was about three years after Chicago Mission was started that efforts were put forth at other places. It was in 1896 that Lancaster City Mission and the first Orphans' Home were established.

In 1897 there was a terrible famine in India and about $20,000 in famine money was sent to India by Mennonites of North America and about the same amount was pledged for the support of famine orphans within a year afterwards. In 1898 Welsh Mountain Industrial Mission was started, the story of which would be very interesting indeed if those who had the work in charge were to give it to us. The interest awakened by the famine in India in 1897 was the immediate occasion of an awakening of the missionary spirit among our people in behalf of fallen India. Volunteers for India were called for, but the Committee appointed by the M. E. & B. B. to examine volunteers for the foreign field waited for a full year before any volunteered who were free to go. After the General Conference held near Wakarusa, M. S. Steiner called a meeting at Elkhart at which Dr. Page and J. A. Ressler were appointed to go to open a Mission of the Mennonite Church. The missionaries sailed in February and arrived in Bombay in March, 1899. The Board told the missionaries to locate in some part of the famine district of '97 and at some place not within 30 miles of any other mission. To find this place they traveled north and south, east and west. A combination of Providential circumstances led to the selection of Dhamtari as the location of the proposed mission. On the 22nd of November, 1899, at one o'clock in the morning Bro. A. D. Wenger, who was then on his trip around the world, and Bro. Ressler arrived on the mission ground and slept the rest of the night in the tonga which had brought them from Raipur. Daylight found these two brethren besieged by men wanting work. They had a little over $30.00 in money on hand to start a mission and support the missionaries. They made a temporary dwelling with bamboo matting brought from Raipur and about a week after, when the roof was finished the Page family came from Raipur with the rest of the household property.

The famine of 1900 was on and relief was already being administered by the government. The missionaries were soon plunged deep into famine and building work, caring for orphans, the sick and those in poor-houses. Cholera raged for 4 months. They employed people until the number reached 2681. Fifteen hundred men, women and children were fed in the famine kitchen. In less than a year two bungalows, a hospital, two sets of buildings and the orphanage building were put up. By the fall of 1900 about two hundred orphans had been admitted to the orphanage, which was originally built for one hundred. On Dec. 23, 1900, the first bap-

tismal services were held and soon after the first communion. Orphans kept coming, begging for admittance. None were taken who could be conscientiously refused; still the number grew until in 1901 the number reached six hundred. Schools had to be started and industrial work opened. Sometimes it seemed like the old woman who lived in a shoe and had so many children she didn't know what to do. But as we look back we see as a result about a hundred Christian workers and quite a large Christian community who are trying to hold up the light in that dark land.

In 1899 the Philadelphia Mission was started. In 1900 the Orphans' Home was established at West Liberty, Ohio, and in 1901 the Old People's Home at Rittman, Ohio, under the Mennonite Board of Charitable Homes and Missions.

In 1902 preparations were made for the second station in India at Rudri; in 1903 Fort Wayne Mission, Rudri, and the Mennonite Home at Lancaster were started. Canton and Kansas City Missions were started in 1905. In 1906 the Mission Building at Ft. Wayne was put up, 26th St. Mission in Chicago was started and the third station, that of Balodgahan where the farm was bought, was opened and the two Mission Boards of the Church were consolidated. On Nov. 15th, 1905, the M. E. & B. B passed resolutions favoring consolidation with the Mennonite Board of Charitable Homes and Missions. A committee of nine was appointed to arrange and complete the work of consolidation; three from the M. E. & B. B., three from the M. B. of Ch. H. & M. and three from General Conference. This committee worked out by-laws and appointments and submitted them to the two Boards in May, 1906. On May 22, 1906, there was a joint meeting of the two Boards. By-laws and appointments were accepted by both Boards. A committee of five was appointed to secure a charter and make the necessary transfer of property. On motion of Bro. C. Z. Yoder the name Mennonite Board of Missions and Charities was subtituted and adopted. The year 1907 saw the beginning of the Toronto Mission a result of an action taken at the Ontario Conference in 1906 when five brethren were appointed to "look up Home Mission fields and find workers for them." In this year also the La Junta Sanitarium building was dedicated. The history of the work at Youngstown Mission from 1908 to the end of 1915 is most interesting reading. Take a file of Gospel Heralds for these years, read all the notes from Youngstown Mission and see for yourself. The growth of the work was remarkable. There were many confessions. The work at this place represents perhaps the largest effort yet made in institutional mission work in the home field. Space will not permit in this article to include the details of interest. Read them for yourself. In 1913 the new building was put up. Kindergarten work was started the fall before. Nineteen nationalities were represented in an enrollment of seventy. There was a medical dispensary, manual training, day nursery, and Teachers' Training Class. One worker wrote in 1914, "A well equipped mission in a needy field." In January, 1915, in the Gospel Herald we read, "Sixty foreigners being taught the English language, sixty children in kindergarten, five hundred people received Christmas dinner. Twenty churches co-operated." A clipping from a Youngstown paper says "Yesterday's event at the Mennonite Mission (the Christmas dinner) was wonderful. Over five hundred people enjoyed their Christmas dinner in the two meals spread, a regular farmer's Christmas dinner, plenty of everything, well prepared. It was appreciated by many mothers of the children coming to the different departments of the institution with the children from the day nursery, kindergarten, boys' and girls' clubs, manual training classes, men from the English classes and members of the Sunday school. These with the thirty helpers made a vast company. Nothing extraordinary was done no conventionalities, just simply an informal, old-fashioned Christmas dinner, with plenty to eat lots of singing while getting acquainted with five hundred other warm-hearted people in the community. No one was in a hurry. Many lingered after the dinner, sang and were thankful. Words failed to express the feeling on faces of many as they went away."

The city realized the benefit of the Mission to such an extent that half the running expenses was furnished by them. But the work was becoming so large it took much money and many trained workers to carry it on, which led the Mission Board to appoint a committee in 1915 to investigate institutional work and report at the next meeting. The committee's report appears in 1916 Report of M. B. of M. & C. from which we cull the following, "No question but that much good can be done by institutional mission work. A number of phases of work we believe could be carried on in connection with our city missions if funds and workers could be secured but because our people are a rural folk and find it hard to adapt themselves to conditions in the city, and since most of our missions are supported almost entirely by offerings for direct gospel work, and since it is difficult to maintain a sufficiently large force of workers to do effective institutional work without having the more direct Gospel work affected because of its development, and since our investigation brought this from experienced workers (in Pittsburgh and Youngstown) that without an endowment fund from which to draw liberal support regularly, and without a well-organized church, where members can be secured as leaders and who will make themselves responsible for various phases of the work, and others in the church pledge themselves to supply financial aid to these various lines of work, institutional work would be impractical, therefore, without these conditions or their equivalent, we consider the undertaking of institutional work on a large scale unadvisable, we therefore recommend to the M. B. of M. & C. that, for the time being, they direct and heartily support and encourage that our mission efforts be directed more particularly along the lines of Sunday school and evangelistic work and the establishment of the church." In the 1919 Report of the Mission we find this, "Some radical changes were made during the year. The property was sold and another location purchased. The activities of the Mission as now conducted consist of preaching services, Sunday school, various other lines of religious work and relief for destitute children."

In 1910 Altoona Mission and Lima Mission were started and the work at the Millersville Children's Home begun. In May, 1911, the Mission Board has the following in its report, "Resolved that Bro. J. W. Shank be sent to South America to investigate the field, that he stay at least four months on the field and that he report at the next annual meeting of the Board.

It seems that between this meeting and that of 1912 Bro. Shank made this trip and returned with his report to the Board for in the May 21, 1912, report of Board meeting we find this, "Resolved that the Board ask J. W. Shank to devote his earnest, prayerful effort to raise the money required to begin the mission work in South America and that he with the Executive Committee work out a plan by which the money is to be raised."

Bro. Shank raised the money but there were other reasons why the work was not started at once and in May 27, 1913, report we find, "the matter of establishing a mission in South America deferred until next annual meeting. Executive committee authorized to take such preliminary steps towards establishing it as they may find best." Under date of May 26, 1914, we find, "Work to be begun as soon as satisfactory arrangements can be made. Special Committee appointed to select missionaries." On May 19, 1915, the committee reported and was retained. No workers were found as yet except Brother Shank's family. In August, 1916, Shanks and Hersheys were appointed by the Executive Committee of the Board and in May, 1917, five years after Bro. Shank had first been sent to South America the final arrangements were made to send four missionaries to South America. They arrived in Argentina, South America, in September, 1917. In the fall of 1919 the Brethren Yoder and Musselman were sent to South America to help in finally locating the Mission there. The reports from the missionaries have been very encouraging in the prospects for work there. In 1912 the fourth station of the India Mission was started at Sankra, the Brethren Hartzler and Shoemaker visited the field, the first Church Conference there was held and Rudri Station was given up because Government required the location for headquarters of a large canal and bought the property. The work was

(Concluded on page 479.)

# BIBLE STUDY

## THE WITNESS OF JOHN
### III.

The world is responsible to God for its attitude toward Him and toward His Son Jesus Christ. The creature man was made to be responsive to Him and must be responsible before Him. God has been able to reveal Himself to the world in all ages. The world was never left without its witnesses for God. There were many who knew and honored the Creator, and there were also many who refused to hear Him and who dwelt in the darkness of their own self-imposed blindness and of their vain imaginations; but there were some who could not know Him and who could not understand the testimony of His true witnesses, or could not receive in part the knowledge of the Lord. It is evident that no man could fully know the Lord; fot who can understand Him, or who can fathom His wisdom, or comprehend the ways of the Lord? The Light that shone in the darkness was not comprehended, (fully received), but the Lord continued to send forth that Light and the witness of the Light. God did not send His Son into a world that was incapable of knowing or receiving Him. The world continues to receive the testimony of God thru the Word and His witnesses, being received by some and rejected by others. The conscience of the world is not dead, but many continue to turn away from the Word and continue to dwell in their own darkness.

The coming of John the Baptist, as the fore-runner of Christ, was an evidence that God holds the world responsible to himself. This John was the child of a priest, and was a child of promise. But there were other priests and other sons of priests, but not all of those sons received the knowledge of the Lord as did John. One whose heart was open to God and who had not departed from the light that was given thru instruction and by revelation was the one whom God sent to be a witness of the true light. How true it is that even with such an one the light was not fully comprehended. But he lived in the joy of what he had received and was faithful to the ministry which God had enjoined upon him.

John was not that Light. He was like the watchman who cried out the hours of the night and in due time declared the breaking of the day and a little later pointed out to men the rising of the sun. The difference between the witness and the Light was as the difference between the watchman and the sun. But there was joy in the heart of the witness as he beheld the glory of the Light of the new day, and realized that his work had ended and that his testimony had been true. John had arisen to the highest experience of mankind. He received the knowledge of God into his heart, he made that knowledge the great work of his life and was blessed of God as the greatest of the prophets, and was able to see and rejoice in Jesus Christ, the Lamb of God which taketh away the sins of the world.

The apostle John pointed to the man who was sent of God as the first witness of Christ. In summing up the witness and in giving all the testimony of the witness of Christ, John the Baptist could not be omitted. The importance of the Baptist's testimony was alluded to by the Apostle when he said that "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." It was the mission of the Baptist to prepare men to become the sons of God. It is the mission of every witness to bring about the same results. Yet there were many who did not receive the witness of John the Baptist, for when Christ came to His own, there were many who did not receive Him. They received neither the witness of men nor the witness of the Light when he came bearing testimony of the faithfulness of His witnesses.

The Apostle John was one who received the witness of the Baptist. He was one of his disciples and was present when he said of Jesus "Behold the Lamb of God which taketh away the sin of the world." —1:29, 35, 36. The disciple confirmed the witness of his master concerning the glory of Him who would come after him.—1:8-14. He had seen men who believed on His name and had become the sons of God, being born of God; and had beheld the glory of the Word as He dwelt among men, and had known of the fulness of the grace and truth in that Life and Light.

The second comment which John the Apostle makes concerning the testimony of the Baptist is recorded in 1:15-18. John the Baptist said concerning Jesus "This was He of whom I spake, 'He that cometh after me is preferred before me: for He was before me.'" In confirming this testimony, John the Apostle declared that the fullness of His grace had been received. The further declaration concerning Christ was not one of experience, but a conclusion concerning Jesus as His ministry was seen and understood. These declarations confirm the previous definitions of Christ—He was the Eternal Word,—He was the revelation of God to man. Moses had received the Law of God at Sinai. He had received the Word of God, but it was written on tables of stone. It was left to the interpretation of men, and it was a law that revealed sin and pronounced death as its penalty. In Jesus Christ the same law was given, the same Word was revealed, but it came in the person and flesh of Christ and was interpreted in the glory and grace of His life and in the light of God's love. The Law in the person of Christ was so full of blessing, so gracious and merciful, yet so unfailing in its perfect fulfilment, that the terms of Grace and Truth were applied to it. In Moses it was called the Law; in Christ it was called Grace and Truth; but it was the same Word of God.

But one interpretation could be given to the Law of God. Moses had not seen the Lord in the fulness of His glory. He saw God as He passed by. That glimpse was sufficient to make His face to shine to the extent that a veil was required to be worn when he spake to the people. Jesus wore no veil when He spake to the people, yet His interpretation of the will of God was so much more perfect than that of Moses. The veiled glory of Moses was not to compared with the revealed glory that there was in Christ. The Son-ship of Jesus was understood by the glory of His life. It was no strained expression of the Apostle,—no hesitating or doubtful statement that Jesus claimed to be the Son of God. What he said concerning Christ was a living conviction and a Divinely revealed truth that Jesus was the "Only Begotten Son, which was in the bosom of the Father." Moses was in the mountain and brought the Law of sin and death. Jesus was in the bosom of the Father and brought the Gospel of Grace and Truth. God declared to men is a God of love and mercy. God seen on the tables of stone is a God of judgment and death. Both views of God are necessary. In the law man sees himself as he is in the sight of God. In Christ man sees God as He is in compassion and love and ready to save even at the cost of the death of His own Son. The Law drives a man to the Salvation of the Gospel of Grace in Christ.

The third testimony of the Baptist was given to the Jewish leaders sent out from Jerusalem. As one who was probably an eye-witness of the occasion, the questions and answers are given. Such a testimony is worthy of record, since it reveals the Divinely given proofs of Christ's Divine character as recognized by John the Baptist. Concerning himself he had nothing to say except to give the authority of his mission.—v. 23. Concerning Christ, he

was sent to prepare the way for Him. Christ was to be greater than himself, and was already in the midst of the people, but not revealed until the time of His baptism.—v. 25, 26.

The fourth testimony given by the Baptist was that after the time of the baptism of Jesus.—vv. 29-34. Of this occasion the Apostle was also witness. Jesus was called the Lamb of God. The evidence given was that which was divinely revealed, and divinely given, for John could not know Him unless told by the Father. "Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost." The evidence was sufficient to convince the fore-runner that his mission was accomplished. From that time forth he could confidently attribute to Him the title, "The Son of God." Jesus was proven to be the Son, the Lamb and the Word of God. He was introduced to the world,—to His own world as the Savior of it. It was left to Himself to continue the evidences that were to be accepted by His followers and the rest of the world that He was truly God manifested in the flesh for Salvation.

# The Workers' Column

### A MAIDEN TRUE TO HER GOD.—II Kings 5. (Junior)

**March 14.**

I. Her Master. v. 1.
  1. Naaman, a captain of the King of Syria.
  2. A great and honorable and mighty man in valor.
  3. The Lord had given deliverance to Syria by him.
  4. He was a leper.

II. Her service.
  1. She was taken captive by the Syrians who had gone out in bands and taken captives in the land of Israel.—v. 2.
  2. She was a servant of Naaman's wife. —v. 2.

III. Her faith.
  1. She had faith in the God of Israel. —v. 3.
  2. She believed in the prophet of God in Israel.—v. 3.
  3. She had confidence in and told others of her confidence in God.—v. 3.

IV. Her testimony and the result of her faith.
  1. Her testimony was told to the King of Syria.—v. 5.
  2. Her faith inspired faith in the lives of others.—v. 4.
  3. The result of her testimony stirred up two great kingdoms.—vv. 5-8.

V. The blessings resulting from her faith in God.
  1. The great captain was healed of his leprosy.—v. 14.
  2. The captain desired to worship the Lord, and refused to worship or sacrifice to other gods.—v. 17.

### THE GOSPEL FOR ALL NATIONS.—Ephesians 3.

**March 21.**

I. All men are partakers of the promise in Christ by the Gospel. v. 6.
  1. A revelation of this truth given to the Apostle.—v. 3.
  2. Because of this teaching the Apostle was a prisoner.—v. 1.
  3. This was the message the Apostle was given to preach.—v. 2.
  4. It was this gospel concerning which the Apostle wrote in his epistles. v. 3.

II. The Gospel is intended to enlighten and save all men.—v. 9.
  1. The Apostle Paul was the first of the ministers of the Gospel to the Gentiles.—v. 7.
  2. The especial grace of God was with the first Apostle in ministering the Gospel to all men.—v. 7.
  3. The effectual working of the power of God was manifest in the ministry to the Gentiles.—v. 7.
  4. The fullness of the Gospel,—the unsearchable riches of Christ,—was contained in the message for all men.—v. 8.
  5. God's eternal purposes are included in the Gospel to all men.—v. 9.

III. The Church is intended to include all men.
  1. The inclusion of all men reveals the wisdom of God.—v. 10.
  2. The Church is the astonishment and confusion of all powers.—v. 10.
  3. The Church for all men is God's eternal purpose in Christ.—v. 11.

IV. The testimony of the Church, and the Gospel.
  1. It has access to God by faith.—v. 12.
  2. It has boldness in Christ by faith.—v. 12.
  3. It is infilled with the fullness of God. —v. 19.

### ISRAEL'S REJECTED KING.—II Sam. 15, 16.

(David as a Type of his Son Jesus)

**March 28.**

I. The intrigue of his own people.
  1. Absalom turned the hearts of the people away from his father to himself.—15:1-3.
  3. Absalom interpreted the law according to his own purposes.—v. 4.
  4. The hearts of the people stolen by deception and flattery.—vv. 5, 6.

II. The deceiver and the deceived took the kingdom by craft and by force. —15:7-12.
  1. After a long period of trial,—forty years.—v. 7.
  2. Under the guise of worship.—v. 8.
  3. After the spreading of sedition and heresy.—vv. 9-12.

III. The King driven out of his house and city.
  1. He could not dwell in the midst of disloyalty.—vv. 13, 14.
  2. The faithful ones abode with the king.—vv. 15-18.
  3. The strangers (Gentiles), are welcomed and received under the protection of the dethroned king.—vv. 19-22.
  4. The pilgrimage with the rejected one is full of sorrow and fear.—v. 23.
  5. The rejected king prepared for his return.—vv. 24-29.

IV. The man of sorrow.
  1. He wept as he ascended the Mount of Olives.—v. 30. Jesus wept for Jerusalem as He approached it on the occasion of His triumphal entry, for He know that they would reject their King.—Luke 19:41.
  2. His counselors turned against him. —vv. 31-37.
  3. He is cursed.—16:5.
  4. He is reviled and numbered with the transgressors.—16:5-13.

### REPENTANCE FOR ALL MEN.—Luke 3.

**April 4.**

I. John the Baptist introduced Jesus and His gospel.—v. 4.
  1. He was the forerunner of the King.
  2. He proclaimed His coming.
  3. He called for preparation for His reception.

II. His message was for all men.—v. 6.
  1. Every valley shall be filled.
  2. Every mountain and hill shall be brought low.
  3. The crooked shall be made straight and the rough ways shall be made smooth.
  4. All flesh shall see the salvation of the Lord.

III. A demand for repentance.
  1. The multitude called to repent.—vv. 7, 8.
  2. The publicans told to repent.—v. 12.
  3. Soldiers required to repent.—v. 14.

IV. Motives for repentance.
  1. For the honor of righteousness,—to be the true children of Abraham. v. 8.
  2. To escape the wrath to come.—v. 7.
  3. To avoid imminent judgment.—v. 9.

V. The blessings of repentance.
  1. Kindness that others may enjoy.—v. 11.
  2. Justice toward all men.—v. 13.
  3. Mercy that gives peace to all men.—v. 14.
  4. Contentment.
  5. Confidence for the coming kingdom. v. 4.
  6. Forgiveness of sin.—v. 3.

**A Missionary Tannery in Siam:**—Dr. H. S. Vincent, superintendent of the Presbyterian Mission at Lam-pong, Siam, has discovered that he has two aims to accomplish,—saving souls and making shoes.

When Dr. Vincent first went to Siam he found that little was being done toward utilizing the skins and leather produced by the country. So, in connection with his Presbyterian Mission work, he established a tannery and began the manufacture of shoes, bags, saddles, harnesses, belts, bridles and other leather goods.

Fifty workers are employed, and the output, especially the shoes, are considered as first class as any American product. At first Dr. Vincent had a very vague idea of the processes of tanning, so he made a trip to America, visited the Martin Dennis Tannery Company of New Jersey, and took back both the necessary knowledge and accessories to carry on the business.

Dr. Vincent is now in America on furlough, and is making further trips to the New Jersey tanning factory, so that he will be well acquainted with all kinds of the trade before his return to Siam.

# EDUCATIONAL

## CONDITIONS IN RUSSIA

### II. Notes from my diary

J. Roy Allgyer

November 2:—At Galatz on the Danube and about one hundred fifty miles from its mouth we made inquiry concerning trains north to Bendery, then across the present Roumanian-Russian frontier on to Odessa. Everybody seemed innocent of any such knowledge. However we were finally told that the bridge at Bendery across the Dniester had been blown up; that it would be necessary to take a ferry across the river, then drive across the country about seven kilometers to Tiraspol where we might catch a train in a day or two. The uncertainty of the situation induced us to take the boat Lazaren, a freighter bound for Odessa and leaving Galatz at one o'clock in the afternoon. Fortunately the boat was equipped with a few state rooms, and since it was carrying some Red Cross supplies billed for Sebastapol, the officers were glad to have us go along and seemed eager to find us a comfortable cabin.

To our surprise the boat pulled out of port only about one hour late. We steamed slowly down the river and watched with pleasure the foot hills of the Balkans as they appear to rise up like a great wall against the southern horizon. To our left were the long stretches of low swampy country. Directly along the river, scattered at intervals, were the low thatched-roofed mud houses. Fences and odd shaped shacks were all made from the long swamp grass or reed, presenting a most primitive sight. The people dressed in crude Bulgarian style, make their living by fishing. We passed a number of them in their canoes as we pushed down the stream. We anchored at five, to await daylight.

November 3, 4:—We continued to move gently down the river until eleven o'clock when we stopped at Tulcea to take on some 400 Russian refugees who had fled from the Bolsheviks early in March, now intending to return to join the Deniken forces. The majority of the party were officers in the old army. The rest were soldiers with a few civilians. All appeared in good spirits and anxious to get back to their old homes. Before coming on board they were given a parting blessing by the priest. Then they joined in singing a number of their sacred hymns. The music was beautiful,—so wierd, mystical, soft and yet dramatic. I think it surpasses all other music in the world in this respect.

The refugees were permitted to occupy one of the holds not equipped with either beds or blankets. While they were coming on board we took a stroll into the village and chatted with the villagers. They speak Russian, German and some Roumanian.

We were held in port until seven o'clock on the morning of the fourth, when we again started our leisurely journey towards Odessa. At one o'clock we entered the Black Sea. Anchored in sight of land until five on account of high wind.

The boat was supposed to make the trip in thirty hours but we had already taken fifty-two. The boat was badly crowded since the addition of the four-hundred refugees. They seemed to be subsisting on dry bread and meat. No complaints were heard regarding their bad quarters.

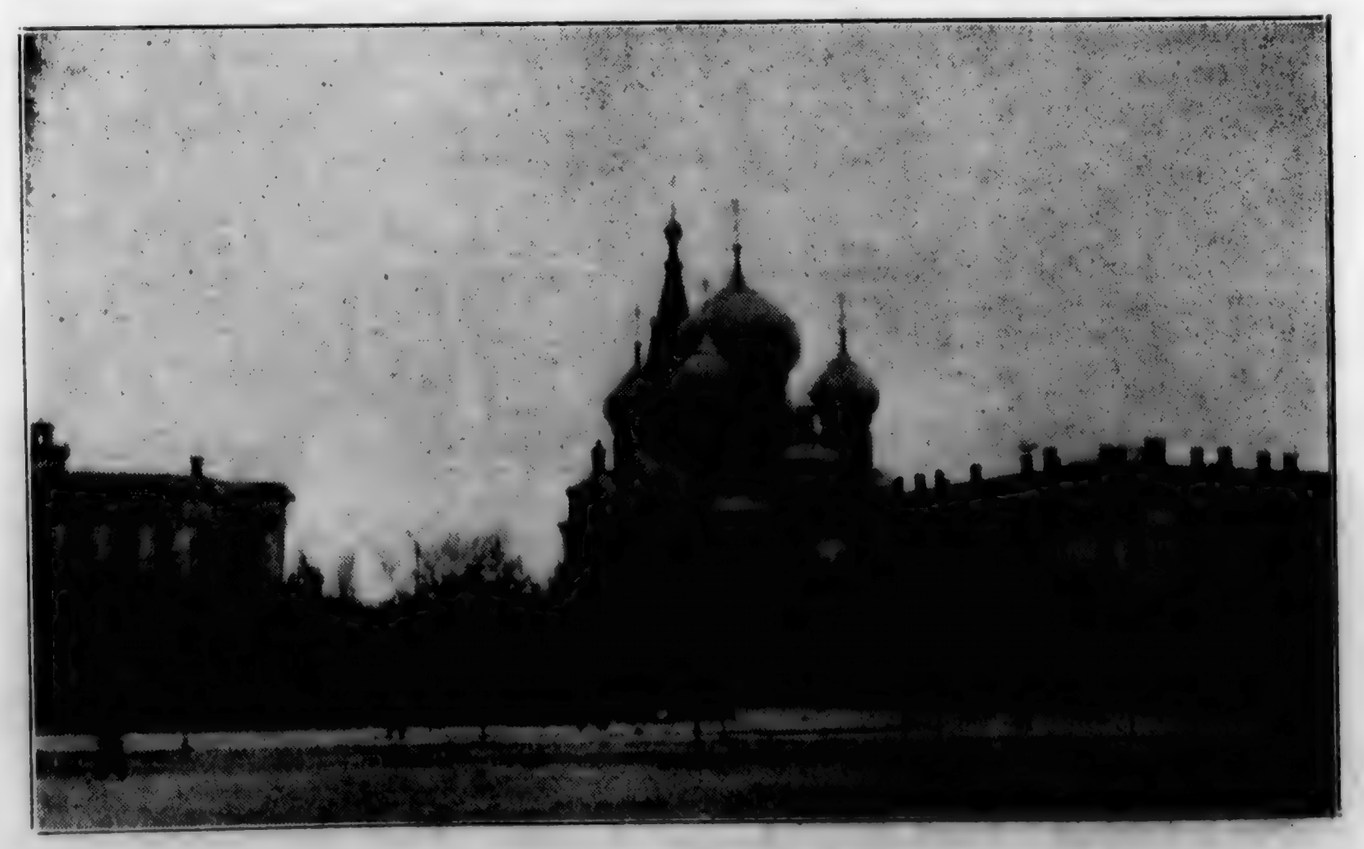
At eight thirty, still out on the Black Sea, I struggled with dignity to maintain the composure of soul and body. But it was too much. The waves were master, and I found myself firmly hanging to the rail, and in a most self-sacrificing manner, unwillingly but unhesitatingly paying homage to Neptune. I concluded that I was seasick, and that the forces of the sea are mighty. This was my first initiation.

November 5:—In the morning we were at the port of Odessa but were unable to get off the boat before noon. Went direct to Hotel London and looked up a Mr. Ireland who was recommended to us by Red Cross officials at Bucharest. This man spoke English, French, German and Russian. Went to Gen. Schelling's office and made inquiries concerning transportation. Saw the police commandant regarding rooms, and were greeted with the news that hotels were badly crowded. We waited about two hours and then concluded to spend the night on the boat in our old cabin.

November 6:—Interviewed Capt. Smith, an American military officer who was watching the maneuvers of the English officials in their attitude toward political movements in Russia. Exchanged some money. Received twenty-four rubles for one French franc, and a few days later received twenty-eight. (The value of the ruble before the war was fifty cents; at present you get from two hundred forty, to two hundred fifty for one dollar.)

We looked up the three Russian children whose parents were in Paris and who had not heard from them for eight months. The parents fled from the Bolsheviks and were unable to take the children with them. The latter were getting along nicely, but were in need of shoes and clothing. Met several other families who had been stranded in Russia for five years during which time they had not heard a single thing from their people in America.

Returned to Gen. Schelling's office, got in touch with ship transportation officials and arranged to leave for Cherson by boat the next morning. Russian officials marveled at the speed at which we wished to travel. Their custom seems to be to make a formal call one day, then wait several



A Russian Church in Odessa

days after which they return and present their matter of business. The officials laughed and said, "Well, that's America for you."

November 7:—We got up early and hastened to find our boat which was supposed to leave Odessa for Cherson at eight o'clock. On arriving, we found that no arrangements had been made for our transportation, for some reason or other, but we got on board. The boat was very small but could comfortably carry four hundred passengers. On this occasion however, every foot of space seemed to be occupied by people or baggage. The baggage,—including bundles of all sizes and colors, bags and boxes,—was piled high, and on top of these sat scores of the peasant passengers, apparently happy to be on their way. We learned that they often wait for days at the wharf, existing as best they can, in the hope of catching the first boat bound for their desired port.

It was not long before a number of the passengers stretched out on the deck, others made safe by sitting around the railing while the rest managed to make out as best they could.

We were not exactly conscious of the dangers of our trip until someone told us that the boat had been crowded to almost three times its capacity; that there were a number of unexploded mines still floating in the sea; that the boat was only provided with about half enough life belts and only several life boats. All this, together with the choppy sea, tended to affect our general equilibrium and we suffered a repetition of the proceedings of the few days previous. The agony continued for hours. Miller laughed at first but finally joined the crowd.

We landed at Cherson about 10:30 in the evening and decided to stay on the boat until morning.

November 8:—We were routed out early by our friend Ireland, an interpreter. Went direct to the European hotel. Later we were assigned to rooms by the police commandant. We furnished our own blankets but other items such as light, linen, towels and water are each paid for separately. Called on the governor of Cherson and were warmly received. We were promised every facility for seeing conditions, and were furnished a guide and a drosky. A drosky is the Russian taxi. It is a low, narrow, four-wheeled carriage with a back seat scarcely wide enough for one. We were obliged to hold fast to keep from falling out.

We first visited military hospitals and army barracks. Saw groups of from four to six soldiers sitting on the ground, eating soup out of a common dish pan with large wooden spoons. They told us it contained "zu viel wasser."

In the afternoon we were taken to an Old People's Home, an Alms House, a Red Cross hospital and one of the city hospitals. They had no coal. They burned muck and a small quantity of wood in the kitchens only.

The Red Cross hospital was built by a baroness in 1914. It is very beautiful and modernly constructed. The other institutions being maintained by private donations and taxes were suffering from the lack of food, bedding, linens, clothing and medicaments. The private donations had practically ceased during the war and the taxes were difficult to collect. As a result, both public and private institutions are suffering.

November 9:—Visited the girls' and boys' orphanages. Girls between the ages of four and twenty are provided for. They have gardens which furnish employment for most of the girls during the summer. They also make embroidery, shoes, and clothes.

There are sixty-one boys in the other orphanage, ranging in age from five to seventeen years. Shoes, stockings, clothes and linen are badly needed.

A number of families called at the hotel in the afternoon and evening wanting help to get out of Russia. We were given letters to carry to the United States. Some of these people had not heard from their relatives and friends in America for four or five years.

We went to a Russian church to listen to their music. It is wonderful. The typical Russian churches stand out uniquely and distinctly with their three or four beautiful and artistic domes.

November 10:—We called upon the officers of the Zemstvos, a civilian organization whose leaders are elected by the people. We had a meeting with the mayor of the city and were later personally escorted by him to the city pharmacy and one of the largest city hospitals. In the evening the Chef of Agronomy called at the hotel to give us statistical reports on conditions in the province of Cherson.

November 11:—We investigated the possibility of getting farther north into the interior but found all avenues and connections blocked. Trains are not operating because of the lack of coal and the danger of being held up by bandits scouring the country only about thirty miles north.

We went to the transportation chef and arranged for passage back to Odessa. We were given a special boat to Otschakow, a five hour run down the Dneiper. The Chef of Agronomy and the hotel proprietor accompanied us to the boat to see us off and threw kisses of farewell as we left. At Otschakow we found that our old boat, the Lazaren, had been held for four hours waiting on us. They had received the word of our coming before they left Nikolaiev and had fourteen hundred passengers on board. We climbed a rope ladder in transferring from one boat to another. Passengers watched us with great curiosity.

November 12-13:—We were held up at sea on account of dense fogs which later turned into rain. Landed at Odessa and met Gen. Schilling in company with Capt. Sapanoeff and arranged to leave Odessa the following day on train via Tiraspol, Bendery and Jassy. In the afternoon we visited the largest hospital in Odessa. They have twelve hundred beds with no heat and but little ventilation, one blanket for a patient, and quite often without a single sheet. All hospital supplies and medicaments are extremely scarce. Conditions are extremely tragic and pathetic.

November 14:—Rising early we went directly to the station where we found the special wagon (coach) with a special attendant waiting for us. This, as well as the boat before mentioned, was given us by the Government free of charge. The train left at eight o'clock. The rest of the passengers rode in closed box cars.

**The four hundred refugees coming on board**

We almost felt guilty riding in this "de luxe" fashion.

Enroute from Odessa to Tiraspol are first long stretches of level country, then the land becomes more rolling. Houses are clustered in villages about which could be seen heaps of straw stacks. We were told that the straw is being used for fuel. Many of the houses have thatched roofs and are quite small. Roads appear almost impassable, little attention being paid to grading or road building. The peasants with their peculiar garb present an interesting spectacle. The men wear wool turbans and high boots while the women dress in a variety of loud colors.

We staid all night in Tiraspol, having been assigned places by the police department. We saw guards everywhere and during the night we heard considerable shooting. The next morning we were given a drosky, driven across country seven kilometers, and ferried across the river Dniester at Bendery, where we were again on Roumanian territory. We were happy to be thus far on our way home and safe, but not unmindful of the conditions nor of the tremendous needs of all Russia and Europe today.

Goshen, Ind.

## DEVELOPMENT OF MEDIEVAL UNIVERSITIES

Berdine Thornton

The university in its earliest stage of development was under the control of the Roman Catholic Church. The Church alone recognized the need of schools and thruout the Middle Ages all instruction was under the direction of the monastic orders or the bishops of the Church. Nothing can more clearly show the purely intellectual life of the Medieval period than the universities. Charlemagne about 800 A. D. did much to establish schools in connection with the cathedrals and monasteries of his realm. So from the ninth to the latter part of the eleventh century, learning was almost entirely under control of the monastic schools.

At the beginning of the twelfth century, a new intellectual movement which was destined to greatly affect these schools, began to stir Western Europe. This mental revival was caused by: 1. The expanding secular life of the towns. 2. The demand for trained professional service in the Church and State. 3. Influence of Eastern culture which was brought to the West by the Crusades. As a consequence of this newly awakened intellectual life, a demand arose for more advanced and specialized instruction than that which was given in the church schools and especially for a system of education which would prepare one for entering upon a professional career as a lawyer, physician, or statesman.

It was in response to these new demands that the universities arose. Their early history is very obscure because most of the ancient ones "grew and were not founded." Some of these were expansions of the cathedral schools, others developed out of lay schools for practical purpose, which had grown up in commercial towns, and others were new creations which sprang up alongside the monastic schools and gradually overshadowed them. The word "Universitas" meant nothing more than all of them or all of us. At first it did not have the idea of corporate unity. This word "Universitas" was used just as often for the whole body of citizens of a town or members of a guild as it was for the group of scholars at a place of learning. These persons were teachers and scholars who had come together, the one group to teach and the other to learn, with no organization or any connection of the teachers with the student body. Each student sought the teachers from whom he wished to learn and paid him for his instruction. The essence of the Medieval university is therefore to be found in this idea of free association.

During the twelfth and thirteenth centuries, there had grown up a new interest in dialectic, logic and philosophy because of the many theological controversies aroused by the earlier schoolmen and the heresies of the times. New interest had been aroused in Roman law, thru the controversies between the Holy Roman Empire and the Italian Municipalities, and the canon law of the Church.

There was increased attention given to medicine on account of the Crusades and the contact with the East where this science had been developed. A large number of students were attracted when eminent teachers such as Abelard and Peter Lombard at Paris or Irnerius at Bologna appeared. The enrollment at Paris at the time of Abelard is said to have been 30,000. The addition of philosophy to the previous religious discussions and the greater freedom of thought were responsible for the building up of the most influential of all Medieval universies—that of Paris. Now the students were not necessarily destined for monastic or clerical life. The discipline was much less severe. Students were admitted from the country. Civil and canon law, medicine, and theology were now added to the former studies.

It is evident that the determining characteristic of the university was its specialization. Every early university was especially strong in some one line. After the study of the trivium,—grammar, rhetoric and logic—and the quadrivium,—arithmetic, geometry, astronomy and music—the one culture subject pursued with special zeal was dialectic,—the art of reasoning about anything. The things then thought most worth reasoning about were theological matters. The reasoning was not to find out whether the doctrines were true but only "to confirm the truth by an intellectual process."

Almost unbelievable numbers of students, young men and mere children were drawn to the universities by their great reputations. At Salerno, in southern Italy, the monks had given special instruction in medicine and the fame of his new seat of learning spread with the first Crusade. Much attention was paid to the study of Roman law, especially about the university of Bologna in northern Italy. In Paris, in addition to the liberal art studies, theology was the subject of interest.

These groups of students and teachers together from distant regions were controlled by no monastic rules, "amenable to no political authorities and practically without rights and privileges if any then existed." As the number of students and teachers increased, organization was made necessary. Students coming from the same place naturally stood together and with the help of the master of the same nation, proceeded to elect their own chief. Each nation elected its own "Consiliarius." Each group with the help of the "Consiliarius" elected a rector. This organization constituted the governing body for all purposes of discipline and protection. These authorities passed statutes for the regulation of students, houses and funds. They assumed corporate rights as the guilds of that time did. Meanwhile the masters formed a union which gradually broke up into faculties who regulated studies and degrees. To sum up, these universities like the guilds of the Middle Ages were "Republics,"—the nation being the primary source of power as regards discipline and privilege and the masters as regards studies. They freely elected their own rulers and judges and examined and promoted their own apprentices. They regulated their own studies and their whole inner policy."

The forms of administration and of instruction at the universities seem to have grown by a natural process thru the actions of the members themselves. But a higher sanction was necessary and the universities turned to some power outside of themselves. This sanction might come from the State and the Papacy so both were appealed to. This was one of the most curious cases of the mingling of legal with religious ideas which prevailed during this period. The university in this respect was much like a monastery. It lay within a state and was therefore subject to its laws but it also had something of the clerical character and this bound it to the interest of the papacy.

The universities were reorganized by the States earlier than by the Church. Salerno received privilege from Robert Guiscard 1085 A. D. The first formal recognition of Bologna was by Emperor Frederic I, 1155. Paris received its first distinctive university privileges from Louis VII. It was also recognized in two bulls of Alexander III. It was favored in 1200 by Philip Augustus. The University of Paris served

(Concluded on page 479.)

# THE YOUNG PEOPLE'S MEETING

## THE GIRL WHO SAVED A NATION
## ESTHER. (Jr.)—Esther 4.

**Topic for March 14.**

MOTTO

"If I perish, I perish."

THE STUDY HOUR

**I. Esther a Queen.**—Esther was a Hebrew maiden who was very fair. She had been chosen out of a number of other maidens to be the queen because she pleased the king. But Esther was a Jewess. She had not told the king even of what people she was, for kings in those days were very selfish and cruel and did as they pleased with the people. Esther was an adopted daughter of Mordecai the Jew, who was a nephew of Esther's father. Esther obeyed Mordecai as a daughter her father even after she was queen. Esther did not know what a strong test she was to have as a queen. But she was a true woman and we shall see how well she proved herself to be brave in saving her own people who lived in the kingdom of Ahasuerus.

**II. A Plot to Destroy all the Jews.** There was a very proud and wicked man named Haman who obtained favor of the king and was made a high officer before the king. Mordecai, the Jew, did not bow before him as the other people did, because he felt that he was a wicked man and an enemy to the Jews. Haman was very much vexed at Mordecai when he found out that he would not bow to him when he passed by. But Haman planned to have Mordecai put to death by having all the Jews killed at once. He had the king make a decree that on a certain day this should be done. But he still did not know that Esther was a Jew also. Esther had not heard of the king's decree until she found out that Mordecai was fasting and weeping, clothed with sackcloth. Then when she sent to know why, Mordecai sent word and told her all about it.

**III. Esther to Ask the King to Save Her People.** Mordecai knew that Esther was the only one who had power to change the decree, if it was to be changed. He sent word to her that she should make petition for them. But Esther told Mordecai that she had not been called into the king's presence for thirty days and that there was a law that no one could come into the presence of the king unless the king had called them. They would surely be put to death if they come unless the king would hold out the golden scepter to them. Mordecai told her that she would not escape from death with her people and that, if she did not try, God would raise up a deliverer from some where else and Esther and her father's house would perish. Then Esther asked Mordecai and the Jews in Shushan to fast for her and that she and her maidens would also fast for three days. Then Esther said "I will go in unto the king, which is not according to the law: and if I perish, I perish."

**IV. Esther Saves Her People.**—Esther came in on the third day before the king. When he saw her, he held out the golden scepter to her and spared her life. He then asked her what she wanted. She invited the king and Haman together to a banquet. They came the first day and the king asked her again. Then she invited them the second day, and promised to tell what she wanted. On the second day they came again to eat with Esther. Then she asked the king to save her life and the life of her people from those who sought to destroy them. The king felt very angry and wondered who would seek to destroy her people. Then she told that it was the wicked man Haman who was eating with them. The king was very angry with Haman and soon had him put to death and gave commands that saved all the Jews from the hands of their enemies.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text Word, **"Deliver"**
2. How Esther Came to be a Queen.
3. Esther as an Example of Obedience
4. The Faith and Courage of Esther
5. Beautiful Faces and Beautiful Hearts

## THE BIBLE GOD'S MESSAGE TO MAN.—II Tim. 3:14-17; Heb. 1:1-4; 2:1-4.

**Topic for March 21**

MOTTO

"The testimony of the Lord is sure making wise the simple."

THE STUDY HOUR

**I. The Purpose of the Scriptures.**—When that period of time had passed when traditions could no longer pass down from father to son and the time came when an uncorrupted message needed to be borne to all ages, then God began to direct the writing of His messages in books (Deut. 31:9-13).

Were it not for the faithfulness of those whom God gave charge of the writing and keeping of the Scriptures we would indeed be in darkness. But now we have received words that are light upon the pathway of life and which reveal to us the nature and character of our Creator. It reveals to us whence we came and whither we are bound. It is especially designed as a book to bring a message of salvation to a lost and doomed race.

God used message bearers to bring His Word to us. He spake thru holy men who were moved by the Holy Ghost (II Pet. 1:21). They wrote the words which God gave them, and delivered them faithfully to the people. They always spoke of their writings as God's Word and reverenced their own writings as authority. The prophecies were studied by those who wrote them in order that they might know more of their meaning (I Pet. 1:10-12).

**II. The Text—II Tim. 3:14-17.**—This passage recognizes the existence of Scriptures which are holy. They were read and taught to the youth. They are able to make wise unto salvation by faith in Christ Jesus. The entire Bible is given by inspiration. All of it is profitable.

Heb. 1:1-4 and Heb. 2:1-4 reveal to us the fact of God speaking by chosen men and that their words will be required of us if we fail to heed them.

**III. Outline Study**

1. The Inspired Word.—II Tim. 3:16; II Pet. 1:21.
   a. Contains God's promises to man.—Rom. 1:2.
   b. Point us to Christ.—Jno. 5:39; I Cor. 15:3.
   c. Gives understanding.—Ps. 119:130.
   d. Is light to the path of life.—Psa. 119:105.
   e. Is written for our learning.—I Cor. 15:4.
   f. Searches out the inner life.—Heb. 4:12.
   g. Converts.—Ps. 19:7.

PERSONAL THOUGHT

Praise God for the Bible.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, **"Scripture"**
2. Learning the Bible While Young

**For Young People**

1. The Need of a Message
2. The Manner in Which God Gives the Message
3. The Sufficiency of the Message for Our Salvation

**For Older People**

1. Blessings in Heeding the Holy Scriptures
2. The Authority of the Bible

## THE MAN OF SORROWS.—Mark 14: 32-42; 15:16-37

**Topic for March 28**

MOTTO

"In his love and pity he redeemed them."

THE STUDY HOUR

**I. The Sorrows of Christ.**—The grief which the fall of man caused God cannot be fully comprehended by man without the aid of the Holy Spirit. But the Scripture teaches that "It repented the Lord that he made man" and that "it grieved Him at his heart." The grief of heart which He felt was more fully made manifest when the Man of Sorrows, God's own Son, willingly offered up Himself for Man's salvation.

What was it that caused the sorrow of the Son of God unto death? Was it because He had no power to prevent the awful crime which wicked men had committed against Him when He was crucified? No, for He Himself said: "I lay down my life for the sheep." "No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." As a true parent suffers when a child is in danger and pain, so Christ suffered in pain when he saw the helplessness of all mankind. "All we like sheep have gone astray. We have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." There was anguish in the suffering, unspeakable, which He felt and expressed. What soul can behold Him in the Garden, as His soul is exceedingly sorrowful even unto death, and not be moved at the sight. It was as tho all our sorrows and agonies that we must feel at being cast off of God were laid upon the Son of God who was weighed down with them. Who can stand in sight of the Cross and behold the patient sufferer as

He prays for His persecutors and submits Himself to pain for their salvation? Who can remain unmoved at the cry of pain which the innocent suffers for the guilty when he cries out in the real soul pangs of one who feels that the wrath of the Father rests upon the Son for Man's sake and says, "My God, My God, why hast thou forsaken me?"

Men today travail for the lost souls of men. The Spirit of the Master burdens them till they will make almost any sacrifice possible for the salvation of others. But whence came this longing and sorrow in behalf of others? It came from Him who laid down His life for us and first travailed in sorrow for us. "Hereby perceive we the love of God because He laid down His life for us; and we ought to lay down our lives for the brethren."

**II. The Text.—Mark 14:32-42; 15:16-37.** These passages give us the account of the agony of Jesus in the Garden of Gethsemane before the crucifixion and the suffering upon the cross itself.

**III. Outline Study**

1. The Compassion of Jesus and the Father toward the Lost.—Ezek. 33:11; II Pet. 3:9; II Cor. 8:9; Matt. 9:36-38.
2. The Sorrows foretold.—Isa. 53:1-10.
3. Grief at hardness of heart.—Mark 3:5.
4. Reproached of men.—Matt. 27:26-44.
5. Esteemed Smitten of God.—Isa. 53:4.
6. Our place with Him.
   a. Outside the camp.—Heb. 13:12, 13.
   b. Not ashamed before men.—Mark 8:38.
   c. Suffering with Him.—Rom. 8:17.

PERSONAL THOUGHT

A Suffering Savior! Do we enter into fellowship with Him?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, **Sorrow**
2. A Sorrowful Savior

**For Young People**

1. Man's Pitiful State
2. God's Compassion for Man
3. The Sufferings of Jesus

**For Older People**

1. The Spirit of Suffering in Christ
2. Fellowship of His Sufferings

## THE MISSIONARY MOTIVE.—II Cor. 5:10-21.

**Topic for April 4**

MOTTO

"According to His working which worketh in me mightily."

THE STUDY HOUR

**I. Motives.**—Every thing that moves has a power which moves it. Every activity in which we engage has some moving power which causes our activity upon it. The laborer has some motive in laboring. It may be hunger or love for his family or love of money for other purposes or for the sake of doing good and glorifying God. The motor car moves because of the power in the motor. The windmill grinds by the power of the wind. The sinner acts from the power of a law of sin in his life and refrains only from fear of punishment or reproach. The righteous man acts from the life of God within him and allows it to bear fruit. The Missionary motive must be from within.

Unless the lives of men who carry out the mission program have that inward constraining love which impels them onward as witnesses for the Master, in love for the lost and in burning zeal for the glory of Christ, their work will not be effective nor result in any permanent good.

There are various motives that are pushing men into the field of missionary endeavor. The love of adventure, the love of exploration, the romance of trying that for which others have received praise, and the lower purpose of gaining earthly ends, too often have a place in causing people to enter the work which they conceive to be missions. Granting that there is adventure and education and romance and some of these earthly ends that grow out of the mission endeavor, it dare not be the thing which leads us into the work. We should with shame hide our faces from the presumptuous thought of ever allowing our lives to be guided by such earthly and sensual motives. If the love of Christ is constraining us, we care not where and how we are called upon to labor. Just so we are able to give expression to the love impelling us to do something for the Master which He knows will bring glory to Him and blessing to our fellow men. We can serve with our talents and means in every way we possibly can whether at home or abroad, in actual word of testimony or deeds of service seen or unseen.

**II. The Text.—II Cor. 5:10-21.**—A knowledge of man's condition and of a way of deliverance. The salvation which we have received and the moving of the Spirit of God within us causes us to persuade men and yield ourselves as the ambassador for Christ.

**III. Outline Study**

1. A Change of Nature.—II Cor. 5:17.
2. The Mind is renewed and consecrated to God.—Rom. 12:1, 2; Col. 1:8-10.
3. The gift of the Spirit is given to profit.—I Cor. 12:1-12, 27-31.
4. Faith worketh by love.—Gal. 5:6.
5. We yield ourselves servants to our new master.—Rom. 6:16; 7:6.
6. We seek to glorify God.—I Cor. 10:31.

PERSONAL THOUGHT

If I am a Christian I am a missionary moved by the Spirit of Christ to labor where, and in the way, God can use me best in the body of Christ.

SUGGESTIVE ASSIGNMENTS

**For Children**

Text word, **Love**

2. Serving Jesus for Love's Sake

**For Young People**

1. Wrong Motives in Christian Service
2. The Impossibility of Serving Acceptably Without a New Life.

**For Older People**

1. Developing the Right Motives by the Right Appeals in Mission Talks.
2. Helping Those who are Missing Their Calling

## SUPPLEMENTAL Y. P. M. TOPIC

III. RUSSIA. A study of the field recently investigated by a Mennonite Committee and about to be entered by a Relief Unit. The following study was prepared by Bro. J. Roy Allgyer.

SUGGESTIVE OUTLINE

I. The country of Russia.
   1. Study its size, topography, population and distribution, languages and climatic conditions.
   2. Its resources,—mineral, agricultural and forestry.
   3. Its history within the last century and especially within the last decade. Note the events which led up to the revolution.
   4. Make a biographical study of Tolstoy and of Turgenev. Someone should give a synopsis of Tolstoy's "My Religion." Book obtainable at any Public Library.

II. The Government of Russia.
   1. The form and nature of the old.
   2. Facts relating to the condition of the present.
   3. Factors operating to bring about the political changes in Russia during the last three years. Were they justifiable?

For discussion:—
   1. What are some of the evils of autocracy affecting church and state as are known to be true in Russia.
   2. How is the moral and religious life of a people affected by the bounds of set formulae and dogma?
   3. How does the past religious, social and economic life of a people affect the problem of relief?
   4. Why is the knowledge of the language, customs history and developments of a country necessary in the administration of adequate relief?

III. Russia's needs.
   1. Economic needs.
      a. Should such problems as the stabilization of money, exchange of exports and imports, stimulation of industry, development of transportation, encouragement of shipping of necessary commodities, enter into a relief program?
      b. How do these economic factors affect the problem of relief and the application of Christianity?
      c. Should working conditions or employment of women and child labor be given any consideration?
      d. If industry is at a standstill should one serve by helping to organize it?
   2. Social needs
      a. Note the social classes of Russia.
      b. Does social stratification affect the program of Christianity?
      c. What attitude should relief workers take toward such class distinctions? Should the standard of the lower classes be raised or that of the higher reduced to the same level?
      d. Give ways in which practical Christianity can be applied to meet this problem?
      e. Discuss fundamental causes underlying the forms of social unrest.
   3. Educational needs.
      a. Causes of illiteracy in Russia.
      b. Effect of ignorance upon moral standards.
      c. Will education and Christianity solve the problem? How can this be carried out? What should be the attitude of a relief organization?
   4. Religious needs.
      a. Her present forms of religion. How related to Christianity?
      b. Why Christianity will fit.
      c. How is Christianity peculiarly adapted for a class of people just coming out from under a yoke of suppression and bondage?
      d. What can be our contribution as Mennonites in the face of Russia's present needs?
      e. How is the doctrine of peace and good-will related to the giving of relief?
      f. Must our religion be such as will take into account the needs and sufferings of the peoples of other countries? In what forms is this best expressed? How much should be done?

IV. Applications.
1. What should be the purposes and aims of the unit to go to Russia?
2. Values of training and experience.
3. What should the individual expect to do for the Russian people?
4. What should be the reaction on the worker himself, upon the home church, and upon the world at large?
5. What is the part for the people at home to play? How, where and why play that part?

## RUSSIA

When we consider that Russia is a country covering over 8,000,000 square miles, which is approximately twice the size of Europe and one-sixth of the land surface of the globe, with a population of 200,000,000 or more, combined with its vast undeveloped resources, we are at once ready to admit that its proportions are almost staggering and its opportunities tremendously far reaching.

Its forty different languages and its one hundred different nationalities, with its variations in climate and its wide range of customs does not minimize the problem of administering relief or of attempting to reach its masses by the message of Christianity.

The old government of autocratic rule no longer exists. The burden of oppression has been lifted and for three years its millions have been groping in darkness eagerly seeking for light. The country has been suffering from blockade, intervention, and international prejudices until it has become a hot-bed of revolutions and anarchy. In conjunction with the overthrow of monarchial rule, there have been released the pent-up energies and ambitions of a mighty throng subdued by the oppression of centuries. The leaven of freedom has spread like a monstrous fire. Wild schemes have been inaugurated. The conflicting ideals between the radical and less radical have brought confusion and disorder until today the people are revolting in quest of peace and a satisfactory leadership. Their long curtailment of liberties and of independent action has crippled their individuality and as a result masses appear lost and without some one to guide them. Their attitude toward the formal rituals of the church has been a similar reaction and it has taken form in cursing the sacredness of the past. These extremes of oppression, adherence to mere forms and the disregard of the rights of the individual, have been important factors contributing to the recent eruptions. In addition the disorders have been intensified by the privation and hardships during the five years of the war. It has brought on a condition in Russia unparalleled in history. Something must be done which will aim at the fundamental causes of the situation. It is futile to avenge the disturber or punish the reacting elements.

Here economic needs are a challenge to the world. Money has depreciated to a state approaching worthlessness. Industry is at a standstill causing thousands to be without work. The transportation system fails to transport and the export trade remains inactive because of no importations making impossible any sort of exchange. The question is,—Are these conditions the fault of a people or the fault of a system? If the latter, cannot a relief organization help the people to help themselves? This is manifestly a huge problem which cannot be solved by good intentions alone.

Her social needs are no less vital. There are hatreds and prejudices between classes portrayed on every hand. In the one case the upper class is attempting to suppress the lower while the lower is trying to overthrow the power of the upper. Both are wrong in motive and principle. Suppression leads to rebellion and rebellion to revolution. Surely Christianity can function here in brotherizing these antagonistic forces. Surely the message of good-will and service has in it the elements that are necessary to restore order and the proper regard for the rights of all. The social indulgences and corrupt social practices existent in Russia today are but the result of centuries of oppression and royal court proceedings. Different standards must be instituted if Russia is to live and rise to a level of respect.

Her educational needs are no less evident. The fact that 85% of her people are illiterate is alone sufficient to induce action. This ignorance has reflected itself in low moral standards and in dishonest economic relationships. Darkness and corruption have always seemed to thrive best in an atmosphere of ignorance. Is it any wonder that these industrial classes caught in the spell of a new life and a new freedom exercise little control in interpreting this new life or of expressing this newly acquired freedom? It must be moderated and controlled.

The religious opportunities of any field are always important. No matter what the form of relief may be, how much or how little, the opportunity to apply Christianity is ever present. The taking care of the physical needs paves the way for an effective approach for the things which are more eternal and lasting. Most of us have realized the absurdity of attempting to convert the thousands who were starving to death, without regard for the physical needs. Christ fed the multitudes and taught them. It is difficult to isolate physical suffering from spiritual needs. The one should supplement the other. Here is an opportunity for co-ordination and application.

The problems of organizing work in a new field are tremendous but the opportunities are equally great. The value of broad training and experience is evident. But not any of us are excluded from playing our part in the various methods of support as they are revealed to us. Are you willing to assume your share of the responsibility?

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Refer to February Monitor, pp. 435-36, for additional information on Russia.—O. B. G.

## CONQUERED BY LOVE

In a prison is a convict known as Jim, who is up for a life sentence. Until last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, but was "given away" by one of his co-conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel. While never refusing to obey orders, he obeyed them like a man who needed only backing to make him refuse. One day in June a party of strangers came to the institution, among them two ladies with small children. The guide took one of the children on his arm, and the other walked until the party began climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him, "Jim, won't you help this little girl up-stairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands, and said, "If you will, I guess I'll kiss you." His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half-way up-stairs she kissed him. At the head of the stairs she said, "Now, you've got to kiss me, too." He blushed, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again, the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble.—Selected.

## Wild Folk of Siam

In the mountain recesses not far from Tap Teang, Siam, there live a folk of negroid type, who wear no clothing, subsist on roots, tender leaves and nuts, and never have a roof over their heads. They have great skill in the use of poisoned arrows, blown thru long reed pipes, and when they set out on hunting expeditions they dig a hole in the ground, leave their small children in it and cover the hole with branches, knowing that wild creatures will give this apparent trap a wide berth.

A few of these strange folk appeared at the Presbyterian mission in Tap Teang one day at the close of a prayer meeting. When asked their names they answered in Siamese. On woman they called Narok (Hades) explaining that she was a terror when her temper was aroused. To the question, "What religion have you?" they answered, pointing to the sky, "We worship the Great Person up there." They were given shoes and clothing, but were thoroughly confused as to the usual conventions of dress, for the men arrayed themselves in dresses and the women struggled into the coats and trousers. There were only half enough shoes to go around, so they went away happily, "one shoe off and one shoe on."—From the White Elephant.

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**"The effects of physical weakness should be counteracted by spiritual strength."**

# THE SUNDAY SCHOOL

## ORGANIZATION IN THE SUNDAY SCHOOL

E. J. Zook

Before we can speak intelligently of Sunday school organization we must have in mind some rather definite ideas of the aims and purposes of the Sunday school. We must also know what we expect to accomplish or gain by organization. Each officer and teacher should know the part which he is to do in the general activities of the school and how his own part will help to bring about the general results which the whole school is to accomplish.

It would be quite possible to have an organization which would resemble a perfect piece of machinery with every part in place and properly adjusted, with the very finest material; the workmanship as good as human hands and skill could make and the adjustments perfect; and still accomplish nothing worth while. We must have some machinery but above all we must have the power from above to accomplish the work. For it is the work that we want done. There should not be so much organization or machinery that it will hinder the work, but on the other hand we should have as much as necessary to bring about the best results. Every officer elected in the Sunday school should have something to do. He should be elected for some work; and he should be expected to do that work. There may have been times and places when the superintendent could do practically all the work that was done in the Sunday school but that time is past. Even if this were possible I think we all agree it would be unwise for him to do every thing even if he could. Some one has said it is better to get ten men to work than do ten men's work yourself. As much as possible every one even pupils should have something to do. Thus one purpose of organization in the Sunday school is to give each one something to do, give him an opportunity for service in God's kingdom.

In the next place if a number of different individuals are all under divine guidance and direction, active in the work of the Sunday school much more can be done than if only a few are at work and the rest inactive or actively criticizing. But on the other hand to elect a lot of officers and get a lot of organization for which you have no work would be like buying an automobile and then set it up on blocks and starting the engine just to see how perfectly and harmoniously the various parts work together. As long as you keep the wheels off the ground you will make no progress and get nowhere while you are using up your power and wearing out your machine. As we do not buy machinery just to see how smoothly it will run or because someone else buys it so we should not have a lot of organization in our Sunday schools just for the sake of organization or because others have this. Your own school and your own problems will determine how much organization you can use in your Sunday school and this will vary from year to year.

But organization is by no means the aim or function of the Sunday school and we must know what its aims are and what we expect to accomplish in the Sunday school before we can plan for its organization. Without discussing the aims of the Sunday school we may quote, "Man must know God with his intellect, love Him with his emotions, and serve Him with his will. The whole mind hungers after God." And the Sunday school can seek to produce conversion in the lives of the pupils and to develop intelligent Christian lives, consecrated to the extension of God's kingdom on earth.

Goshen, Ind.

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## BREATHING OUT AND BREATHING IN

I went one day into Northfield to take breakfast at the home of D. L. Moody with Rev. F. B. Meyer. I had been living a strenuous life; my experience was not satisfactory. I was standing in front of the great evangelist's house waiting to be summoned to breakfast, and I said to Dr. Meyer: "Can you tell me what is the matter with me? Under your influence I reached the place of surrender on the sixteenth day of October, 1892, but now my experience is **this**, and my failure is **here**, and my weakness is **at this point.**"

I shall never forget how he laid his hand gently upon my shoulder, and, seeming to change the subject, he said: "Have you ever tried to breathe out three times without breathing in once?" I thought that was a new form of breathing-exercise, and I said, "Certainly not." He said, "Try it this morning." I breathed out once, and then I had to stop; and I can see the smile across his face as he said, "I want you to know this, dear brother, that your breathing out is in proportion to your breathing in; you must always breathe in before you breathe out; good morning," he said, and left me; and I had learned my lesson.

And many a Sunday school teacher has surrendered to God and then lost the power of God, for he has breathed out more than he has breathed in. Many a busy minister, many a Christian leader, has had a day of definite surrender, and then he has gone into the thick of the fight and poured out his soul unto men, and he has failed. Why? Because he has lost at the point of breathing in of God's almighty power.—Rev. J. Wilbur Chapman, D. D.

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## STINGLESS BEES FOR THE LITTLE FOLKS

"The next time we meet I will have a bee for each of you."

So the teacher of a class of twenty-five Primary children told them one Sunday. This "bee" would not sting, and would help them to gather sweetness. Each would have to furnish a place to keep it where it could not get away, and would have to feed it well so it would not die. Interest was aroused at once and the next Sunday every child was in attendance.

The teacher had cut from stiff paper enough outlines of bees to go around. On each was printed the name of a "bee"—Be Cheerful, Be Kind, Be Loving, Be Honest, Be Good, Be Truthful, Be Gentle, etc. A little talk with the children brought out the ideas that the place to keep the bee safely was in the heart; that its food must be cheerful, kind, loving, gentle, honorable deeds; that the honey it would gather was sweetness of disposition, pleasantness in the home, happiness of heart.

Each Sunday for several weeks the children voluntarily reported on the habits and health of their "bees." Of course this was dropped before it got to be an old story, but even yet, months afterward, reference is often made to the bees, and some child will say, "I have not let mine starve," or, "My bee never got away."—Sunday School Times.

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"In the days of Daniel, the pulse and water students were ridiculed by the personal liberty devotees of wine and meat; but, when the examination day came, these same old-fashioned, conscience-ruled students were ten times better than the best."

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A pertinent, practical question for every Sunday school superintendent and teacher is, "How long is it since you have carefully read a genuinely professional book?"

# CURRENT EVENTS

**Secretary Lansing Resigns:**—No recent political event has caused as much sensation and comment as the resignation of Secretary of State Lansing and its immediate acceptance by President Wilson. The president expressed displeasure at the action of Secretary Lansing in calling unofficial meetings of the cabinet during the time of his illness, intimating that the secretary had been presumptuous and exceeded his authority. Mr. Lansing replied that the meetings were not intended to be in any way official and that they were really necessary in view of the fact that the president was under the care of his physician and could not be consulted. Several letters were exchanged with the result that Mr. Lansing tendered his resignation which the president gladly accepted, intimating that there have been various evidences that the secretary of state was not in full harmony with his ideas. This is denied by Mr. Lansing who also states that he has considered resigning his office for some time and does so at this time "with a sense of profound relief." It is generally thought that the incident given as the cause of the resignation is used as a pretext, and that the real reason lies much deeper. At this writing Mr. Lansing's successor has not been appointed.

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**Influenza on Increase:**—Spanish influenza, which took such a frightful toll of lives in this and other countries a year ago has again made its appearance in the United States, altho it seems to be of a milder type and there are not nearly as many fatalities as last year. During the first three weeks of January New York City alone had over eight thousand cases resulting in over one thousand deaths. Chicago, for a short time, reported about two thousand new cases daily with from seventy-five to one hundred deaths per day. Michigan and Ohio also report a large number of cases. Health authorities are doing all they can to check the disease, altho in many sections physicians are overworked and hospitals crowded and there is a serious shortage of nurses. The United States senate has voted the sum of $500,000 to fight the epidemic.

It is probable that a number of cases being reported as influenza are merely attacks of the grip. However the outbreak is serious and in many cases schools and churches are being closed. One of the doctors in Chicago claims to have isolated the influenza germ and it is to be hoped that more effective means of combating the disease will soon be found.

**German Leaders Accused of War Crimes:**—Something like a sensation was caused generally when the allied council at Paris made public the names of 800 Germans accused of war crimes and demanded their extradition by the German government. Baron Von Lersner, the German representative at Paris resigned rather than transmit the list to his government and the list was then telegraphed by official wire direct to Berlin.

Prominent among those included in the list are the names of Von Bethmann-Hollweg, former German imperial chancellor; Field Marshal Von Hindenburg, Gen. Ludendorff, Field Marshal Von Mackensen, Crown Prince Rupprecht of Bavaria, the Duke of Wurttemberg, and a number of other princes and titled officers. The list is divided into eight sections. The first of these is a common list of all the accused. Then follow seven other lists, giving the names, rank and accusations of persons whose names were supplied by Great Britain, France, Italy, Belgium, Roumania, Jugoslavia and Poland.

It is hardly thought that the men named in the list will ever be brought to trial, despite the express right of the allies to try the accused as provided by the peace treaty. The German government is too unstable to allow the present authorities to deliver these men to their enemies. The result might be a complete overthrow of the present government which would be somewhat embarrassing to the allies to say the least. It is probable that after the Germans have accepted the list of the accused and thus recognized the principle at stake, the allies will consider the exigencies of the situation and refrain from pressing their demand, tho they may insist on the men being tried by a German court with allied prosecutors. But allied statesmen have no wish to overturn the German government at the present time.

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**New President for France:**—Unusual interest centered around the recent election of a president for the republic of France on account of the fact that M. Clemenceau, the prominent prime minister of that country during the critical time of the war, was one of the candidates. A few days before the election when it became evident that he would not be elected he withdrew from the race in favor of his opponent, Paul Deschanel, who was then elected by a large majority. The presidents of France are not elected by popular vote, but by the legislature, for a term of seven years. Neither is his office as important as that of the president in our own country. The real power of the government in France belongs to the prime minister and his cabinet.

The new president is regarded as especially fitted for his office. He is an experienced statesman, very tactful and is noted as being one of the most brilliant public speakers in the country. He is also an eminent scholar and the author of several books on social and political subjects.

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**Soldier Dead to be Returned:**—There has been much dissatisfaction in some quarters with the apparent inactivity of the war department in redeeming the promises repeatedly made that the soldiers who died on foreign soils should be returned to this country at the earliest opportunity. France has consistently refused permission to remove the bodies from the war zones, tho there is reason to believe that she will soon grant the necessary permission. Meanwhile the bodies of those buried in England and in France outside of the war areas are to be returned as quickly as possible where the next of kin so desires, according to an announcement just made by Secretary Baker. Mr. Baker's secretary, Ralph Hayes of Cleveland, will go to Europe and seek to facilitate the return of the bodies in every way possible. Out of 63,708 cards received by the department from the next of kin in answer to questions relative to the final disposition of the bodies, there were 43,909 requests for return to the United States.

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**United States to Sell German Liners:**—Bids for the vessels taken over by the United States which were in American harbors and the property of Germany before the war were opened by the shipping board recently but at the request of the war department were deferred until action could be taken concerning their final disposition. The war department takes the attitude that some strings should be kept on the ships, so that in case of another national emergency they would be redelivered to the government to be used in the transport services. It is feared that without some restrictions many of the ships will eventually sail under other flags and thus be lost to our government altogether. There are millions of dollars worth of supplies and equipment in storage which could be used in refitting the ships as transports should the need ever arise.

**Universal Military Training Bill:**—The senate military committee recently reported the military bill to the senate. It includes provisions for compulsory military training for boys between eighteen and twenty-one years inclusive, and ordered a favorable report on the army reorganization bill.

The compulsory training clause, which fixes the training period at four months, was opposed by five senators on the committee and favored by nine. A minority report is expected from those who disagreed with the majority.

In addition to establishing compulsory military training, the bill provides for the establishment of one army to be divided into a citizen army composed of men who have received the compulsory training, a standing army consisting of 280,000 enlisted men and 18,000 officers and the national guard. All young men who have undergone the four months compulsory training are to be subject to two weeks' training annually.

It is generally conceded however that the bill has little chance of becoming a law during the present session of Congress. At a recent party conference Democratic members of the house voted against it by a vote of 106 to 17, in spite of a letter written by President Wilson to the effect that it would be "unfortunate" to make the matter a party issue. While it cannot be said that military training is strictly a party issue, the fact that such a large number of Democrats are hostile to military training practically puts the Democratic party on record as opposing it, while most of the agitation in its favor comes from the Republicans.

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**Constitutional Prohibition** has gone into effect and strenuous efforts are being made by officials to secure a proper enforcement of the law. Many arrests have been made on a charge of violating the provisions of the law but officials say they have the situation well in hand. The hardest class of violators against which to get evidence is the "moonshiners" who operate small stills in their homes or in caves and distill whiskey from raisin mash. A number of very ingeniously hidden stills have been uncovered.

The new law is one of the most drastic ever passed. It is now unlawful to buy or sell alcoholic liquor anywhere except for medical or sacramental purposes, to give away or take a drink anywhere except in the house of the man who owns it, to try to get such reserve anywhere except in one's own home, to try to get such reserves out of storage, to have more than two drinking residences—one in the country and one in the city, to restock when the supply runs out, to display any liquor signs or advertisements on the premises, to buy or sell or use a home still or any other device for making liquor in the home, to buy or sell any formulae or recipes for home made liquor, or to present or receive a bottle of liquor from a friend. Strenuous efforts are being made by wet interests to find some method by which to invalidate the law and it may be that the supreme court will yet have to render a final decision on its constitutionality.

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**New Sedition Bill Opposed:**—Considerable time has been spent by congress in considering various forms of anti-radical legislation which were brought before it. Several very drastic measures were introduced, and altho they had some warm advocates there was a very strong sentiment against them, not only in congress but over the whole country. It is feared that by enacting over-drastic legislation the very ends they are intended to accomplish will be defeated. Attorney General Palmer voiced his disapproval of the proposed legislation. One feature which was found particularly objectionable was that which would vest in the postmaster general power to exclude from the mails any publication which he regarded as having violated the law, without first giving the publishers a hearing or allowing them any appeal before exclusion. It is thought undesirable to place such power into the hands of one man who might easily use it in a very wrong way.

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**Huge Navy Program:**—Secretary of the Navy, Josephus Daniels, is soon to ask congress to permit the immediate construction of twenty-six capital ships, including sixteen super-dreadnaughts and ten battle cruisers, the ultimate cost of which will approximate $780,000,000. He asks congress to lay down a policy of naval construction which will give the United States a navy as large as any in the world, in the event that this country enters into the League of Nations, and which will pave the way for a navy greater than any in the world in the event America does not enter the league. Secretary Daniels will ask for an appropriation of $200,000,000 for the fiscal year beginning July 1, 1920, and will further ask for an additional $50,000,000 for an increase in pay of employees in the navy at the present time. He also asks for $10,000,000 to keep up repair work on ships now in the navy. The new ships are planned to be the most powerful fighting craft in the world and will cost $30,000,000 per ship.

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**New Air Mail Service:**—A new aerial mail route between New York and Chicago, with Cleveland the only stop, has been inaugurated recently according to newspaper reports. The new service will displace at least one mail car besides resulting in much quicker service.

The new planes to be used on this route have a mail capacity of 1,500 pounds. The chutes are operated from the pilot's cockpit and can be opened in the air, dropping the mail en route by means of sacks with parachute attachments. The nose is detachable so that a new one can be put in in case of "nosing over" in landing.

The planes have wing spreads of 71 feet 5 inches; are 46 feet long and 14 feet off the ground. They weigh three tons empty and, with full load of mail, fuel and crew, nearly five tons. They are propelled by two 400 horse power Liberty motors and their speed is rated at 115 miles per hour. The pilots receive a salary of $4,000 per year.

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**Another Rail Crisis:**—Failure of the government to reduce the high cost of living has led the railroad men to again press their demands for higher wages submitted to the government some months ago and at the request of President Wilson deferred until the government had opportunity to investigate the causes of high prices and see whether there was not a possible solution to the difficulty without increasing wages. For several weeks representatives of the several brotherhoods have been in conference with Director Hines with the final result that the director refused to grant the increases demanded and the announcement of at least one of the brotherhoods that a strike was imminent. The men feel that their time to act is before the roads are turned over to the private owners on March 1 and the situation is extremely critical. President Wilson has been appealed to and will undoubtedly take a hand in trying to effect a settlement.

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**The Treaty:**—It is possible that by the time this reaches the eye of the readers final disposition of the Peace Treaty will have been made, tho at this writing it is impossible to forecast with any degree of certainty what the outcome will be. For a time it seemed that a compromise would be reached between Republicans and Democrats on some of the Lodge reservations, but the "irreconcilables" served notice that if the reservation on Article X were modified in the least they would bolt the leadership of the party. Their threat was effective and the committee gave up the attempt of making a compromise. Later the treaty was again reported to the Senate and then again referred to committee, where it looks as tho there is still a possible chance of reaching an agreement.

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**Controversy Concerning Naval Awards:**—Quite a controversy has arisen in naval and political circles over charges made by Rear Admiral William S. Sims that Secretary of the Navy Josephus Daniels has been guilty of discrimination in the award of war medals. Secretary Daniels made some changes in the list of persons to be awarded medals prepared by the Knight Board of awards and Admiral Sims charges that favoritism was shown. He refused to accept his own medal and made a bitter attack on the secretary who promptly answered back and defended his course. The matter is under investigation by a senate committee.

**Allies Demand Kaiser's Extradition:**—The supreme allied council at Paris formally demanded from Holland that she deliver up ex-kaiser William Hohenzollern for trial before an international tribunal for a "supreme offense against international morality and the sanctity of treaties." After a delay of a few days Holland replied and politely but firmly declined to give up the former emperor who has found refuge in her borders. She states that as she is not a member of the league of nations she is therefore not bound by the rules and agreements of the league and that to give up one who has placed himself under the protection of her free institutions would be a violation of confidence and of her national honor, as well as contrary to all traditions which have always made Holland a safe retreat for those who have been vanquished politically. It is thought that the allies will reply with another note soon.

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**First League Call Issued by President Wilson:**—On January 12, President Wilson issued the call for the first meeting of the League of Nations to be held at Paris by representatives of the signatories of the treaty. The call took the form of a cablegram sent thru the state department to our various representatives in the allied countries, and those which have signed the treaty. It was not expected that the first meeting would do much besides appointing several important commissions and perhaps deciding the place of the next league meeting. The United States, of course, is not yet a member of the league and President Wilson issued the call in accordance with a provision of the treaty which gave him that duty.

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**COMFORT FOR THE CROSS-BEARER**

By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, $1.00. Postpaid. Send your orders to **Mennonite Publishing House, Scottdale, Pa.**, or to the author, **Sallie E. Moyer, Perkasie, Pa.**


**Change in Cabinet:**—David F. Houston, now secretary of agriculture, has been nominated by President Wilson to be secretary of the treasury to succeed Carter Glass who has been appointed to the senate as the successor of the late Senator Martin of Virginia.

As successor to Mr. Houston, President Wilson has appointed Edwin T. Meredith of Des Moines, Iowa. Mr. Meredith is the editor of a farm paper, Successful Farming, and has had considerable experience in government work.

A third cabinet change expected soon is the appointment of a secretary of the interior to succeed Franklin K. Lane, who desires to retire to private life.

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## INTERESTING FACTS AND ITEMS

There are only seven small states in Germany which do not have women members in their parliaments. There are thirty-eight in the national assembly.

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It is said that a rustless steel has been produced by the Krupp gun works at Essen, Germany. It resists even the action of acids, and for this reason it is being used in the manufacture of surgical and chemical instruments which were formerly made of precious metals.

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The legislature of Bermuda recently defeated a bill to permit the use of automobiles on the Islands. On account of the narrow roads and the short distances autos have never been permitted there.

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In Japan's largest bath house, a commodious white brick building just opened, one can get a bath for the small sum of half a cent, a hair-cut for a cent and a half, and two shaves for a nickel. Tea is served free and all the latest newspapers and magazines can be used in the reading room without charge.

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The British admiralty has given out the following figures relative to the loss of life and tonnage on account of the action of German submarines during the war: Ships sunk, 3,154; tonnage 7,830,700; lives lost as a result of attacks by submarines, 15,313.

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Pathfinder states that "some varieties of optical glass are so soft that they may be easily scratched or even dented. The surface may be corroded beyond remedy simply by the evaporation of a drop of water on it. It may also be utterly ruined by a film of moisture collecting on it.

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There are nearly 8,000 national banks in this country, and one out of every six persons is a depositor. Not one cent was lost during the past year as a result of bank failure or mismanagement.

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The number of horses in use in New York City has fallen from 107,000 to 75,000 in three years, according to recent statistics.


# CURIOSITIES OF THE BIBLE

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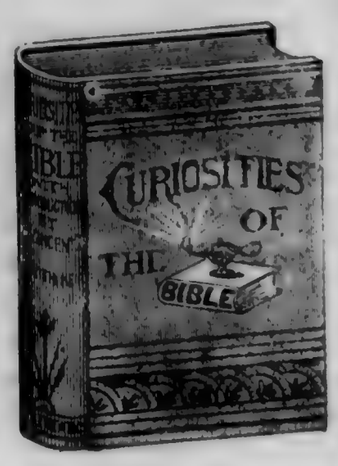


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## GOSHEN COLLEGE A STANDARD COLLEGE

On Feb. 13, 1920, the Indiana State Board of Education recognized Goshen College as a standard college. The state has prescribed certain requirements which have to be met by an educational institution before it can be recognized as a standard college. Goshen College has met these requirements without the sacrifice of any principle of the Church. Standardization means that our students will have the same educational privileges granted by other colleges, but under Mennonite influences and supervision.

For a number of years Goshen College had met all the necessary requirements with the exception of the finances. This last condition has been made possible by our constituency in subscribing $65,000 last summer to be paid in five annual payments to meet the annual deficit and for endowment. The administration and faculty of Goshen College are grateful for the generosity of the brotherhood. It is the purpose of the administration to complete the solicitation for five year pledges this spring and summer.

# MISCELLANEOUS

## SOME OF THE OLDEST THINGS IN THE WORLD

The oldest museum in the world is in Nara, Japan, founded in 756. It contains about three hundred articles. The origin of many of the articles is unknown; some came from China and Korea, but most of them appear to be of more exotic origin.

The Chinese empire boasts that it possesses the oldest newspaper in the world, the "Kin Bo," or "Metropolitan Reporter," usually termed the "Pekin Gazette," which has appeared regularly for more than one thousand years.

The oldest Bible manuscripts in existence date from about 300 to 450 A. D. The three oldest manuscripts are known as the Sinaitic, the Alexandrian and the Vatican manuscripts, respectively.

The oldest engraved ring in the world is found in the British museum. The ring has the figure of a horse engraved on a square of yellow jasper, bearing the name and titles of Amenophis II, and it is believed to date back to 1450 B. C.

The oldest suspension bridge in the world was made by a Korean engineer for a Chinese army, one hundred years after Columbus discovered America.

The oldest piece of handiwork in America is found in the Smithsonian Museum in Washington. It is a small greenish gray stone image about six inches high, believed to be an ancient Maya idol, the inscription dating back to 100 B. C. This is the oldest recorded date attached to any American antiquity.

The oldest highway in America is the Apache trail in Arizona, now a government built highway, over what was once an Indian trail, running for one hundred twenty miles thru magnificent scenery and the region of the cliff-dwellers. This road is said to be the most varied and interesting in the world for automobile tourists.

The oldest bridge in America is perhaps in the Petrified Forest, a few miles from Flagstaff, Arizona. The bridge in reality is a huge tree which by chance has fallen across a deep gully. In order that this bridge may be preserved and not fall of its own weight, the government has constructed beneath it two strong concrete piers for its support.

Brunton Parish Church, built in 1710 at Williamsburg, Virginia, is the oldest church in use in the United States today.

Japan claims the oldest royal dynasty in the world. This dynasty goes back in an unbroken line for 2,600 years.

Harvard University, established in 1636, is the oldest institution of its kind in the United States. It has a teaching force of about five hundred fifty, with an enrolment in all departments of about five thousand five hundred.

The oldest university in the world is El-Azhar at Cairo, founded in 975. The curriculum of this institution has been unchanged for centuries.

The oldest fort in the new world is found at Santo Domingo. Here was also built the first stone church this side the Atlantic.

Damascus, the capital of Syria, is supposed to be the most ancient city in the world. Among the places of traditional and historical interest are the leper hospital in the house of Naaman, the house of Ananias, and the house of Judas—the place of Paul's early Christian experiences. Damascus fell into the hands of the Turks in 1516.

## A SLAVE BOY IN UGANDA

In Uganda, some village churches are built by the heathen even before one man in the village can read or understand the rudiments of Christianity. A lad may be found who has some faint knowledge of the Bible, and has learned to pray, so that he can stand in the midst of the heathen and point the way to Christ. Rev. A. B. Lloyd, missionary at Kabarole, relates an incident of his experience among the dark heathen. He had journeyed into a land where no messenger of the Gospel had ever been, in the hope of seeing some chief of high authority to whom he might tell the Christian message. He found the chief and all his men in such a state of helpless intoxication that they were quite incapable of listening to any message. As he was leaving in disappointment he caught sight of a little lad in a shadow of the hut and from his tribal markings, recognized him as belonging to a race whose language he understood. Soon he learned that the boy was a slave. To obtain his release was impossible, but Mr. Lloyd began to talk to him of the love of God and asked him if he knew Jesus. Brushing away his tears the little fellow answered: "Yes, and I love Him too." Fumbling in his ragged garment, he brought out a tiny Gospel, so thumb-stained that many of the words were obliterated. It was his most treasured possession. Day by day the little slave boy had read to his associates and prayed with them—a true missionary of the Cross in darkest heathendom.—Sel.

## BULKY COPPER "CASH" CHINA'S MEDIUM OF EXCHANGE

For centuries with but slight exception the medium of exchange in China has been the copper "cash," a small coin the size of an English half penny, but only one-half or one-third as thick, and with a square hole in the center for the convenience of stringing. This coin has a raised broad rim round the circumference, as well as one round square hole in the center. In the sunk space between, these two rims are on the obverse, and here are four raised Chinese characters, two of which give the name of the government, while two are the equivalent of "current coin."

At the present time the majority of coins also have on the reverse side two Manchu characters, one denoting the provincial mint at which the coin was cast, and two others that are equivalent to "current coin," or "currency."

Within the past few years a mint has been established at Canton, and in one respect, that of its stamping machine, it is the largest in the world. The superintendent is a Scotchman, while all the workmen are native Chinese.

Owing to the weight of the cash, it was only natural that the Chinese should have early invented bank-notes, which was about the year 800 A. D.

Americans who talk about the scarcity of money should behold the proud owner of what appears to be an entire block of this commodity. According to Chinese standards that is exactly what it is. Fifteen to thirty of these "cash" are equal to one cent; a string of 1,000 weighs several pounds, and $100 worth is all that a strong man can carry.—The Grit.

## LOVE IS IMMORTAL

I believe that love is the secret of the world; it is like the philosopher's stone they used to look for, and almost as hard to find, but when one finds it, it turns everything to gold. Perhaps when the angels left the earth they left us love behind, that by it and thru it we may climb up to them again. It is the one thing that lifts us above the brutes. Without love man is a brute, and nothing but a brute; with love he draws near to God. When everything else falls away love will endure, because it cannot die while there is any life, if it is true love, for it is immortal.—Selected.

"The poverty of the vessel does not detract from the richness of the supply from above."

## A RETROSPECTIVE VIEW OF OUR MISSIONARY WORK THE PAST TWENTY-FIVE YEARS

(Concluded from page 465.)

In 1914 the Medical Station was built by Dr. Esch.

In 1915 the Mission Board realized its first home for headquarters when the Mission Administration Building was dedicated at Elkhart.

In 1916 the fifth station in India was opened at Ghatula, a Bible school was built and a prosperous work started. The Eastern Mennonite Home was also opened during this year. In 1917 Ghatula lost all its missionaries thru the death of Sister Esther Lapp. The Bible training school was closed and has been closed ever since, and the station left in charge of native workers to do what they can.

In 1917 the Knoxville, Tenn., Mission, the South American work and the Kansas City Children's Home were started.

In 1919 occurred the opening of the Norristown, Pa., and the Peoria, Ill., Missions, the dedication of the Home Mission Building, Chicago, the anniversary of our first 25 years of mission work, and the beginning of Relief and Reconstruction work in Europe and the Near East. How shall we solve the problems in our Mission work in the cities? Someone has said, I will let you decide the truth of it for yourself, but it certainly is worth considering,—that, "the history of the work at Youngstown is but the foreshadowing of what will come to all our City Missions unless we change our methods." How do we like the picture of ourselves as found in a leaflet put out by a prominent institutional Church located a few blocks from our oldest City Mission. It is as follows, "This is the only English speaking Protestant Church (except a small Mennonite Mission), and the only social settlement for 50,000 people. Owing to the fact that the church is located among foreign speaking people we must work along other lines than the ordinary church. The majority of the people attending our services were first interested through the institutional work."

It is an excellent thing to sometimes take a retrospective look and see what we have done and see that we have made progress, as well as to see what we might have done and try to see what we should do in the future. It is very encouraging to see that the contributions last year were $692,979.00 in comparison with $919.00 twenty-five years ago and that the question is no longer whether we shall do mission work or not, altho we almost think sometimes we can't do it in cities, but that the question now is which method is best and how get the workers ready. It is encouraging to note that instead of one City Mission we have quite a number and about twenty rural missions, eight charitable institutions and two foreign missions. We must say that much progress has been made. We have had, and still have, much to learn. Our opportunity lies before us. The task of Americañizing the foreigner is a task for the Christian Church. There is an endless amount of mission work to do at our very doors. Then there is our great field of opportunity in India with its nearly a million people. The missionaries in South America will probably locate at Pehuajo which is the center of a district of 30,000 people and has a population of 10,000. It is 217 miles from Buenos Aires and there has never been any Protestant work done in that section. The nearest missions are sixty, one hundred ten, two hundred fifty, six hundred, one hundred fifteen, two hundred and one hundred twenty-five miles away in the different directions from the place. Brother Shank says, "It is plain to see that there is sufficient scope here for many years to come."

The work, problems, and opportunities are so great and there are so many earnest young people in the Church, surely we can put them to work somewhere if we only learn how. Sometimes it seems as tho we have reached a crisis in the history of our work. May we safely pass it and rise to greater activities and to the full carrying out of our part as a Church in the evangelization of the world.

Goshen, Ind.

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## A MONUMENT TO PERSEVERANCE

Prescott's history, "Ferdinand and Isabella" is not only a notable historical work, but a colossal monument to as magnificent perseverance as can be found in the lives of illustrious men. As many of you know, while Prescott was a student at Harvard, one eye was injured by a piece of hard bread thrown by a fellow student in some rough frolic, and tho he never became actually blind, he contended with the disadvantages of blindness as long as he lived, never being able to use his eyes more than half an hour a day, or more than five minutes at a time.

Of course in preparing to write his history, Prescott could do no reading, himself. A secretary read aloud to him, many hours a day. And as many of the works with which he had to familiarize himself were in Spanish, and he could not get a secretary who understood that language, the situation was difficult indeed. But he taught the young man to pronounce Spanish after a fashion, and then listened, while the poor secretary read page after page of which he could not understand a word. It must have been hard and monotonous for both, and only the determination of which the majority of us are incapable, held the historian to his task.—Sel.

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David Livingstone once asked one of the Bechuanas to give him a definition of holiness. The native replied, "When copious showers have descended during the night, and all the earth and leaves and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh, that is holiness."

## THE MENNONITE CHURCH, HER OPPORTUNITIES AND RESPONSIBILITIES

(Concluded from page 458.)

tain principles which have made her a peculiar people before the whole world, the world is now looking to her, and has a right to look to her for a fuller demonstration of the positive side of the religion she professes.

Thus the great opportunities presented at the present time involve great responsibilities. In order to improve these opportunities the Church needs at least three things as I see it, namely:

First, a greatly increased activity in and deepening of spiritual life. Dead formalism needs to give way to real live spiritual activity. There must be more Bible study, more searching the Scripture and definite consecration to God on the part of every member of the Church. Not conformity to the world, but separation from it; and with the separation, not the form only but the real spirit.

Second, more definite leadership; less haphazard and indefinite work on the part of the ministry. The Church needs and **must have** qualified consecrated men in the ministry who can give their whole time, and the best of their lives to the ministry of the Gospel and the service of the Church, instead of only the scraps of time and talent, if she is going to be able to stand against the current of the world and grow.

Third, the Church needs to continue to grow in her missionary activities, possessing more fully the fields already occupied and opening new fields of activity as opportunities present themselves. I believe the Mennonite Church has the opportunity and the responsibility of again being the greatest missionary church in the world, as she was in her early days. In short, she needs to get back to the spirit of her founders in order to fill her place in the present age.

C. D. Esch.

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## DEVELOPMENT OF MEDIEVAL UNIVERSITIES

(Concluded from page 470.)

as a model in organization and government for most of the latter universities. Paris gave constitution and rules to so many as to earn the title of "the mother of universities and the Sinai of the Middle Ages."

Thus at the end of the Medieval period, there was a well defined university system. The significant fact is that it is the product of a gradual development brought into existence by the growth of different social classes, with their different ideals of life and controlled thruout by the Roman Catholic Church. Thus it was a church controlled institution that prepared the men who led the movements that caused the Protestant Revolution or Reformation.

Goshen, Ind.

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CHAPTER 1.

1 *The genealogy of Jesus Christ:* 18 *Mary's miraculous conception; Jesus is born:* 21, 25 *his names.*

THE book of the [a]generation of Jē'sus Christ, [b]the son of Dā'-

| A. M. 4000. B. C. 5. |
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| CHAP. 1. |
| *a* Lu. 3, 23 |
| *b* Ps. 132, 11 Isa. 11, 1 |

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# CHRISTIAN MONITOR

APRIL, 1920

## EASTER JOY

Easter joy the earth is filling,
  Easter glory gilds the morn;
List! the gladsome Easter message
  On the whispering winds is borne.
Angels chant the wondrous chorus,
  Swelling loud the glorious strain;
Earth, with all its myriad voices,
  Echoes back the glad refrain.
Alleluia! Christ is risen!
  Christ the Lord of life and light,
And the sunshine of His presence
  Scatters all the world of night.

—From Easter Tidings.

# SELECT READING

## ECHOES OF LIFE

### Mother Earth's Awakening

Clayton F. Yake

The sky is cloudy. The wind from the south is gently blowing and whispering its secrets of the sunny clime to those about her. Occasionally the clouds drop their kindly blessings of refreshment upon the dry old earth who apparently doesn't appreciate them sufficiently to return even a smile. Yet without any regret they keep giving of their wondrous store house of treasures without ever murmuring or complaining of the earth's apparent ungratefulness. They seem to realize that she is still in her winter slumbers and so kindly they send their rap-a-tap-tap at different intervals to arouse her gradually from her long period of somnolence, and thus have her in a happy disposition when she awakens.

Yes, those Cloud-birds and the southern breeze seem to be partners in this great game of awakening Mother Earth from her winter slumbers. They no doubt had plotted and planned together all winter long how best they might approach her in her slumbers without affecting her inward disposition. And so they come together, South Wind and Cloud-birds to gently call her from the slumbers of winter.

South Wind gently titillates her face and the Cloud-birds give it a sprinkle at interims and so they keep working for a while until their first approaches have been completed. Then they flee and Old Man Sol takes control of affairs for a period. He gives Mother Earth a good sun-bath, dries her sprinkled face better than a mother dries the face of her little one with a soft Turkish towel, and even attempts to polish her face a bit by sending his warm rays of sunshine into her heart.

And he seems to be rather poorly repaid for his services but he, with his southern friend and the clouds, knows his game and so Master Sol hides away and gives his companions control of the situation for a while again.

And so Mother Earth is called again by South Wind and has her face bathed with cool-warm showers from the kindly clouds. They know just how to go about their work and fail to become discouraged when repeated attempts produce no visible results. Master Sol too keeps sweet and gradually sends his rays of sunshine warmer and warmer and they penetrate deeper into the heart of Mother Earth.

And so, turn about, for a month or more, yes, almost two, these three friends alternately work at Mother Earth to arouse her from her deep sleep.

And what a task they have! A task probably bigger than any other! The patience required! Just think, six weeks of calling before Mother Earth wakes up. Why, father doesn't want to call even six times in the morning before he gets a response! And here these friends call hundreds of times and with untiring patience until they receive visible results for their call.

But it comes. Yes, the result comes in a visible form after long coaxing. But they are not unmindful of the fact that the visible result is due, in a large measure, to the invisible effects of their six weeks of persistent efforts. They know it takes many turns and twists and yawnings until a boy is fully aroused from his slumbers in the morning and Mother Earth, many millions of times larger, goes thru comparatively more groanings and yawnings than a boy and so she does fairly well if she wakes up in six weeks.

"Yes, she does very well," I am sure you will say and you won't even think of calling her a sleepy-head. Nor is she lazy; not at all. She is busy from the very first call until she opens wide her eyes. And then she is really awake!

A final wink and her eyes are wide open! You retire at night and when you awake in the morning she greets you with a Spring smile. And all over night, you say, or all in six weeks or more, really.

Yes, her eyes are wide open. The buds on the trees have changed to leaves over night as the poet expresses it,

"And all the buds on all the trees
Open their thousand leaves."

Over night they have come from their huddled winter cradles, to greet you a happy good morning on this glad Spring day.

And the shrubbery along the wayside, and the hedges in the wood have all turned verdant as if by magic. But it was only thru the patient labor of our three friends.

And the grass! Yes every where the old Earth is changed from amber to green. She had an old brownish complexion rather unsightly just a week ago and now she is just as beautiful in her smile of verdure. Her face, radiates gratefulness in abundance for the kindness of our three friends and they are well repaid for their patient efforts.

The green grass, Earth's smiling visage and God's verdant carpet, what doesn't it do to help make gladness preeminent? You stroll across it and the soft tread is like that upon the most costly Persian rug and even doesn't bear comparison. The touch of it against the sole of your shoe has something of an ecstatic pleasure and you trip lightly as a butterfly flitting over the lea.

Who is there that doesn't feel the very life blood rushing thru his veins at a speed unequalled except by youth itself! When you see the children romp and roll over this beautiful carpet of God's earth, there is a certain feeling, unexpressed by words, that grips you at the heart strings. The only way to realize it fully is to experience its reality which is in the reach of all.

Yes, the very smell of the green grass is life-imbibing. That odor is one that gives a certain invigorating power to the air only noticeable at this particular season. You inhale that pure ether of God's, flavored with the fragrance of the green grass and you feel an ecstatic intoxication. Life! Life, overflowing with joy and invigoration is yours. Take it.

Then the taste of the first sprigs of the green grass! To become a real lover and appreciator of Mother Nature one must not be afraid to taste of her various offer-

(Concluded on page 495)

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### EVERYCHURCH: AN EASTER MORALITY

It was Easter morning. The worshipers were thronging in at the door of Everychurch and down the aisles to their seats. But the Pastor was not there. In his place stood the Elder, his right hand raised to command attention. The ushers paused in the aisles and those in the pews leaned forward eagerly. The question leaped from lip to lip, "Is the Pastor ill?"

The Elder cleared his throat. "No, my friends," he said, "the Pastor is not ill. He begs your indulgence for the first half hour of the service and he has requested me to conduct the opening exercises. He will be in his place at the time of the sermon."

The service proceeded without serious hitch. The Elder's prayer was rather long and he twice ran over his place while reading the scripture, but no one seemed to notice. All were awaiting the coming of the Pastor.

As the Elder finished the announcements for the week the Pastor opened the study door and walked slowly to the platform, returning the Elder's greeting with a hardly perceptible nod. He was deep in thought and the Elder was forced to address him thrice before receiving directions for the singing of the next hymn. He seemed unwontedly absentminded.

There was a long pause before the Pastor rose to begin his sermon. All eyes were upon him as he slowly turned the leaves of the Bible. Finally he shut the book and stood for a moment with head bent and eyes closed. Thinking that he was ill, an usher started down the aisle, and the Elder stood up in the front seat. The movement awakened the Pastor from his reverie, and with a slight smile he motioned them back to their places, advanced to the side of the desk and laid his hand on the Bible. He opened his mouth, but it was a minute or two before words came.

"Dearly beloved," he began, "I am not fit to speak to you today."

The people looked at each other as much as to say, "I told you so!"

The Pastor sensed their meaning and smiled. "No, my friends, I am not physically ill. It is much more serious than that; I shall tell you shortly. First, let me announce my theme. It is "Forgiveness," and the text is I John 2:11, "He that hateth his brother is in the darkness."

Whereupon, beginning with the story of Genesis, he traced the history of man's sin through the centuries until it culminated in the tragedy of the cross. He showed how the crucifixion evidenced the terrible power of evil, in that sin was strong enough to impale the Son of God on the tree. "See!" he cried, and his voice swelled with pathetic earnestness, "See what sin has done—the world's sin, your sin, my sin; it was mighty enough to crucify God himself!" He dwelt lovingly on the forgiveness of God and its expression in Jesus Christ the Savior of mankind. He appealed to his hearers to accept the atoning sacrifice and through the Christ to find acceptance and unhindered fellowship with God. In a burst of passionate entreaty he stretched out his arms toward his people as if he would enfold all the members of his parish in the great, divine love that he was mediating.

Slowly he lowered his arms and a look of sadness came over his face. "Is this all?" he asked, and his gaze swept up and down the aisles. "Is this all of forgiveness? Is there nothing more to be said?

"There is something more and it is this —we must forgive as we are forgiven. We who today need forgiveness, who come claiming the atoning sacrifice of Jesus and who cry aloud to God for his mercy, we refuse forgiveness to those who have wronged us. Tell me," and he pointed accusingly, "Is there one in this congregation who has completely, without reserve, forgiven all who have sinned against him?"

They sat spellbound and each one communed within his own heart: "Lord, is it I?" The Pastor leaned his head upon his hands over the great Bible and was silent. Presently he looked up and there was a wonderful tenderness in his countenance as he spoke:

"And I—who am I that I should rebuke you? Listen! Today, in the hour before the service, I had a vision of myself. As I knelt in my study and asked God's blessing upon the message that I was to bring you, a light above the brightness of the sun shone about me. I heard a Voice that said: "Thou, who preachest forgiveness, has thou thyself forgiven?' I cried aloud, 'Yea, Lord, I have forgiven!' And the Voice spoke again: 'Look within thy heart!' I looked within my heart and lo! it was filled with blackness. I saw a face, gray and twisted with hatred and I looked again and knew it for my own. I saw the form of another and a hand reached up and caught him by the throat and I saw that the hand was mine own and that the face of the other was that of one whom I had long hated for the wrong that he had done me. Then I cried out in fear and the vision faded gradually and I was alone upon my knees.

"The Voice said: 'Look again!' I closed my eyes and looked again within my heart and there was inky darkness as before. As I looked, the gray light came and with it the forms of men and women. The forehead of one was bleeding as from a heavy blow that had been struck; the cheek of another was scarred from mouth to ear; another clasped her heart and looked with terror into my eyes as though stricken with an awful sorrow; another raised his arm as though to shield himself from some fierce attack, while another staggering past, tore at his throat which bore the mark of bloody fingers. They stared at me, some in loathing, some in anger, some in fear, and then I knew that these were they whom I had hated and that their wounds were those which I had made. I stretched out my arms to them, but they shrank away. Again the vision passed and I was alone upon my knees.

"Then I cried: 'Lord, what shall I do?' And the Voice said: 'Forgive!' And I said: 'Lord, these are they who hate me!' 'Nay,' said the Voice, 'these are they whom thou hatest.' I groaned aloud and muttered: 'But they have wronged me grievously!' The Voice said gently: 'Me they crucified!' Yet my soul did not surrender to forgiveness.

"The light grew brighter and I looked with eagerness, thinking that I should see the very Christ, but the light faded and the sun went out and I was in darkness. As I cowered there on my knees the Voice spoke again: 'He that hateth his brother is in darkness!' And I knew that the darkness came from my own heart.

"'Lord!' I besought, 'let me but see thy face, and the print of the nails in thy hands and feet, and the wound in thy side, and I shall be content. So shall I have the power to forgive.' And the Voice said in the darkness: 'Only love can behold

me!' I cried eagerly: 'But, Lord, I love thee!' The Voice spoke with sadness: 'He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

"As I wept in silence I heard the Voice saying: 'Upon the day of resurrection it is given to all who love to see the risen Lord. Yet they who forgive not, do not love.'

"Then sight came to my eyes and I stood upon my feet and I heard the church bell calling to worship. I heard the sound of your coming into the house of God and I thought of all the misunderstandings and bitterness and hatred which exist among you, and my heart was heavy within me, for I realized that I, the unforgiving one, could not speak to you, my people, of forgiveness. Now I yearn to show you Jesus, the risen One, but I myself cannot see him because of the darkness, and you, my beloved, are in the darkness." And the Pastor bowed his head upon the great Bible.

A great silence enveloped the congregation. Each one thought not of his neighbor but of himself and asked: "Shall I see the Lord?" Everyone condemned or else excused himself within his own heart. The Elder leaned his head upon his hands and thought of the man who had ruined him in business; the Mother thought of the saloon keeper whose gain had been the ruin of her only son; the Young Woman thought of the one who had wronged her sister and the Widow thought of the man who had led her husband thru the madness of gambling to the despair of suicide. The Church Worker glanced covertly towards the woman who had been selected to fill the honored position which she herself craved; the Alto shrank from the choir member at her side whose singing was the delight of the congregation; the Woman remembered the one who had cruelly slandered her; and the Young Man thought bitterly of the more favored youth who had won the girl of his delight. All, old men and matrons, young men and maidens, thought of these things, and envy, malice and hatred filled their hearts and each whispered within: "I will not forgive!" All looked at the bowed head over the great Bible and all were ashamed.

A deep, yearning cry went up: "We would see Jesus!" The Pastor heard it, though it was unspoken, and he raised his head and smiled. "I, too, would see Jesus," he said, "but we cannot see him unless we forgive. Do you really wish to see him—and will you pay the price? Come, all of you who will, and let us be alone together before him!" The Pastor raised his hand in loving benediction and passed down from the pulpit to the Great Room at the far door.

The Elder roused himself as though from a dream and started up the aisle, muttering aloud about "hallucinations" and "a disordered brain;" the Mother slipped silently out, holding her handkerchief to her eyes; the Young Woman whispered to the Widow as they both left the pew, "Can you forgive?" and the Woman and the Church Worker avoided each other as they left the church. One by one they passed out, each walking softly and glancing to right and left as if ashamed of being seen by his neighbor. When the Pastor, rising to his feet from the outpouring of his soul to God, looked through the door of the Great Room, lo! the church was empty. None had come to see the Lord, for none would pay the price.

Through the long afternoon the Pastor remained within the Great Room, walking to and fro or else prostrate on the very floor, wrestling with the evil spirit in his soul. Again and again he cried out to heaven, beseeching that he might see the risen Lord before the day should pass, but there was no answer and his words fell back lifeless on his own ears. He knew that it was because he had not forgiven those who had wronged him and yet he would not forgive. At last he sat by the window and looked dully out at the shadows lengthening across the grass.

Then he thought: "Though I may not see Jesus because of my unforgiving heart, yet I wish for my beloved people that they may come forth out of their darkness." So he went into the church, and kneeling by the place of this one and that one, he called to mind their lives, the sorrows of them and the bitterness of their reproach, and he prayed that each might that day forgive his brother and thus behold the risen Lord. He knelt at last before the pulpit and prayed for his own heart that light might come in place of darkness.

As he prayed he heard a voice calling him. He stood up and looked around. Before him was a little girl carrying in her arms a tattered and torn doll and the Pastor saw that she had been weeping. He laid his hand gently on her head and asked her what she wished.

She dried her eyes and said tremblingly: "Pastor, I heard you tell this morning that if we would forgive everybody who had done anything bad to us, we would be able to see Jesus this Easter day. Is it so?"

"Yes," said the Pastor, "It is so."

"If I forgive the naughty girl who took my dollie and tore her up so, shall—I—see Jesus?"

A sob burst from the Pastor's lips but he smiled and said: "Yes, if you truly forgive, you shall see Jesus."

"Then will you help me, Pastor, to forgive? You are a good man and I know that if you ask God he will listen to you."

It was hard and bitter, but the Pastor said: "Let us kneel down together and we shall both ask him." They knelt side by side, the preacher and the little girl, and he prayed with words which burned his lips, asking that this gentle heart might forgive the wrong that was so great in her eyes. When he paused in self reproach the little girl folded her hands and said: "Dear God, help me to forgive that naughty girl, just as the Pastor forgives the people who have hurt him."

With these words the deep fountain of his soul was broken up and he knew that he had at last forgiven. As they knelt, there came the sound of sweet singing and a soft light broke down upon them. When they raised their eyes the little girl cried out joyfully: "See, Pastor, see! There is Jesus!"

The Pastor and the little girl were still kneeling before the pulpit, his one hand upon her golden head and the other across his eyes, when the Mother entered the church. She walked down the aisle and stood timidly behind the two, not daring to disturb their meditation. Close behind her came the Widow leaning on the arm of the Young Woman. Then, one by one, came the Woman, the Church Worker, the Alto, the Young Man and many others, men and women, young and old, whose hearts had been hardened by hatred and who yearned to see the risen Christ. Silently they took their stand in the group behind the Pastor and the little girl. When the Pastor rose and faced them, they sank upon their knees and bowed their heads.

Then the Pastor went from one to the other, saying gently: "Have you forgiven?" Wonderful to relate, as he heard each story, it was as though he merely listened to what his heart already knew. To each he spoke the same words: "If you truly forgive, you shall see the Lord."

But the Pastor's face became grave and anxious, for one whom he dearly loved was not there. So he bowed his head and prayed that this man, a leader of men and one on whom ordaining hands had been laid, might be led out of the darkness. And as he prayed the Elder came and knelt by the others, and said in deep humility:

"For many years I have stood in high places and have ministered in holy things and have had honor of men. But my heart has not been at peace, for I have hated those who have injured me and I, too, have been in the darkness. Is it possible that I, even I, can see the risen Lord?"

The Pastor answered: "If you truly forgive, you shall see the Lord."

The Elder answered: "I have forgiven." And each one answered the Pastor: "I have forgiven."

As they spoke they heard the sound of sweet singing and a soft light broke down upon them and a wonderful Presence filled the room. Each in his own heart beheld the risen Lord and they rose up with gladness and went forth and told all men, saying, "We have seen the Lord!"—Adapted from The Continent.

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"When a man refuses to be reconciled to his neighbor, 'as a matter of principle,' he is in danger of showing that charity, which is the greatest of all graces, is not 'a principle' with him."

# EDITORIALS

THE EASTER MESSAGE:—The Easter season is again upon us. What a wonderful message it brings!—A message of a risen Savior, conqueror over sin and death; a message of renewed and quickened life; a message of victory through the power of God over the forces that would hold us dormant and inactive. Truly it should be a time of rejoicing and inspiration to every Christian.

As we ponder the Easter message and as we see the evidences of renewed life in all nature about us, let us examine ourselves and see whether our lives, too, have responded fully to the quickening call of the Master or whether we are yet in a measure dormant and indifferent to the vibrating and life-giving purposes of God in our lives. Many who profess to know fulness of life are still more dead than alive. A candid self-inspection under the search-light of God's Eternal Truth may reveal unto us short-comings and possibilities as yet undreamed of.

The Easter message is a message of life,—life triumphant. Such life is within the reach of each one of us, and only as we put ourselves in a position where we can receive it have we exercised our Christian right and privilege. Christ has overcome the enemy and ours is the opportunity of receiving that which He won.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

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STANDARD COLLEGES:—Those interested in the cause of Christian education were undoubtedly pleased to note the announcement recently made in our church papers that Goshen College has been recognized as a standard college by the Indiana State Board of Education. The requirements for a standard college, as we understand them, are three. First, a certain number of teachers giving their time wholly to teaching of college grade; second, a library composed of a specified number of books; and third, a certain endowment fund whose income is devoted to the expense of maintaining the college. Goshen has long qualified in the first two of these requirements, but only last summer were the necessary funds raised to enable her to meet the third.

It will be noted that in meeting none of the above requirements is there necessarily any sacrifice of principle which in any way handicaps an institution from being of the greatest possible service to the Church which it represents. The requirements do not say what shall or shall not be taught, except that it must be the general range of college subjects. There are no specifications as to the kind of books which the library shall contain except that they be properly distributed along the general line mentioned above. And the income from the endowment funds are to be used toward meeting the running expenses, such as any school must have.

As our schools grow in number and in their sphere of influence it is but natural to expect that they should make use of the opportunity of being listed as standard colleges. That alone does not, of course, make them better schools, but it brings advantages and affords opportunities which are not to be regarded lightly. It remains for the schools to use these advantages and opportunities in a way that will mean the most for the cause of Christ and the Church.

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OUR NEW PAPER:—For a long time there has been a conviction in the minds of a number of people that a new paper was needed to supply the needs of our teen age pupils in the Sunday school. Beams of Light and Words of Cheer have their places with the younger pupils but there is a gap between these papers and the Christian Monitor which only a new paper can supply. Four years ago the General Sunday School Committee recommended that such a paper be started and the matter was favorably acted upon by the Publication Board. On account of the uncertainty of war conditions and the serious difficulty of securing paper for the already existing publications the matter was later dropped.

At the recent meeting of the General Sunday School Committee at Harrisonburg, Va., the matter was again brought up and action taken. The Publication Board was again favorable to the project and steps were immediately taken to arrange for the launching of the new paper. Clayton F. Yake, who has been giving his services at the Orphans' Home at West Liberty, Ohio, was secured as editor. The first issue is already off the press and is to reach the schools for distribution on Easter Sunday.

The paper has been christened "The Youth's Christian Companion" and aims to be in every sense what its name implies. It is an eight-page illustrated weekly and can be secured either in clubs through the Sunday schools or by individual subscriptions.

The Christian Monitor extends hearty good wishes to the new paper and bespeaks for it a very hearty support and a wide sphere of influence.

# CHRISTIAN LIFE

## IMPORTANCE OF THE RESURRECTION

Noah Oyer

The resurrection of Christ is declared to be the fundamental doctrine of the Gospel. Paul in his classic discussion of this subject to the Corinthian Church says: "If Christ is not risen then is our preaching vain, and your faith is also vain .....ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." He further asserts that Christ rose from the dead and is become the first fruits of them that slept, and that they that are His shall rise at His coming. From the force of the argument throughout this discourse, and other parts of the Scriptures, we see at once the paramount position of this doctrine. The enemies of Christ keenly realized the importance of His resurrection. While He was yet in the tomb the chief priests and the Pharisees "come together to Pilate saying, Sir, we remember that that deceiver said while he was yet alive After three days I will rise again." Accordingly they took every precaution to keep Him in the tomb. For should He rise, no one was more conscious than they that His claims for Himself were proven true beyond doubt. If they could keep Him entombed His Gospel would be false and He would be the greatest of impostors. The very integrity of the word would be destroyed for not only did Jesus repeatedly speak of His resurrection but the Old Testament anticipated the doctrine in its several books. And indeed, all of these Old Testament witnesses, together with the Apostles could exclaim with Paul, "Yea and we are found false witnesses of God because we have testified of God that He raised up Christ, whom He raised not up if so be that the dead rise not." If He rose His Gospel is true. The Bible is true from Genesis to Revelation. If He did not rise it is false. If He rose, He is the Son of God; if He did not rise He was an impostor.

Again it is asserted that the mission of the Spirit depended upon His resurrection. The last words of Jesus to His disciples were given in the upper room on the night of His betrayal. In this heart to heart talk He promised to send the Comforter. If He remained in the tomb the Comforter would not come, for He said, I will go to the Father and will send the Comforter from the Father. And again "If I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." The work of Christ would have been in vain if the Spirit had not come to convict the world of sin, of righteousness, of judgment to come and to be the regenerating and indwelling power in the life of the believer.

Not only is the integrity of the Word and the mission of the Spirit dependent upon the resurrection, but the completion of the whole scheme of redemption rests upon it. The life of Christ on earth has been greatly emphasized and at the same time the significance of his death and resurrection have been minimized. Truly the merits of that wonderful life cannot be overestimated. It is important to notice, however, that His life was not merely an example to us, which if followed will secure salvation. His stainless character above all else made Him a fit subject for the supreme sin-offering on the cross. His death was not merely an example to teach men how to sacrifice and to die heroically, but it was the spilling of the blood of the New Covenant which was shed once for all for the remission of sins.

Yet how incomplete that marvelous life, how futile that supreme sacrifice on the cross had He not risen from the dead. Through His resurrection we rise to newness of life and realize the fulness of His own declaration "I am come that they might have life and that they might have it more abundantly."

Hesston, Kans.

## GETTING EVEN WITH MOTHER

"I am trying to get even with my mother," said a young man to some friends.

"Why! what do you mean?" his friends asked; "we thought you were deeply attached to her."

"Yes, and that is exactly the reason I am determined to pay her back," he replied. "You see, it is this way: Ever since I can remember my dear mother has been putting me into her debt. Father died when I was little more than a baby. There were three of us children to look after, and mother went out to work six days a week to earn money, and did the work of the house when we were in bed. She nursed me when I had measles and when I contracted diphtheria she sat by my bedside each night, and nothing on earth but her devotion pulled me through.

"Later on when I went to school, she wore shabby clothing in order that I and my two sisters might appear among other children as decent and respectable. It has meant a long, weary, uphill struggle for her, but she never faltered nor complained I was always grateful for her sacrifice and devotion, but lately, somehow, things have begun to look different. It seems to me as though through all these years mother has been putting me more and more in her debt. The long years of wonderful devotion almost seem to rise up in judgment against me. It appears as tho I had done little or nothing to pay her back. I have been thinking only of myself, and although I've had a feeling of gratitude, it has seldom found the right kind of expression. Yes, I've been a long time in waking up, but, thank God, I have wakened, and I mean to get even with my dear mother, if it is at all possible." —Exchange.

## THE POWER OF GRACE

John Newton, who ran away to sea, and then to Africa, so that, as he said, "I might be freed from sin," was sold at last to a negress, herself a slave. He sank so low that he lived only on the crumbs that fell from her table and on the raw yams that he dug by stealth at night. His clothing was reduced to a single shirt, which he washed in the ocean, hiding among the trees while it dried. Yet he never thought of the better life. When he escaped from his drudgery he went with the natives, accepting their horrible superstitions and living a base life. It does not seem possible for a civilized man to have sunk so low. But the power of Jesus laid hold of him, and he became a sea captain. Afterwards he was ordained a clergyman of the Church of England. If we think his life meant nothing to us we are mistaken, for it was he who wrote the hymn that we have often sung, "Safely through another week." He was also the author of "Come my soul, thy suit prepare," "Glorious things of thee are spoken, Zion, City of our God," "One there is above all others well deserves the name of Friend," "How sweet the name of Jesus sounds on a believer's ear," and this other one which I suspect might have been his own favorite, "Amazing grace, how sweet the sound that saved a wretch like me." In the church in London of which he was rector you can still read the epitaph he wrote for himself: "Sacred to the memory of John Newton, once a libertine and blasphemer, and slave of slaves in Africa, but renewed, purified, pardoned and appointed to preach that gospel which he labored to destroy."—Bible Companion.

# MISSIONS

## NOTES AND COMMENTS

**Hungarians in United States:**—According to recent estimates there are approximately one hundred thousand Magyars or Hungarians in the United States and only sixty-five Hungarian ministers to fill their needs. Thousands of Hungarians are scattered in little mining towns thruout the country and by American neglect, are unable to follow the interest in the church and its support as they were trained and accustomed to do in the old country.

According to the Rev. Alexander Harsauyi, a prominent Hungarian minister, it is a mistaken conception that the Hungarians are all Catholic. On the contrary, he says, there are more than four million Protestants in Hungary. The Calvanistic Church in Hungary is one of the largest Protestant bodies in the world. The Catholic Church is the favored one, numbering the ruling houses and the nobility among its members, but the leadership in politics, education and national representation is in the hands of Protestants.

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**A Noted Missionary Family:**—One hundred years ago in response to an advertisement of the American Board of Commissions for Foreign Missions for "a pious physician for India" Dr. John Scudder of New York presented himself to the board and was accepted for the service. This was the beginning of medical missionary work. The centennial of the departure of Dr. and Mrs. Scudder on their pioneer mission was observed on November 2, in the Old South meeting-house, Boston, in which historic building the farewell services were held. The missionary spirit was very pronounced in the Scudder family, probably no one family having given more members to the missionary service during the century. Of Dr. Scudder's fourteen children, ten lived to maturity, and all these except one, who died while in the theological seminary, became foreign missionaries. In all, forty-one of his descendants have engaged in missionary work. —Sel.

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**Eye Diseases Prevalent in Africa:**—It has been recommended that special training in treatment of diseases of the eye should be given missionaries going to Africa. Recent investigations have revealed that ninety-five per cent of the inhabitants of the Nile Valley suffer from ophthalmia.

The amazing prevalence of optical diseases has been under special investigation. It is believed that inflammation of the eyelids results from the peculiar climatic conditions of the Nile districts, and after this inflammation more serious troubles are sure to follow. The inhabitants of the district regard their eye difficulties as necessary evils that must be borne in patience. Thus, when a missionary who has knowledge of such disorders effects a cure the natives feel that he has accomplished a feat little short of the miraculous.

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**For the Family Altar:**—The following suggestions for family prayers were recently made by Chinese Christians and adopted in Kochow-Youngkong:

1. A quiet retiring place shall be found in the house where the family may be by itself. (In the Chinese household to find the "place" for prayers is a real problem.)

2. A fixed hour should be set aside; preferably 7 o'clock, or just before going to the day's work.

3. A hymn should be sung and a prayer offered, also at least one verse of Scripture read. The use of the "True Spiritual Food" calendar with its verse for every day is recommended. Where no member of the family can read, repeat whatever Scripture can be remembered.

4. Before "eating rice" a blessing should always be asked. Where there are children a verse of a familiar hymn may be sung.

5. Remembrance of God's mercies should be made. In times of special difficulties special prayer for help should be offered.

—The Continent.

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**An Emergency Call:**—The Japan Mission has sent a circular to the American Board constituting an "Emergency Call to Prayer." They ask for missionary reenforcements, for additional native workers, for financial aid, and for spiritual awakening. Japan's need for the Gospel and for spiritual guidance is emphasized in a few admonitory "don'ts."

Don't turn down Japan because she has shown a selfish spirit in dealing with China.

Don't turn down Japan because she has committed atrocities in Korea. Turkish atrocities against Armenia never stopped missionary effort in that land.

Don't turn down Japan because of her militarism. Her struggling democratic spirit needs as never before the friendship of the American Republic.

Don't turn down Japan because (you think) she is already Christianized. Japan is still essentially non-Christian. The Church within her is fighting against fearful odds.—Missionary Herald.

**Whole Communities have Trachoma:**—It is said that in some communities in the Kentucky mountains almost everyone is afflicted with trachoma, a most serious and painful eye disease, and many localities were found where from sixty to eighty per cent of the people were infected.

These striking facts were brought to light as a result of an investigation made at the instigation of a mission school teacher in the mountain regions. Several volunteer doctors and nurses then established a clinic where the disease was treated. When the word went round that the "eye-doctors" had come, patients came by the hundreds, riding horses or mules, in wagons or walking. Men came who had suffered acute pain for twenty years and whose sight was hopelessly destroyed. There were many children who could not remember whether they had ever been able to see clearly.

Finally the United States Public Health Service established permanent clinics, and the disease is slowly being wiped out.

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**Rural Survey.** Scarcity of information about church activities in his report caused a question to be put recently to a rural surveyor in a western state. The county surveyed has an area of 435 square miles and a population of 26,140, according to the 1910 census.

"The only religious interest in the entire county," says the surveyor in his reply, "is all in one circuit. In this there is no organization. The pastor who is there now just entered the field about a week before the survey was made. There were, therefore, no ministers to consult. There has been no gain in membership, there is no record of finances, and there is no church program.

"This seems difficult for us to conceive, especially when we think in terms of a whole county as large as an eastern state, but it is one of the things revealed by the survey."

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**A Hindu Missionary Society** was founded in Bombay in 1917 for the avowed purpose of combating Christianity and trying to win back to Hinduism those who have accepted Christ. A weekly paper is published in both Hindi and Marathi, and the society has branches in three or four different sections of India. The claim for Hinduism is put in these words in one of the papers: "Hinduism is great and noble and true. In the bosom of Hinduism is the perfect expression of the science of the divine."

## THE MISSIONARY MOTIVE

Paul Erb

There is a secret the world does not know. Accustomed as they are to figuring profit and loss in terms of self-aggrandizement, they are at a loss to know what possible motive may take a man or a woman from the comforts of a home, or the delights of congenial association, and send him to the isolation of a foreign land, or the squalor of a great city. Even professed Christians, who are not spiritual, may fail to understand. Said such a one to me concerning a missionary who was very anxious to return to his field: "Isn't it strange that he should want to leave his friends?"

It is a marvelous attitude,—this self denial. A city missionary was given a month's vacation. She returned a few days before her time was up. "I could hardly wait," she explained. A young woman gave up all that love and a home usually means to an affectionate nature, and gave her life to a severe service on India's plains. To explain such a life one must indeed look deeper than ordinary purposes lie. It cannot be a desire for honor, for the slums of a city bury the unassuming worker most effectually. It cannot be for easy work, for most of our missionaries wear out early. Nor can it be for a lucrative position; the living allowance is meager enough. Ah, no. This motor with so powerful a driving-force transcends all these. This is a spiritual fact: it is spiritual in nature, and spiritually discerned.

The apostles felt it when they explained to their persecutors: "We cannot but speak the things which we have seen and heard." Paul knew its irresistible pull when he said, "Woe is me if I preach not the Gospel." And the secret sources are bared at a stroke when Paul, Spirit-taught, explains the motive of the Christian ministry: "The love of Christ constraineth us." Christ Himself is the key that opens the way thru every problem, and so we find Him here the fountainhead of the power that drives us with salvation's message to the uttermost parts of the world. For when all is said, the ultimate motive is that mystical but all-powerful union with Christ.

CHRIST OUR GLORY. As Christians we are allied with Christ. The self life is dead, and self-loyalty a thing of the life now forsaken. "Ye are dead, and your life is hid with Christ in God." Once we were jealous for our own honor; now we are happy in His exaltation. Once we strove in our own cause; now all our powers are yielded to the furtherance of His. And so, because we are in the world, though not of it, the constant contact with sin and evil men occasions in the true Christian a genuine sorrow of heart, for here, he realizes, his blessed Lord and Master is being robbed of honor and glory which rightfully belong to Him. The whole creation exists for the honor and glory of God. Jupiter and Saturn and Mars and Venus fulfill His pleasure, for do they not follow precisely the orbit He marked out for them in the beginning? The earth at His command continues to bring forth sustenance for every creature. The birds thru all the day sing praises to Him who made them. It is man alone who usurps God's place in his life, and living for his own exaltation, strikes the inharmonious note in the melody of the universe. This it is that pains the Christian. He longs to see his fellowmen, with himself, glorifying God thru a yielded life.

The removal of these discords becomes the dominating life passion of every consecrated Christian. He knows that a sinner's repentance causes rejoicing in heaven. His own heart finds its greatest satisfaction in seeing souls get an experimental knowledge of salvation. The privilege of helping men and women to find God he comes to look upon as the richest luxury. And the Word of God tells him how this may be done. "And I, if I be lifted up, will draw all men unto me." It is only Jesus who has the power to draw, to attract sinners back to God. We preach Jesus and Him crucified, confident that this is the utmost we can do to restore peace between God and man. Nor will we cease until every man has seen Him. It is because we love God, and for His honor's sake, that we love all men, American and Hottentot, millionaire and pauper, and are burdened for their salvation.

It is evident that this love is not of ourselves. We find not that within us which goes out in love to the unlovely. Again notice, "The love of Christ constraineth us." Our love is derived,—a reflection of that which wept over a rebellious Jerusalem. As surely as "we love Him because He first loved us," so surely do we love the ungodly because He first loved them. Therefore, while we are urging love as the greatest thing in the world, which it is, and placing it above all other missionary motives, where it belongs, let us remember that we are talking about a divine love expressed thru us. Would we have a greater compassion for the lost multitudes? Let us give Christ a larger place within. Do we long for more of a burden for souls, which they tell us is the primary missionary qualification? A deeper experience with the Savior will not fail to bring it. O, Christian! You are a "chosen vessel unto honor." Let the Spirit of Christ dwell in you richly. Then, when you deal with the unsaved, they will know that it is God's love passing thru you to them.

For indeed, without this love, all other motives fall short. Carlyle and Ruskin were once discussing the public taste in literature. They deplored the fact that their most scholarly essays were all but unknown, while the trashiest fiction never failed to sell. Carlyle wondered why this was. "I suppose," said Ruskin, "it's because fiction has love in it." Love has a universal appeal. A favor done without it may as well remain undone. And the absence of love cannot be hid. Even a dog knows it. That missionary is successful whose work is a glad privilege, for "He gives nothing but worthless gold who gives from a sense of duty." An illustration: Last summer the workers at the Kansas City Mission were helping to care for a typhoid patient in a poor home. Day and night we sat by her bed, for she was very sick. Finally the family was persuaded to allow her to be taken to the hospital. As we carried her into a pleasant, breezy room, and laid her on a spotless bed before an open window, she smiled and murmured, "I can tell that you love me." It was because of a ministry of love that Sister Anna was enabled to hear her glad testimony of salvation before she passed away a few weeks later.

CHRIST OUR LIFE. It has already been shown that the root of the missionary motive is the indwelling Spirit of Christ. Scriptures tell us that He is our Life. Regeneration has implanted within us a miraculous divine life. "Eternal life" refers not so much to the duration of this new life as to its quality. We need not wait until death to realize it, but must experience it now if we would know it then. Now it is this indwelling, supernatural life which impels us to missionary activity. Propagation is a law of life. The Creator gave to every species the power to perpetuate itself. Failure to do so results in the extinction of the species. What is true in the natural world is no less true of things of the Spirit. It is fundamentally true of Christianity that it is self-propagating. It was so from the beginning, when Jesus told his apostles to make disciples of all nations, and it will be so to the end, when the Lord shall come to take the completed Church unto Himself. Every Christian has within himself the spiritual instinct to win others to Christ. When a professed Christian shows by his attitude that he is not interested in the telling of the story of salvation, he little realizes how accurately he reflects the status of his spiritual life. Sophie, the washer-woman, a most ardent personal worker, stopped one day to speak to a man in front of a clothing-store. Do her best, she could get no response. Finally she was reminded by the jeering by-standers that she was talking to an Indian dummy, who was as deaf as she was near-sighted. She retorted that she would rather talk to a wooden Indian than be a wooden Christian. And no doubt she was right.

There are many people who try to hide their missionary inactivity behind the claim that they can not talk. This excuse is to be questioned. If it is honest, it is mistaken. The poet Southey said one time that every genuine conviction of truth brings with it the desire and the power to communicate that truth. In varying degrees this is no doubt true. The truth in this case is that the blood of Jesus Christ saves from the guilt and the power of sin.

If we once appreciate this truth in all its wonderful grandeur, we will be forced by the pressure of the conviction within to give expression to it in some way or other. The trouble is, we get the idea that the power of the message is in direct proportion to the smoothness of its delivery. But this is not true. The stumbling, broken sentences may bring greater conviction of sin than the logical argument. The plain, consistent every-day living may be more eloquent than the florid oratory of the professional evangelist. Real religion does find evangelistic expression. In Korea, before a convert can be received into church fellowship, he must show the genuineness of his experience by bringing a new convert. Some such requirement in our country would eliminate a great deal of baptism which is nothing but a meaningless form.

The point here is this: the mere fact of life is the essential missionary motive. You cannot be alive without showing the signs of life, and telling the story of salvation is one of these signs. Is Christ alive in you? Christ will be preached thru you. It is for this reason that every Christian is a missionary; because of this that every place is a mission field. All about us the spirit of this age is dragging the world to a horrible death. If ever there was need of life, it is now. How it thrills the child of God to realize that the life he possesses may be reproduced in his fellows, and thus save souls from death. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

CHRIST OUR HOPE. Paul speaks of the second coming of Christ as "the Blessed Hope" of the saints. Every Christian is anxiously watching for this event, for only such will be ready to meet Him. "To them that look for Him shall He appear a second time." Paul assures us of the crown of righteousness awaiting "all those that love His appearing." Just how may this touch-stone of all New Testament doctrine be related to the missionary motive?

It is a matter of observation that the really efficient missionaries are those who are expecting the imminent coming of Jesus. The China Inland Mission, the largest in the world, requires of its candidates a definite statement affirming belief in this important doctrine. D. L. Moody is only one of the hundreds of successful evangelists who have sounded this note with all their powers. Inasmuch as the missionary loses sight of so essential an attitude, we may expect him to become unsafe in motive, method, and message. The reason is easy to find. He has forgotten his proper task. He is so busy getting people ready to live in this world that he forgets to prepare them for the next. He is so much interested in adjusting himself and his people to the trend of modern life that he is totally unprepared for the cataclysmic event of his Lord's return. He is like that wicked servant who comforted himself with the hope, "My Lord delayeth his coming."

There is a heresy which is eating the very heart out of evangelical missions today. It is the belief that the missionaries of the church are especially ordained to usher in the long-expected golden age. It is said that an adequate missionary program will bring the whole world to the foot of the Cross. Now this would be a most welcome outlook, if it were Biblical. But Christ definitely told us that He would return again to a world as utterly unprepared as was the ante-diluvian world for its judgment. The missionary who would consider himself the forerunner of the millennium must shut his eyes to the Biblical motive of saving men from a certain and imminent destruction, and take instead the man-made motive of world-betterment. The church has indeed a social message, but it is dependent upon and an out-working of its saving message to the individual. The unvarnished fact concerning Christ-rejecting men is this: their sins have separated them from God and have doomed them to everlasting damnation with the devil and his angels. The Christian worker's reaction to this fact is this: he thinks of every unsaved man as a doomed soul, and with a sincere desire for his salvation, regards his every contact with him as a last chance to point him to a Savior and eternal life.

The prayer upon the lips of the Church is that last one spoken by John: "Even so come, Lord Jesus." As the bride longs for the coming of the bridegroom, so we look for Him. But He cannot come until the Bride is perfect, until the Church is complete. He told his disciples: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Shall we hasten that happy consummation by hastening that world-wide evangelization?

Hesston, Kans.

## INDIA'S NEEDS

### II. Needs of the Church

Geo. J. Lapp

To understand the needs of the Church in India a general description may profitably be given as an introduction.

For a number of years it was felt that the administrative affairs and discipline of the Church should be kept entirely in the hands of the missionaries. There had not developed a conscience sufficient to enable them to be a self-governing body. While they were thoroly converted and realized the value of following Christ as compared to worshiping dumb idols, yet in regard to the practical application of Scriptural truths to life they had to be taught and disciplined by powers outside of themselves for a while. **This is a common condition of all first generation Christians,** as was also true of the apostolic church.

They were faithfully taught by the missionaries from the very beginning. They knew very little of the Bible but understood from the beginning the rites of baptism, communion and feet washing, of wearing the devotional covering, of observing special days, such as Christmas, Easter, Good Friday, etc., and of church attendance, but did not realize fully the need of justice, mercy and faith according to Matt. 23:23.

In some things they would have been mercilessly rigid while in others they would have been recklessly lenient. It took much careful and prayerful teaching to establish any kind of a balanced condition among our Indian brotherhood. To quote on the general spiritual condition of the Church, from the Mission report of 1910: "We long to see the day when our people will become stronger spiritually. At present there is a great need of the majority of them being 'fed on milk'..... There are a few brethren and sisters who have a fair knowledge of right and wrong and seem to be very anxious to walk uprightly before God and man."

**The Bible Conference or Jalsa,** was established as an annual affair to lead up to the Church Conference and more definite organization in which the brotherhood might have a greater voice.

In these Bible Conferences which were held several years before the first Church Conference was called Bible subjects were discussed by the missionaries, open discussion by the native brethren was encouraged, and sessions were held in which vital church problems were freely discussed by both missionary and Indian brethren. They were asked to hand in questions which were puzzling them and although some questions were very peculiar and seemed trifling to us, yet we gave them due consideration. The programs of the Bible Conferences were as a rule, Prayer service at Sunrise, General Meeting at 8:30 A. M., noon intermission from 10:30 till 2:00 P. M., when sectional meetings were held for older men, older women, young men, young women, children, and lepers; another General Meeting and open Conference at 3:00 P. M. In the evening another prayer service and evangelistic service. A few years of such meetings in which all the congregations were gathered together meant much to the Church.

**Conference ,and organization:** To quote again from the 1910 Mission Report: "This year the Rules and Discipline for Conference were drawn up by the brethren J. S. Shoemaker, J. S. Hartzler (visiting in India), M. C. Lapp and P. A. Friesen and adopted by the Mission. The time fixed for holding the Church Conference is the first Tuesday in January of each year. All missionaries, all ordained officers, and

two delegates for every fifty members or fraction thereof have a right to vote on all questions brought before Conference."

Well do we remember the first Conference. Each congregation was informed that it would be called on the day set by the constitution. Although the constitution had not been ratified by the Church they were willing to act according to it till the delegation in Conference assembled should make any changes necessary. The members of each congregation voted in private council on the delegates. They also came in a body to Conference to see how their delegates represented them and manifested an intense interest in the proceedings.

The Indian delegates out-numbered the missionaries. This caused us some apprehension because they would be able to force legislation over our heads. But Conference assembled, the sermon was preached, and the constitution and discipline were presented for adoption. In several instances they established variations by out-voting the missionaries. But there were no serious changes.

Then came the discussion of questions which had been put into the program of the conference. As it is in this country so also in India, some had to be limited in speech or they would take up all the time and not give opportunity for those who really had something to say. Questions presented by the congregations for conference are discussed in the ministerial meeting and whatever are not of general help and interest are either returned or referred to the ministry of the respective congregations for action.

The conference work means much toward strengthening (the Church) and helping the Indian brethren and sisters to realize that they are a part of the work of the Lord and must take their share of responsibility. We are glad to note the prayerful interest of the delegates and their sincere desire to do the right.

**Other Church Activities.** The deacon of each congregation with the missionary pastor and three elder brethren chosen by the congregation constitute the Church committee before whom all problems of the Church are discussed and decisions made regarding offending members, etc.

Sunday school has been kept up from the beginning of the Mission work. The native brethren and sisters who are qualified gladly take their places as teachers and officers.

Young People's Meetings are established and are supervised by committees composed almost entirely of native brethren. In general they are conducted much the same as in this country.

Weekly cottage prayer meeting at the native Christians' homes, Teachers' Meetings for the Sunday school workers and Bible classes for those who desire special teaching are held and fill a large place in the work of the community.

**Relation of the India Church to the Church in the Home-land.** In one Bible Conference the question of financial support was discussed in open conference. One of our native brethren was very much impressed by the large amounts sent from America to India. He arose and said, "Will not our missionaries who are going home on furlough tell the Home Church that the time is coming when we will pay them back a hundred fold for all they are sending to us?" He then said, "We cannot return it in coin but we can return it in loyalty, active interest, and love." It meant much to us to have him thus voice the sentiment of the native brotherhood. It was not long till the church in India had their own home mission station and have been supporting it by thanksgiving offerings for the past five years.

Besides our active interest in sending financial support and workers to India the church needs our earnest prayer and confidence. Most of them are first generation Christians and have their corresponding shortcomings but they are in earnest and willing to learn.

There are poor brethren and sisters in India who were either left poverty stricken because of famine or cut off from their inheritance because they left their caste to become believers in Christ. Most of them are worthy of financial help. By establishing a sinking fund of some thousands of dollars and wisely making them loans they could be greatly helped. **There should be no beggars in our Christian community in India.** We hope some good brethren and sisters of means may make this a matter of prayerful consideration. It is the privilege of the Home Church to keep in as close touch as possible with the India Church through her missionaries and rejoice with us at the rich blessings God is bestowing upon her, and then to pray the Lord of the harvest to send forth more workers to help evangelize the unevangelized. She can keep the India Church before God in prayer that she may become purer, stronger, and more ready for the still greater tasks awaiting her.

Goshen, Ind.

## ECHOES FROM THE MISSIONARY CONFERENCE AT DES MOINES

### I

Ruth B. Miller

Christ on the cross expects us to lay down our lives. We have but one life to live, and where are we going to invest it in this hour of greatest need? This was the one great problem which every individual met as he attended the Volunteer Convention held at Des Moines, Iowa. In the many talks that were given,—many by men who came directly from the field—the need of the various fields was forcibly presented and many moving appeals were made for workers filled with the Spirit of Christ. Men and women gathered here from all sections of the United States and Canada; also men and women of other races from the great mission fields, as the result of former mission work, or the living product of Christian Missions. Such an immense gathering was in itself an inspiration, as we thought of the possibilities represented in each individual, the larger number of whom were definitely interested in the living of a Christian life and carrying it to others, or in other words deeply interested in the watchword of the Convention, "The evangelization of the world in this generation."

In this report I shall try to take up briefly the themes as they were discussed at this conference, hoping that it will portray in some way the spirit which prevailed there. The first session of the conference was opened by the chairman John R. Mott, who impressed the audience with the object of the meeting and urged all to consider carefully and prayerfully the thing before them. He then pictured the world a new world; one which had been rent by war, antagonism and hate; a sorrowful world, which was now a plastic, humble, and teachable world. He says, "We are assembled not only to get a new vision of it, but also to receive a new challenge,—a fresh commission." A call comes to us for workers of leadership and we ought to lend our lives to service, and not to selfish ends. God wants mediators, investigators, thinkers and teachers but above all He wants ministers and missionaries, to become builders for the building up of a Christian world. We must allow religion to take its place in our lives that we may meet the conditions which we face. This means that our spirit must be one of intense earnestness. "We are under the shadow of a great war, people are on the Cross, tens of millions are starving, but hours of greatest creation are hours of greatest suffering. We are on the threshold of a new attainment, a new achievement in the gospel of our Lord and we must have Faith that God will use us."

The eminence of God and the immediacy of His working was the theme then taken up by Robert E. Speer, who said, "One danger of today is, we do not think courageously of God. We need men who think of God. God is better than our best thought of Him." In early times there were men who believed definitely in God as a present and a living God. Through Christ was found a new and fuller approach of God, and now, "We being many are one body in Christ." The question which comes to us is this, Can Christ live in our thoughts, our social lives? The righting of wrongs is neces-

sary to make a home for Jesus. The nearness of God is the crown of life, and just as He worked with Elijah and Paul, He will go with us now in the problems of our day. It means the consecration of the whole of human life and hours of prayer together and alone. Shall we not take Him in His reality and see what He can do for us? "Oh, God I believe in thee, make thyself known, not tomorrow, but **now.**"

In the evening session with these preceding thoughts in our minds, we were brought to face the "Present World Situation—a Challenge"—which was given by Sherwood Eddy. The following are some of the conditions as they exist: France with its 15,000,000 facing starvation; 100,000,000 destitute in Europe; the Near East with 800,000 Armenians killed; many of those still living are homeless, friendless and in deep want; China with 400,000,000 people or one-fourth of the human race, eager for the Gospel of Christ; India with its 315,000,000 or one-fifth of the population of the human race, nine-tenths of its population receiving $10.00 a year or three cents per day. Out of its poverty, out of its low plane it looks to us for help. Africa with its millions are in need. The call from every country comes for unselfish Christian leadership. In Jerusalem the twelve disciples were chosen and they spread the Gospel. Will we at this time respond as they did when we hear the question, "and I heard a voice,—whom shall I send and who will go for us?" Shall we sit and not answer the knock at our door, or shall we respond as Isaiah and say, "Here am I; send me"?

The following day appeals were again made by returned missionaries for men who are willing to see Christ face to face and to carry the Gospel to the whole world, with loyalty, true devotion, and self sacrifice. One talk which was especially note-worthy was the call of the Mohammedan world through Samuel M. Zwemer, who had recently arrived from the field. The call that comes he says, is to bridge across the chasm of Mohammedanism to Christianity. Never before was it so well prepared for the bridge. There was never a day in which the Bible can be purchased and read as now. Mohammedan boys in Cairo are buying the Bible and reading it. Since the war, Christianity has a new significance for the Mohammedan people. Reaction has already begun. The destiny of the Near East and Africa is in the hands of men and women of North America to claim it for Jesus Christ, and who may use for their program Isaiah 19.

The next theme which was discussed was the "Christianizing of National and International Life." In the war we had no respect for other people; for other races. It was brought about by selfish interest and not an application of Jesus Christ; not because of Christianity, but because there was not enough of Christianity. It is now the work of Christian leaders to stamp the image of this coming five years with the image of God. Men and women are needed who are true in thought and heart; who have feeling for OTHERS; who care for the development, maintenance, and salvation of their fellowmen whether they be white or black, brown or yellow; thinking of those of other nations as of our own. "The more I think of my own family, the more I think of other families." Doing away with friction, distrust and envy, and having Christ in our program we will become a brotherhood of men.

You have one life to live, to invest, consider these three things:

Where is the greatest relative need?
Where find the largest opportunity?
Where best invest my own personality?

Rawson, Ohio.

## BOHEMIA AND THE CZECHS

### III. The Bohemian People, Their Ways and Customs

Ruth E. Buckwalter

"And hath made of one blood all nations of people for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

The Slavic races in the early historic period occupied the lands between the Caspian, Black, and Baltic Seas. Their physical characteristics were varied. The majority had broad skulls, full beards, and were of good stature. These agricultural tribes were the forebears of the great Slavic families of Europe today, numbering now between one hundred twenty-five, and one hundred fifty million people.

The eastern division of the Slavic family, includes the "Great Russians," the "Little Russians," and the "White Russians." In the south are the Servians, Croatians, Slovanians, and Bulgarians. And in the west are the Bohemians, Moravians, Slovaks, and Serbs. The word Slavic, means, "People of the same race."

The Bohemian race was the first to attain a commanding position among the cultured peoples of Central Europe. How early they settled upon the lands they occupy today is not known, but probably before the Christian era. While they accepted the Christian religion much later than most of the nations of Europe, their civilization attained a higher degree of development at an earlier period than that of the German and other neighboring races.

The Bohemians like the other members of the Slavic family, represent a high degree of race mixture, and while they do not like to admit it, it is probably true that at an early period in the history of the race, there may have been some intermingling of the Slavics with the Mongolians.

The proportion of blonds among the Bohemians is greater than among the Slavic races, but not so great as among the Germans. The cheek bones are more prominent than among the others of Western Europe, and the eyes are farther apart. They are not a distinctly handsome people, the head of the man being too large for the stunted body and they lack the beauty of features possessed by many in Southern and Western Europe. The Bohemian women on the other hand have finer figures.

National customs have largely disappeared among the Bohemians. However the women in the rural districts continue to wear the handsome national dress, red bodies, short skirts, red stockings, and figured-kerchiefs for head apparel. The men wear yellow leather pantaloons, curiously embroidered belts, richly ornamented cloth jackets, white or blue coats with several layers of colors one above the other, and black hats with red or yellow ribbons.

When the foreigner comes to America, he soon adopts the customs of the American people. However many of the Bohemian women of Chicago wear long black shawls over their heads. They do not bother with the fashionable head dress of the American women.

In moral and mental characteristics, the Bohemian traits are not unlike those found in America. Family life is strong among them, they have a keen sense of personal honor. They are characterized by great hospitality. They are passionately devoted to the welfare of their country. High standards of cleanliness are maintained by all classes of society. They are very industrious.

There is a great contrast between the Bohemian and Slavic families in America. The Bohemians are not only more sociable and hospitable, but also more cleanly It is not an uncommon thing in Chicago to enter the home of a Slovak, and see them wash the children's faces out of the dish-pan, stamping sauerkraut with their feet, and mixing eatables in the basin.

The Bohemians represent the finest types of Europeans who come to America in large numbers. However they are the most irreligious of all our immigrants. Two-thirds of the one hundred thousand Bohemians in Chicago have forsaken the Roman Catholic Church, and drifted into the "Free-Thought," of Thomas Paine or Robert Ingersoll. Nowhere else is their doctrine so boldly preached or their conclusion so readily accepted. There are in Chicago alone, three hundred societies that teach infidelity, that carry on Sunday schools, teaching the principles of unbelief, in which the attendance ranges from thirty to three thousand.

One hot summer day as I was returning from a visit, being wearied, I sat down on a bench by the way, to read and rest. Presently I saw an old lady, stooped and

gray-headed, leaning on a staff, coming toward me. Greeting me very pleasantly, she sat down beside me and asked, "What are you reading Miss?" "I told her I was reading the Bible and asked if I should read some for her. I started reading but had not gone far till she interrupted me, saying, "My dear child (placing her hand on my shoulder), do you know you are reading one of the most wicked and contemptible books you could read?" and went on to condemn the book from beginning to end. I tried to persuade her that she was mistaken about the book, but she would not listen, and turned to go away. I called her back, she sat down again, and listened for a short while, then with trembling, and tottering steps she left me, holding her hands over her ears for fear she would hear some more. Poor deluded soul, but she is only one of a thousand in similar circumstances.

One is at a loss to know why the foreigner should be apparently so very religious in the father-land, and so very non-religious in the U. S. as is often the case. We often hear the expression, "My husband was all right in Bohemia but since he came to America he is no good." Or my son was a good boy before we came to America, but now he is into all kinds of sins. "And I used to go to church in Bohemia, but since I am in America, I do not go to church at all." If you ask them why not? "Well," they say, "The American people don't go to church." It is only too true, many do not attend the church altho they are professing Christians. They spend their Sundays in the Lodge "Room" or some other pleasure seeking place.

The fact that the Bohemian people have inherited Protestant tendencies, has no doubt, helped to open the eyes of many to the deception of the Catholic religion they were forced to accept. But that so many of them should drift into rank infidelity after leaving the Catholic religion, is due perhaps to the cold, indifferent attitude the professed Christian churches of America at large has taken toward the foreign people. Have we done our part to save them from unbelief?

Standards of sexual morality in Bohemia are high and crime statistics are low. Education is wide spread, and a passion for learning is great among all classes of society. Statistics state that Bohemia furnishes the lowest percentage of illiteracy, and the highest percentage of skilled laborers.

The love of music is universal in Bohemia. In the course of thirty years the Czechs have created a powerful literary, and musical school of their own. This is also true in America. People in the city who want a nice quiet place to live do not want to move too near these foreigners, for they are up all hours of the night singing and playing on instruments of music.

Here are a people highly intellectual, with talent and ability. What a power they may become in the service of God should they be willing to yield their lives to Him as they receive light and knowledge from the Word!

Chicago, Ill.

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## I SAW—AND YET

I saw a million handkerchiefless children.

I saw hundreds of villages in which the community handkerchief, modern sanitation was absolutely unknown.

I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want such as no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw, in one land, the stains of parental vice on the skin of two out of five of the children.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient!"

I saw things which I have not the heart to set down and you would not have the heart to read.

I saw life in its lowest terms.

AND YET—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand conversions a week!

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ, and induced idol-makers to turn to the making of busts for show windows because their old business has proved unprofitable.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.

I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, under-manned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshhold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing the lump in their throat for pity of the ragged child in the play—**while Asia waits.**—World Outlook

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**A Few Comparisons:**—According to latest available statistics, New York City has 3,616 clergymen. The United States and Canada together have sent only 2,678 clergymen to the entire foreign field. New York has 8,241 doctors, but only 515 doctors have gone from the United States and Canada to mission fields. It requires 8,021 graduate nurses to take care of the sick in New York, but only 130 graduate nurses have gone from the United States and Canada to foreign mission stations. There is one community in West Virginia where there is only one church for 25,000 people, and another community in California where fourteen churches are ministering to the spiritual needs of only 1,600 people. The World Outlook is authority for the above figures.

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**Christian University at Peking:**—Christian education in China has been given a forward impetus by the recent decision to combine a number of denominational colleges and universities in that country in one great University at Peking. A site for the new university has already been chosen and a campaign for $2,000,000 opened in England, China and America.

The present emphasis on religious education in China is following three distinct tendencies; a union of various denominations, which has resulted in the above undertaking, an increasing effort to develop for practical service, and a new emphasis on the education of women. The Woman's Union College at Peking is to be affiliated with the University.

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When I open my eyes and listen to Jesus, when I become a pupil of Jesus and all the avenues of my mind and soul are opened to the insertion and incoming of his will, I become porous to the divine. The divine enters my life as water soaked up by a sponge.—J. H. Jowett.

# BIBLE STUDY

## THE WITNESS OF JOHN

### IV

After the baptism of Jesus and the testimony that was given concerning Him by the Father in heaven, John the Baptist once more pointed out Jesus to his disciples and they followed Jesus. Jesus began to increase and John the Baptist to decrease in influence. It was an evidence of the fact that men would follow the true light when they understood that light in its real meaning. There were many who saw the light but would not follow it. The next incident in the life of Jesus proved that honest men would understand and follow the true light. John and Andrew were with the Baptist when he said, "Behold the Lamb of God." They went to Jesus and said, "Master, where dwellest Thou?" His answer, "Come and see," led them to go with Jesus, and they abode with him that night. The next morning one of those men went forth to his brother with a wonderful message,—"We have found the Messias, the Christ," and Peter went to Christ to see Him and became convinced that He was the Son of God. On the following day Philip was found and also conveyed a message to a brother to the effect that the great prophet like unto Moses had been found. When Nathaniel had been brought to see Jesus he was also convinced and believed. Thus five men were convinced within three days that Jesus was the Christ. They had but a short time to learn of Him, but the "Light of the World" had shone into their hearts and they had received that light and were willing to walk in it. John was not that light, but Jesus satisfied the hearts of those who came to him and learned of Him. This early testimony which the Apostle gives is one of the strongest evidences that the light which Jesus revealed was the life in which was the true light.

The next evidence which John witnessed and recorded was on the occasion of the marriage at Cana of Galilee.—John 2. There was no wine, and the mother of Jesus told Him of the circumstance. She also told the servants to do whatever Jesus said to them. The water-pots were filled to the brim, and the servants drew out and bare to the governor of the feast the best wine of the occasion. There is nothing stated as to the opinion of the people at the feast concerning this event. John is contented to say that "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

The manifestation of His glory was the power to change the water into wine. It was a creative act. It suited the purpose of John to show by this that He was in the world which was made by Him. He could do with the water as it pleased Him. It was equal to the power of God which changed the waters of Egypt into blood; that divided and congealed the waters of the Red Sea; that caused the waters of Jordan to stand in an heap while the people of Israel passed through. This was a perfectly normal matter for Jesus, but to the disciples it was a miracle. The possession of supernatural power by Jesus was the manifestation of His supernatural being. The Word which was with God in the beginning, which had created all things, was now dwelling in the flesh and among men.

The occasion of the visit of Jesus to Jerusalem at the time of the feast of the passover is cited by John as another evidence of the divine nature of Jesus. He found in the temple those that sold oxen and sheep and doves, and those who exchanged money. Note the expression, "found." It seems to indicate the coming into the temple of a Master,—of one who has authority,—of God Himself. He investigated the condition of the people who were present, and the motives for their being in the Father's house. He discovered conditions which were wrong. He used authority to correct those conditions and drove out those whose business was out of harmony with the purposes of the house of God. "Take these things hence; make not my Father's house a den of thieves." The place where God is to be worshiped is not to be used to take from men, by the exigencies of the occasion, the treasures which might otherwise be devoted to God or to the good of others who are in need.

None of the Jews would call the temple "My Father's house." The name of God was very sacred to them. The House of the Lord was a sacred place. The place was usually called the "Temple." It was frequently called the "House of the Lord." Jesus called it "My Father's House." This expression placed Him in a peculiar relation to God. The expression was noted by the disciples and by the people. His relationship was never questioned by the disciples. They accepted every claim that He made concerning Himself. The people were ready to question every thing which He did. At once the question of His authority was raised. "What sign showest thou, seeing thou doest these things?" Jesus answered them by a statement concerning His infinite power. If He possessed infinite power He also possessed infinite attributes, and infinite relationships. If He had the power of God He could claim relationship,—a close relationship,—with God, even to being the Son of God, or God Himself. The Son of God took possession of the Father's house and cleansed it from the defiling conduct of the merchants in order that it might be made solely a house of prayer.

The wisdom of the act of Jesus in cleansing the temple was never questioned. The Pharisees never accused Him of the injustice of His act, although it is evident that the merchants and the money changers returned to their trade in the temple after Jesus went away. They questioned only the authority of Jesus in doing what He did. His authority would naturally rest upon some divine commission proven by a special token given to Him by God. Moses performed certain God-given signs in order to prove His commission from God. The words of prophets were required to be fulfilled to prove that their commissions were given from Heaven. Both Elijah and Elisha were accepted as prophets on account of their signs being witnessed by the people. On this occasion the people required that Jesus give them a sign in proof that His authority was given from Heaven, and that the cleansing of the temple by Him should also be acceptable to them.

Jesus did not leave the people without witness of His divine authority. His claim to be able to raise the temple after three days from the time of its destruction was actually fulfilled. His reference was misunderstood by the people in general, and was not even understood by His disciples. "This temple" was a term that could apply either to the building or to His body. The sign of the prophet was not required to be fulfilled immediately. In less than four years the prophecy of Jesus was actually fulfilled. Many other signs were given by Jesus in proof of His power as the Son of God, and that He was commissioned of God to perform such acts of purification and demand such acts of reformation and to command repentance, that none who were willing to believe could be without sufficient evidence. While Jesus remained in Jerusalem, during the seven days of the Feast of the Passover, He continued to perform miracles in the sight of the people. This was done to such a great extent, that, upon His return

to His own community He was challenged by His town's people to show them also the signs that He had done in Jerusalem, and thus convince His own country men that He was the Christ.

We are especially concerned with the effect of the testimony of Jesus upon the people in Jerusalem. His works were His witness. He did not commit Hmself to the results of the opinions of men. His own disciples were with Him.—2:22. They remembered His words and also His works. They had already believed on Him. They were not now asked to go among the people and witness for Him. If His own works would not enlighten and convince the people there would be no results from the opinions of a few men. He knew all men,—knew the rebellious nature that opposed God and His will; knew the mistrust and lack of confidence that men had in each other; knew the power, also, divinely given, by which all men were able to comprehend the work of God and the truth of God as it would be revealed to them and which would lead men to recognize and accept His work and His Word. Upon these conditions Jesus depended as He continued to give forth the clearest proofs that God was with Him and that He taught them the truth of God and did the work of God. His witness that He was the Son of God and had the right to purge His Father's house and make it a house of prayer was also proven by the fact that God was with Him in all of His work. It was therefore natural that many would believe in His name when they saw the miracles that He did. John was observant of these facts. He was personally acquainted with many of the believers in those days. The occasion was especially memorable to His dsiciples, it being the first time that they accompanied Jesus to Jerusalem. Their witness was true and was to constitute one of the evidences by which future generation must be persuaded that Jesus was the Christ. We receive their testimony concerning the work of Jesus. We are persuaded that Jesus proved all of His claims, and that He is empowered to make the temple of our bodies a place of prayer; to require our acceptance of Him as our Savior and to keep the Word as revealed by Himself as the way of truth and righteousness. By this witness the light enters our own hearts and we respond to it, believe it and live by it.

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**The Missionary Education Movement** which has been active in publishing interdenominational literature, holding summer conferences and classes, and promoting missionary interest in a number of ways, has been taken over by the Inter-Church World Movement and will be known as the Missionary Education department of that organization. Great things are being planned along various lines by this latest federated Church movement.

# The Workers' Column

## HELPERS.—Acts 18. (Junior)

### April 11.

I. God prepares helpers for His servants.
1. Aquila and Priscilla were driven out of Italy to Corinth.—v 2.
2. They were in Corinth when Paul arrived there.—v 3.
3. They were willing to receive Paul into their home.—v. 3.

II. Physical help is needed and is given.
1. Paul needed and received a home.—v 3.
2. He needed a means of making a living for himself.
3. Aquila and Priscilla were makers of tents with him.

III. Spiritual help was afforded by Paul's friends.
1. Because of the help of Aquila and Priscilla Paul was enabled to preach the Gospel in Corinth.
2. He preached in the synagogues of the Jews every Sabbath,—he and his friends were also Jews.—v 4.
3. The Gospel was preached to the Gentiles with the Jews.

IV. Spiritual helpers are needed and supplied.
1. Silas and Timotheus came to give Paul help.—v 5.
2. By their help Paul was enabled to preach more effectively to the Jews in Corinth.—vv 5, 6.
3. He thoroughly preached to the Jews, who, rejecting the Gospel, Paul went to the Gentiles.—v 6.

V. Places to preach are needed and supplied by helpers.
1. Paul left the synagogue of the Jews and went to the home of Justus. —v 7.
2. The ruler of the synagogue believed and many of the Corinthians, who met with the Apostle and his helpers in the house of Justus.—v 8.

VI. Help is given from Heaven.
1. The Lord spake to Paul in a vision by night.—vv 9, 10.
2. Paul was encouraged to be bold and not to fear the persecutions.—v 10.
3. God saved Paul from trouble when the Jews desired to persecute him. —vv 11-17.

VII. Paul and his first helpers proceed to other fields of labor.
1. They journey together to Ephesus. —vv 18,19.
2. His helpers are left at Ephesus to continue the work at that place while Paul goes to Jerusalem.—vv 19-2.
3. The helpers are fitted to do great work for the Lord, and to prepare other helpers in the work.—vv 24-28.
4. The work of the helpers is greatly commended.—Rom. 16:3.

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## THE PRAYER OF JESUS.—John 17.

### April 18.

I. His position when praying.—He lifted up His eyes to Heaven.—v 1.
1. He prayed in the presence of His disciples.—v 1, Cf. Jn. 16:33.
2. He recognized the presence of the Father with them.—v 1.

II. The elements of His prayer.
1. The address to God.—v. 1.
2. The praise to God.—
   a. By the glorifying of the Son.—v 1.
      (1). Through His power of eternal life.—v 2.
      (2). Through the Knowledge of God and the Son.—v 3.
      (3). Through the finishing of His work,—manifesting the name of God to those who have believed.—vv 4-8.
      (4). By the restoration of the Son to His eternal glory.—v 5.
3. The petitions.—
   a. He did not pray for the world.—v 9.
   b. He prayed for those who were given to Him, (out of the world, —v 14)—
      (1). Because they belong to God.—vv 9-12.
   c. He prayed for His disciples because of His leaving them.
      (1) That His joy might be in them. —v. 13.
      (2) Because they have His word and are in the world and hated by the world.—v. 14.
      (3) Because they are in the world but need to be kept from the evil of it.—v. 15.
   d. He prayed for the setting apart of the believers from the world.
      (1) Because they were no more of the world than He was of the world.—v. 16.
      (2) They should be sanctified, separated, from the world by the Word of Truth.—v. 17.
      (3) Because they were sent into the world by the Lord even as God sent His Son.—v. 18.
      (4) Because they are expected to follow the example of Christ in their separation from the world.—v. 19.
   e. He prayed for those who were yet unsaved.
      (1) For those who would receive the Word preached by His servants.—v. 20.
      (2) For the unity of those who should believe with those who were His witnesses.—v. 21. (Reference to the unity of Jewish and Gentile believers, especially.)
      (3) For the effectiveness of the revelation of His glory and grace in uniting all believers in one.—v. 22.
      (4) For the revelation of God's love for and in His Son by the unity and love of all believers.—v. 23.
   f. He prayed for the eternal salvation of believers with Himself in glory.
      (1) That they might be with Him in the presence of the Father. —v. 24.
      (2) That they might share with him the eternal glory which He had before the world was. —v. 24.
      (3) That they might know the eternal love which the Father had for the Son.—v. 22.
4. The ascription.—Magnifying the love of God through making known His name to believers.—vv. 25, 26.

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## A CHRISTIAN'S PRIVILEGES IN WORSHIP.—Heb. 10.

### April 25

I. The Believer has a High Priest in Jesus Christ who leads him and mediates for him in his worship of God. —vv. 1-18.
1. Christ has made one sacrifice for sin

which are not now required. —1-10.
a. The law required yearly sacrifices, which are not now required.—vv. 1-3.
b. The blood of animals could not take away sin.—v. 4.
c. The body of Jesus Christ and His blood satisfied the will of God as a sacrifice for sin.—vv. 5-10.
2. The offering of Christ is accepted by God as a ground for the remission of sins.—vv. 11-17.
a. Witnessed to be the ascension of Christ to the right hand of God.—vv. 11-14.
b. Witnessed to be the Holy Spirit in the heart of the believer where the new covenant of God is written.—vv. 15-17.

II. The believer has the privilege of coming into the presence of God in worship, by the blood of Jesus.—vv. 19, 20.

III. The believer may draw near to God through the High Priest over the house of God.
1. With a good conscience.—vv. 21, 22.
2. With a holy life.—v. 22.
3. With assurance of his profession.—v. 23.

IV. Because of the confidence of believers in their profession they may provoke one another to good works.—v. 24.
1. By Christian assemblies.—v. 25.
2. By exhortations.—v. 25.
3. By testimonies of the coming day of the Lord.—v. 25.
4. By abstaining from wilful transgression.—v. 26.
5. By warning of the certainty of judgments for wilful transgressions.—vv. 27-31.
6. By admonishing to steadfastness under persecutions.—vv. 32-35.
7. By encouraging believers to be faithful to the end in the assurance of the great reward.—vv. 35-39.

## READY STEWARDS OF THE LORD.—II Cor. 16.

### May 2

I. When to become ready.
1. At a convenient time,—the first day of the week.—v. 2.

II. The rule for the Christian.
1. It was the apostolic order to the churches in Galatia.—v. 1.
2. It was made an order for the Church at Corinth.—v. 1.
3. It was for the ministration of all saints.—v. 1.

III. The purpose of readiness.
1. For the relief of needy saints.—v. 1.
2. For readiness at any unexpected occasion.—v. 2.
3. For the help of those who minister to the saints.—vv. 10-12, 15.

IV. The extent of the obligation of stewardship to God.
1. To lay by in store as God has prospered.—v. 2.
2. Addicting one's self to the ministry of the saints.—v. 15.
3. Supplying that which is lacking, and refreshing the spirits of those who minister for the Lord.—vv. 17, 18.
4. Refreshing the spirit of all saints who love the Lord and love the manifestation of the grace of God in the hearts of believers.—v. 18.

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"People have to believe God in order to know God."

## TURKS WANT THE BIBLE

Turks are buying the Christian Bible, according to a letter from Constantinople received by the American Bible Society.

Disturbed conditions during last year made Bible printing impossible at the Constantinople Bible House, a branch of the American Bible Society, but 24,296 volumes of the Holy Scriptures were circulated.

Mr. W. W. Peet, Levant Agency Secretary for the American Bible Society, with headquarters at the Bible House in Constantinople, writes: "We have before us what will prove, I think, to be an unprecedented demand for Scriptures for the coming year. There are indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year. We are doing all we can to get ready."

## COPYING CHRIST

We have passed through a decade or two of preaching the ethics of Jesus. We have been told, and are being told, it is a great mistake to exalt the death of Jesus. What the world needs is to copy the life of Christ! Will all good people who copy the life of Christ please stand? We would like to look at you. Have you read the life of Jesus? You have read He went about doing good. You think of the expression doing good as meaning the bestowing little kindnesses as He went along. No doubt the Christ went out of His way to perform little thoughtful deeds but they are not written in the story. According to the record given in Matthew, Mark, Luke and John, His good deeds were MIRACLES.

He never gave money to a blind man—He gave him new eyes.

He never dropped a dollar in the box to help pay the funeral expenses of a widow's son. He gave life to the corpse.

He never hurried out at night to get the doctor for a sick neighbor. He was the doctor.

He never helped some old lame man across the street. He ironed out the limp.

If you know of anyone doing good on this plan send me his address. I'll walk a hundred miles to see him.

There are some who imagine they are copying Christ, and loving their neighbor as themselves, when they give away their cast-off garments, and out of their abundance give to the poor. Away with such nonsense. Let us face facts. Jesus Christ practiced the ethics of the Sermon on the Mount but you don't. Give up everything you have and you are still a thousand miles or so short of that life.

It is fair to assume that Jesus knew something of the meaning of His own life. Would it not be proper to stress the things He emphasized? He magnified His death. Have you noticed what a large part of the New Testament is given to His death and to the events leading up to it?

Jesus didn't say He came to bring an example of life. He said He came to bring life itself. If you have nothing better than the life of Christ you must forever hang your head in shame as you see how far short you come of God's Standard Man. Thank God we have something better. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."—W. H. Houghton in The King's Business.

## MOTHER EARTH'S AWAKENING

(Concluded from page 482)

ings. Take a sprig of grass and chew it. See whether it has not a peculiar taste entirely its own and its peculiar flavor will give you a greater appreciation of its beauty.

As Mother Nature awakens from her winter slumbers, watch the changes that take place in her mien and appearance. Notice how our three friends call her patiently but persistently and eventually she awakens from her winter's couch. Then, as if over night, when she greets you with a Spring smile in her verdant dress, return her greeting as a child of hers. But especially take pains to appreciate the beautiful green grass, the wondrous gown of verdure, with which she is clothed in her Spring appearance.

Scottdale, Pa.

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**The Christian and Missionary Alliance** reports that during the four years of war they have received a total of $954,701.22, an increase of twenty per cent over the preceding four years. This organization is carrying on missionary work in sixteen different fields and in twenty-two languages. The number of workers increased from 259 in 1914 to 300 at the close of last year, and they report 5,630 baptisms during this same period with over two hundred new outstations established. It is said that the number of souls in territory exclusively in their charge now numbers over 40,000,000.

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**Needy Fields:**—One state in Brazil that is four times as large as Texas is without any evangelical missionary. S. Guy Inman made this statement at the World Survey Conference at Atlantic City. He said there were great states in Mexico with one million inhabitants without one evangelical worker.

The Protestant churches of America are not supporting one missionary for the twenty million Indians of all Latin America, Mr. Inman reported.

# EDUCATIONAL

## RELIEF DAYS AT PARGNY

J. Boyd Cressman

In the district of the Marne, nestling on a genlty sloping hillside, lies the little village of Pargny. History and tradition combine to render the region rich in association. Close by is the ancient city of Rheims famous for the crowning exploit of the life of Joan of Arc, the coronation of Charles in the huge cathedral. Modern times recognize the region for its commercial possibilities. Upon the hillsides the peculiar and distinctive champagne grapes reach fruition and on the pastures graze the sheep from which France's super-merino wool is clipped. The two industries form a by no means inconsiderable source of wealth. Small wonder is it that in early times the in-rushing hordes of Norsemen should have hailed this favored region as a welcome dwelling-place, and that succeeding generations have remained content with the choice.

Through this region the armies swept during the course of the war. Rheims was the chief objective, but the path to it led through many small villages, each of which suffered accordingly. Among these was Pargny, situated about five miles from the city. In some respects it did not suffer quite as severely as its neighbors. The proportion of homes destroyed was scarcely as high. Whereas some surrounding villages were completely "in rags" this one was rather "out-at-elbows." This, combined with its central location made it suitable headquarters for the work on the Marne.

### DEPARTMENTS OF WORK

The work at Pargny was divided into four distinct departments. Of course transportation comes first. What equipe could have survived one day without this vital branch? Two trucks ably handled by Forrest Hostetler and Chauncey Kauffman, performed this work. Supplies were first of all brought from the station at Rheims to Pargny. From here distribution was made to the neighboring equipes of Nanteuil-la-Fosse and Ville-en-Tardenois. Neither of these, although eight and ten miles distant, were on the railway and so were dependent on the trucks for their transportation.

Another phase of the work was direct relief, that is a house-to-house visitation to ascertain actual needs. The clothing supplies required by a family were noted, and the members told to present themselves at the storehouse to receive them. A monthly average of sixty families was visited.

The store was an important feature of the work. In it household supplies, certain kinds of clothing, notions, yardstuffs, etc., were sold to the people. These supplies were for the most part secured from French business firms. Hence it was necessary to receive the cost price when selling them. Needless to say our prices were very low. A chance visit to the city of Epernay, some thirty miles distant where conditions were almost normal, led us to compare prices. The result was that we found our prices to be about one-half of theirs. Approximately a dozen villages were served from this shop. Sales were held usually twice a week. Not all villages were served each day. For convenience' sake a number of small groups were made, each of which came on stated days. Thus confusion was avoided. Another feature was the buying-card system. Each family of three persons was allotted one card upon which sales were recorded. It served as a counter check book. The cards were always retained by us and were held by the customers only during the time actually spent in the shop, and were given up at the cashier's desk just before leaving. In this way it was hoped to prevent people of greater affluence from acquiring much more than their poorer neighbors. As fair and equal a distribution, as possible, throughout communities and families was the aim.

**A Section of Our Store at Pargny**

Finally there was the distribution of food supplies. None of these were sold retail in Pargny by us. In the first place the equipe personnel was not large enough to permit such detailed work in every department. Then again it was felt that it would scarcely be a good policy to make the people overly-dependent on charity. Accordingly another method was adopted. In each of the surrounding villages an "epicerie" (grocery) was established. These were owned and operated by the French proprietors. Our task then was to furnish the epiceries with supplies in bulk. Every Friday morning one of the workers would sally forth to take orders, and collect accounts. Each epicerie was visited in turn and the required amount of food-stuffs noted. On the following Monday the two trucks, the "Denbigh's" were used to deliver. Once again transportation was to the fore. Soap, beans, canned peas, condensed milk, tapioca, coffee, jam, chocolate! All these were piled aboard and away we went. Needless to say our prices in this branch of the work were again as low as possble. Moreover regulations were imposed on the grocers. Coffee and chocolate were rationed and all prices to the consumers were fixed by our worker in charge. The "Mission des Amis" could not permit profiteering.

### THE APPROACH TO PARGNY

A visit to Pargny involved certain peculiarities. One reached the region at Rheims in quite the ordinary way. Then

began the search for the railway leading to your final destination. If your French left somewhat to be desired (and who was not in that unenviable position?) the porter was apt to mistake your query as being for Paris (Paree) instead of Pargny (Pargnee) but if you were persistent his perplexed expression would eventually give way to one of complete understanding and with a satisfied "ah!" and a wave of his hand he would direct you across the street to "le petit gare" (the little station). Of course you might have guessed it. You are now confronted with that wonderful creation, a narrow-gauge railway. Presently the train, or "trainlet" if you prefer, arrives and you climb aboard. Down the street you wheeze soon to turn and follow the canal. This in turn is crossed and ere long you are in the open country. Here the first obstacle confronts you. A gigantic mole-hill must be climbed. Can the engine negotiate the grade? The speed is diminishing. It is an anxious moment. But ah! you are at the top and a moment later are clattering at break neck speed down the other side. From here on you proceed at a comparatively dignified pace through the valley with wooded hillsides all about you, and after having traversed the enormous distance of probably eight miles, reach Pargny in the space of an hour. On alighting from the train you go on up the village street, past the public pool where the women of the village do the family washings. Turning at the next corner you go on up the narrow village street. To the right, set in a grove of trees is the "barraquement" the wooden building hastily built by German prisoners to house some of the equipe members. But you go on up the hill and passing by the courtyard alongside the village church reach the large gates, the portal of entrance to the centre of Pargny's relief work.

## THE PARGNY WORKSHOP

As a place unique in the annals of Mission equipe history it is worthy of some mention. The gates open upon a stone-paved courtyard around which extend several buildings. The property was the stables and carriage-houses of a near-by chateau. Now the chateau itself is in ruins. It seems to have been an especial target for artillery fire and is completely gutted. In this respect the stables were rather more fortunate. They escaped with a few "bruises" as it were, and here and there gaps in the roof. These latter were repaired by the ubiquitous German prisoners so that it was quite possible to make some use of the place. Thus when the work of the Mission was extended to Pargny, it was decided that these outhouses would make excellent storehouses for supplies. And this was done. The carriage-houses held extra stores of goods, while the actual stables became the shop. Individual stalls made very fine "departments." One stall became headquarters for footwear. Another housed the small goods, the notions. Beside it were the yard-stuffs, while the next booth contained ready-made garments. Still another was the hardware department where cooking utensils, tools of all sorts, spades, pitch-forks, etc., found a ready sale. Nor must the mattresses, pillows, and even the "edredens" be overlooked. All were in demand. The last named will probably require some explanation to American readers. It is nothing more nor less than "an over-grown" pillow, three-quarters the size of the bed, well stuffed with feathers, which is placed on top of the bedcovers and serves to add a little additional warmth and comfort to the sleeper. Furthermore it might be added that it answers the purpose admirably. Of course some beds also were sold and later even a little furniture, such as chairs, tables, dressers and wardrobes. The supply of these, however, was limited. It will be noted that the articles on sale were necessities such as would be required by people who had lost all their household goods, but were again desirous of building up their homes. At no time was it part of the policy of the Mission to supply uncalled-for luxuries.

## A SHOP DAY

It is shop day at Pargny. Although it is early and the shop will not be opened for some time the people are gathering. Coulomnes, Vrigny and Gueux are the villages represented today. All of these

**One of Our Trucks and Drivers**

are quite completely in ruins. So each villager is eager to secure some articles with which to re-stock and begin anew. There is a method in the apparent madness in coming so early. Accommodations in the shop are so limited that only about fifteen people can be admitted at one time. Hence numbers designating the order of entrance are issued. These are the prizes the early-comers are seeking. They hope to enter at the first call and gain first choice. As the time approaches the crowd grows larger, and the sound of conversation in the courtyard rises to a hum. Subjects of interest are not lacking in this crowd and tongues wag fast and freely in typical French style. By this time giving out numbers has become a more strenuous task. The donor must brace himself firmly so as not to be pushed about by the eager peasants who crowd up closely. But it is a good-humored crowd. Indeed what French crowds are not? And individuals chaff each other at not receiving a number just as soon as had been hoped.

Presently it is time to open shop. One of the workers is stationed at the door to call numbers, "un, deux, trois, quatre, cinq" etc. (one, two, three, four, five, etc.). Now the early-comers can rejoice. They are rewarded for their efforts. From fifteen to twenty people enter the shop at this time, and the day's work is on. Thick and fast come the requests, "Chausseurs dimanche pour homme" (Sunday shoes for a man). "Souliers a cloue" (hob-nailed boots), "chausseurs femme pas cloue" (women's shoes not hob-nailed). A peculiar feature of some of these shoes is that there is no "left" and "right." A shoe is made to fit either foot. Whether or not American feet would conform to such treatment is open to question. Prices range from twenty to twenty-five francs for men's and fifteen to twenty francs for women's shoes. At times the query is for "un mattilas" (a mattress) or "un lit fer" (an iron bed-stead). Or again kitchen utensils are in demand. Of all these the "pannier du salada" may prove of interest. It is a globular-shaped wire basket of quite a wide mesh and is used to wash lettuce. Housewives on this side of the Atlantic might find it a valuable acquisition. Thus the day wears on. When one group is through with buying, has passed on to the cashier's desk, and thence out, the next is called in. The afternoon sees another group of villages represented and these people are just as eager to purchase as were those of the morning. So the day wears on. Each customer passes on laden with goods until at last all are satisfied. There remains only to add up the sales. The volume of business is surprising. An

average day usually brought in from eight to ten thousand francs. Normally this would be worth from sixteen hundred to two thousand dollars but allowing for the depreciation in the monetary value of the franc and therefore also in the purchasing power the total value would range from one thousand to thirteen hundred dollars.

Shop being closed we wend our way down the street to the barrack. Just before turning in we take a look out across the valley. Far in the distance the huge bulk of Rheims cathedral looms up. It is a sentinel mounting guard over the city and surrounding countryside, an imperturbable, twin-towered Gibraltar. Visible from all sections of the region round about, it has become like an old friend. The day is cloudy, but suddenly as we look there is a rift in the clouds just above the huge edifice and the towers are bathed in a warm flood of light from the rays of the setting sun. We turn away satisfied. It is a fitting climax to the day's work.

The work at Pargny was begun in June of this past year and closed at Christmas. As indicated, relief in the shape of food and clothing was the sole work undertaken. At no time was building attempted. The aim was to furnish the people with a source of supplies at a time when the old channels of trade were still closed. It was no part of the Mission's policy to block legitimate French business. During the fall it gradually became apparent that these old trade channels were being reopened. When this fact was established the work was gradually tapered off and definitely closed late in December. The objective had been attained. Necessary relief in a stressful period had been afforded. Pargny had added its contribution to the general plan of the Mission.

**Statistical Report for August, 1919**

**Shop Sales**

| | |
|---|---|
| Furniture and bedding | 25642 francs |
| Materials and clothes | 22939 francs |
| | 48581 francs |

**Food Distribution**

| Articles | Kilos | Tins | Dozens | Value in Francs |
|---|---|---|---|---|
| Coffee | 1172 | | | 6035 |
| Cornmeal | 111 | | | 66 |
| Jam | | 5370 | | 12351 |
| Macaroni | 102 | | | 234 |
| Matches | | | 588 | 352 |
| Condensed Milk | | 3312 | | 4485 |
| Oatmeal | 89 | | | 89 |
| Peas | | 456 | | 570 |
| Rice | 4500 | | | 3475 |
| Soap | 4224 | | | 6804 |
| Sugar | 1300 | | | 2340 |
| Tapioca | 83 | | | 124 |
| Totals | 11581 | 9138 | 588 | 36928 |

N. B.—1 kilo equals 2⅕ lbs.
1 franc equals 20c par value.

Kitchener, Ont.

## VIENNA

J. Roy Allgyer

The Treaty of Peace signed at St. Germain last October assigned to the neighboring states of Austria the richest portion of her territory, leaving Vienna with only the adjacent country. Her neighbors, the Poles, have been given the rich oil and salt fields, the Czechs the coal, the Slovaks the grain fields, the Jugo Slavs the live stock and the Italians the sea ports. In addition each of the countries have seized large numbers of her locomotives until it is practically impossible for her to take care of her own bit of commerce. Her population has been reduced from 22,000,000 to 6,500,000—2,500,000 of which are in Vienna alone. Vienna at one time the most luxurious and wealthiest city of the world has now been reduced to poverty and must depend for two thirds of her food supply upon the outside. Her neighbors refuse to sell the food, in fact she does not have the money to buy it and the larger powers have declined to extend her credit. Austria requested the Peace Conference the privilege of uniting with Germany but was denied the right on the ground the she had no power for self determination. Germany was likewise compelled to change her constitution making it impossible for the two countries ever to unite. As it stands today the present Government is too weak, inefficient and unorganized to cope with the situation or to enforce its laws.

The two largest relief organizations at work in Austria are the European Children's Feeding Fund under the direction of Mr. Hoover and the English Friends. Since our visit the American Friends have joined the latter and are cooperating with them. Eight American workers are

**Children Who Followed Us in Vienna**

already on the field—five of which are Mennonites, the other eight are English workers.

The European Children's Feeding Organization was feeding 218,000 children per day—the children ranging from one to sixteen years of age. These are fed for a period of six weeks, then another group is brought on and fed for six weeks and so on. The meal is equal in value to one litre (1.056 quarts) of milk and was intended only to supplement what the child was already getting at home. It was later found that this was the most substantial item in the child's daily diet and that between six and seven per cent of the children in the poorer districts received no other meal during the day. The meal that was supplied was only about one-third of what a growing child should receive. These children were all fed at large feeding centers (abandoned army kitchens and

**Woman Carrying Wood**

barracks) where they ate the food and then were searched as they left the building to insure that they would not carry any material home to the other members of the family. The children pay a very small fee of 1.8 kronen (about one and a half cents) per week for their meals. We were told that some of the children often make a gain of three kilograms (two and one-fifth pounds) during the six weeks but lose practically all again during the period that they do not receive the extra ration. In many cases the children below the age of five are too weak to walk to these centers and must either be carried by their mothers or go without. One does not realize, that aside from pale faces, sunken cheeks, and lack of body plumpness, that the children have suffered until one inquires as to their age and finds that they are four or five years older than their size would indicate.

The Friends organization of course has not been able as yet to do as an extensive piece of work as Mr. Hoover's because of limited personnel and finance. We are glad to state that on Jan. 12 the American Friends sent 65 boxes of clothing, 7 barrels of malted milk, 1200 cakes of soap, 2,441 gallons of cod liver oil, a sum of $5000.00 for seed potatoes together with small quantities of borax and cocoa. The food and clothing are distributed largely to Hospitals and Welfare Clinics. They have also purchased several hundred cows in an attempt to relieve the tremendous milk shortage. Several farmers have been induced to keep these cows and sell the milk at the cost of production.

The milk supply has actually been diminished about fifty percent. The diminution in the number of cows thirty per cent and the fall in milk yield per cow due to

lack of feed accounting for the rest. Many of the cows have been killed for food. Cow owners are officially required to slaughter a certain number of beasts without regard to whether they have a suitable one for slaughter and therefore

**A Typical Group of Children**

are frequently obliged to slaughter milk cows. The maximum price policy fixed by the Government has been far below the cost of production—this has led the peasant to sell butter thru illicit channels or to feed the milk to pigs and calves in a way that it does not benefit the community.

In almost every instance it is the youngest children who are suffering most cruelly from the effects of the war conditions and the blockade. Tuberculosis and diseases of malnutrition have so weakened the mothers that, while an increasing number of babies are born dead, those that are born alive have less vitality. The mother's milk is also poorer in quality and for an increasing number it becomes necessary that the baby should be given cow's milk in addition to what the mother can give. But there is not enough cow's milk even to supply the children below one year of age and for those over that age there is scracely any available. The result is, that after the age of one year nearly all the children develop rickets, over eighty percent to a marked degree, and a very large number fall victims to tuberculosis or other sequels to this disease. Even those who grow up are likely to be deformed or crippled for life. Very few can outgrow the deformities resulting from rickets unless taken in its very earliest stages. The legacy of tuberculosis and rickets which the war left and which has been so enormously increased all over Central Europe and particularly in Austria, imposes a condition and burden which even a rich country could not face. Do not these children have the right to a healthy life and a normal development the same as you and I? These poor innocent children are going to demand an answer sometime.

The actual ration fixed by the government during the war for a single individual was 760 calories which was not always received. But science has ascertained that from 2500 to 5000 calories are required daily for men of average weight, proportional to their working. Hence it came that the weight of a large number of men have been reduced as much as 40 pounds during the last four years. At the time of our visit in October and November the city of Vienna had only sufficient rationed food to supply the city for twelve days. In some cases it was a matter of deciding which member of the family should be allowed to starve to death so as to give more for the rest who were to remain. The bread ration has gone down as low as four ounces per day while cabbage soup has become the staple diet for both rich and poor.

The fuel situation is equally bad. A ration of 6 pounds per week is allowed each individual. Imagine an American family cooking one day with this amount not to say anything about heating the house on a cold winter day. It is difficult to get the six pounds at times. Numbers of women and children may be seen going out to the Wien Wald (Vienna forest) about four miles out of the city to gather wood. They return with a small pack tied to their backs, quite often they are stopped by some stronger person and their few sticks of wood taken from them. The few trains that are operating are cold and unheated as are the stores, offices, hospitals and homes. Industrial plants are inactive and lifeless, meaning of course that thousands of men are out of a job.

Their money has depreciated from five Kronen on the dollar to 130. The latest reports from there state a depreciation of one-thirtieth its normal value. Wages have not kept pace with the advances in price, consequently men do not care to work when their money buys so little, or may fall as much as 3 per cent in one day.

To my notion Vienna is one of the most beautiful cities of Europe. Her people are sociable, open hearted, frank and industrious. They bear no ill will toward America. They are deserving of our deepest sympathy and most generous support. Dare we as exponents of Christianity and of the principle of love, good-will and common brotherhood, regard this dire need and distress with coldness and indifference? Here lies a tremendous need, a challenge to the sincerity of our faith and an opportunity for service.

West Liberty, O.

**Waiting for Their Daily Meal**

## OBSERVATIONS AND EXPERIENCES AMONG THE MEXICANS

I.

J. A. Hilty

Several years ago we located in Phoenix, Ariz., for the benefit of our oldest son's health, and while living there became very much interested in the Mexican people. Their conditions and needs greatly impressed us, also we were agreeably surprised to notice what a little encouragement and help would do for them.

We wish to give a few of the conditions as we have seen them as well as some of our experiences with them.

One of the things that one always notices in a community where there are Mexicans is the very poor wretched huts or hovels they live in.

We remember one home especially where we passed quite often. It was an old house made of "Dobe," the floor mostly carpeted with mother-earth, some windows out, others filled with rags. The cook stove was outside the house, and everything else according. The filth was something to make one shudder.

The pictures shown are not just a few extreme views taken in order to make an impression, but are typical Mexican shacks as they may be seen most any place as one goes about in the country, and city ordinances are the only thing that keeps them from building grass huts in the city.

The pictures show shacks built of boards, palm leaves, etc., and covered with wild grass of some kind, while a great many are frames covered with strips of tin or canvas and still others consist of railroad ties piled up and covered with earth.

Since it is true that there have always been but two classes among these people, the same has generally been true of their homes, only the rich and the poor. We are very glad to say that this condition is slowly being changed. The Christian Mexican is bringing about the change for he is slowly becoming the middle class and is in this way bringing forth the new home, neither rich nor poor, just real "homey."

West Liberty, O.

**A Mexican Hut**

## A MOONLIGHT RIDE AROUND JERUSALEM

A. M. Eash

Seeing Jerusalem is always interesting and the one who is fortunate enough to be privileged to live here for some time usually tries to see it from as many different angles as possible. The nights in Jerusalem are the most beautiful I have ever seen. There seems to be nothing to dim the brightness of the stars and, when the moon is in its full, it is certainly a joy to be out of doors. Since taking the trip around the city by moonlight, I have wondered if it was not such a night on which Nehemiah walked out about the ruins and laid his plans for rebuilding the walls.

The inevitable donkey was engaged and we started on our trip. The ride was taken in the early evening and everywhere there was the usual evening street life. As we rode in thru the Damascus gate from the north we passed close by the Tombs in which the Judean kings were buried and, a little farther on, the Garden Tomb and Gordon's Golgotha. Just before we entered in thru the gate—because we wanted to ride down the Via Doloroso over which Jesus was led during that fateful night—we passed on our right what is reputed to be the quarries from which Solomon quarried the stones with which he erected those magnificent buildings.

It was not until after we left the city on the East side by way of the St. Stephens' gate and left the active city street life behind us that the real significance of the ride impressed itself upon us. Again we went down towards the Garden of Gethsemane, then off to the south on the road leading around the Mt. of Olives and on to Bethany. We only followed the road a short distance to the south when we turned to our right and descended down into the very channel of the Brook Kidron, which we followed as far south as the Pool of Siloam. We had only gone a short distance, however, until we came to the three tombs of Absalom, James and Zechariah. The first of these is a mass of large stones carefully built into a fair sized structure, the second is carefully built on quite a high ledge and the last is cut out of the solid rock. Altho in all probability these are not the real sites of the burial place of these three men, it was a matter of interest to be permitted to visit them by moonlight.

I had before looked down into Kidron valley—the Valley of Jehoshaphet—from the top of the tower on the Mt. of Olives on the east, from the top of the city wall on the west and from the side of Mt. Scopus a long distance to the north. The depth of the valley and enormous task of climbing from there to the top of the city had never impressed me like it did on this evening. No wonder that the Children of Israel found the place impregnable for so long a time. Of all the valleys surrounding the Holy City, this one is the most interesting. The hillsides are literally covered with the graves of the Mohammedan dead. They firmly believe that it will be right here that the judgment will take place. Before many years the several hair from Mohammed's beard which are being kept safely in the Dome of the Rock and which are supposed to be growing in length each year, are to be long enough to reach from the city wall to the top of the Mt. of Olives. When that time comes Mohammed will take his place on the west side of the valley—a stone beam extending out from the city wall being his standing place—and Christ will take His place on the top of the Mt. All the dead will be raised and made to walk over the hair of Mohammed which is to be stretched between those two points. Those who can pass over safely will be forever happy and those less fortunate and who fall off the hair are to be in the place of punishment. The Mohammedan who is able to be buried right here at the place of judgment is considered most fortunate. Here we were in the place of Judgment with the waiting dead on all sides. What if their theory should be true and just at this moment the prophet of Islam and our Christ should

make their appearance and all these dead raised to life! As we passed on down the valley—riding directly in the dry bed of the Brook—we soon had the Mt. of Offense on our left with Zion to the right. We passed the virgin fountain and after what seemed a long distance finally rounded a point in the hill and reached the pool of Siloam.

We hurried off our donkeys and down the steps to the pool—at present nothing but filthy slime—and then back a short distance into a crevice in the side of Zion out of which a small stream of water flowed.

The Pool of Siloam! If the waters of long ago were similar to what they are at present they surely did not contain any healing qualities yet it was to this place that Jesus sent the blind man to be healed. As one goes from one to another of these sacred spots and pauses to meditate upon the events that happened there, his faith cannot help but be increased and his joy intensified at possessing a religion so closely associated with the One whose life and work made the places sacred. The stream flowing out of the opening in the hillside has its source in a fountain some yards distant and practically on the other side. The venturesome man can follow the stream right thru the heart of the hill and reach its source. Such was our ambition for a later date—on this occasion we were not equipped for such an adventure—but the rains and increase of the flow of the water have thus far interfered with the undertaking. Some day before my stay in Jerusalem ends I hope to be able to follow this subterranean stream from the Pool to the Virgin's Spring where it finds its source.

All too soon we needed to leave the place and climb Mt. Zion on whose top rests the body of the great king of Israel —David—and where is reputed to be the room in which Jesus had that blessed midnight upper-room experience with his chosen disciples. We passed the Dung Gate—and veritably it is still serving its original purpose from the piles of refuse seen on every hand and the unwelcome odors emanating from them—then on up the hill and into the city by way of the Zion Gate. By the time all was quiet on the inside and after a few minutes stop in the city we returned to the outside and went on around the city to the Jaffa Gate. We had practically surrounded the city on one of the most beautiful moonlight nights I have ever seen and with a genuine satisfaction were able to return to the Orphanage where the donkey boy was waiting to take charge of our donkeys while we repaired to our rooms for further meditation and a good night's rest.

Syrian Orphanage, Jerusalem.

## RELIEF WORK IN NORTH SYRIA

Chris Graber

The work in North Syria is so different from the Relief Work elsewhere that I felt I should write a short article on this field and its activities. Before I came over here, I had wild fancies as to the conditions I should meet. I imagined I saw myself walking from place to place or at the best riding horseback. I felt certain that the automobiles were only for larger city work. Of railroads I did not even dream. However all summer I was always stationed at places where railroads were in operation and where anyone could go where he wished by automobile.

None of the expected strenuousness was ever, or rarely, experienced. Fortunately, or otherwise, I have at last been sent to a section of country where railroads are unknown; where even wagon roads are an improvement yet future. The only way to travel here is on foot or horseback. My wild fanciful dreams of anxious days before and during my out-coming journey have at last become a reality. I almost said, a painful reality. (I am writing this on the morning after a fourteen hour day in the saddle).

Perhaps I should first write how I came to be transferred from Aleppo to this District. Owing to political changes all Armenians were moved from Aleppo to Adana where the French are assuming care and protection for them. This took all the workers from my industrial shops. It also broke up the happy Barracks family that had numbered some five thousand all summer. This left me without a job. I was then assigned to a work in the interior of Armenia but general unrest and political changes made it seem unwise for me to go on this mission. I was reassigned then, to the Antioch-Latakia District, where I am now working. To come here I traveled from Aleppo to Beirut by train. Then to Latakia by boat.

This whole North Syria field has been covered by the missionaries for the last sixty years. Results of their efforts are in evidence everywhere you go. There are at present but four missionaries on this field. Mr. and Mrs. Stewart, who were here all thru the war, are running a Boys' School. Miss Edgar, who was also here thru the war, and Miss Mearns have a school for girls. Mr. Stewart was deported like an Armenian when America broke off peaceful relations with Germany (Turkey and Germany being allies). He was away from home two years and two months. Dr. and Mrs. Balph are also missionaries of this field but are working with the American Relief Committee this year. Dr. Balph is a medical missionary. He is the only representative our organization has had in this section thus far. Being sixty-eight years old he has done little outside of his medical work which is saying nothing to his discredit either because there is enough medical work in Latakia to keep him busy day and night.

On December eleventh at three A. M., I started six camels off from Latakia with six hundred blankets for Kessab. This is an Armenian village about fifty miles north of her nestled among the hills at the foot of Mt. Cassius. At five A. M. on the same day I set off for the same village on horseback. It took me until six-thirty P. M. to reach my destination. The road is very stony and goes up and down over steep rugged mountains. I had an Armenian man with me who knew the way. He rode a mule which also carried my bed, food and other necessary kit.

When we reached Kessab we went at once to the home of Gergos and Helana. They are Armenians but having lived with the missionaries for years, know the likes and dislikes of the Americans quite well. They live in the second story of their stone walled mud plastered house. There are but two rooms. One is used as a kitchen, wood shed, bedroom, living room, etc., all combined. The other is sort of a spare room which they cleaned and garnished for me. This is a small room about ten feet square, bare except for a small table made of an old box and two benches made of the same material. Before I could even unpack, half a dozen men were in the room giving their words of "welcome to our city." They were soon followed by a dozen more. I think I felt a bit like Wilson, Clemenceau, and Lloyd George felt at the Peace Conference, the center of attraction.

My supper consisted of rice, boiled wheat, bread, fried eggs and tea. All the natives sit on the floor while eating. I had the luxury of having a table with a bench to sit on, which was all a result of Gergos and Helana having lived with the missionaries and their knowing how the Americans liked to eat their meals.

My horse and mule were housed in the room just below me. The floor had large cracks in it so that in more ways than one, I could easily imagine I was in a haymow. Even the mice were present. I am just mentioning this little detail after speaking of the meals because it was while eating that I most keenly realized this condition.

I spent December 12-15 visiting Kessab and the villages roumd about eating native food in the regular native style while out, usually returning to Kessab and my little hay loft room at night. The inhabitants of these villages being Armenians, were all deported four years ago. They have only recently returned to find their houses torn down, their fields choked with weeds, their orchards untrimmed, their mountainside terraces tumbling down, all in hopeless ruin. What is far worse, only about three-fifths of the pre-war population returned. They returned with tattered clothing, few blankets and no money to buy wheat and rice from their Turkish neighbors who charge an excessive price for all food stuffs because they control the entire supply. Such want and misery I had never seen before. One often hears people remark that no matter how dark

the present if the future looks bright, one can get along. What is the future of these people? They can never get on their feet alone. Before they can scrape enough money together to buy seeds and raise a crop they will die of starvation. The future to them looks dark indeed. To us who know the spirit of the Christian men, women and children of America, the future looks, to say the least, hopeful. America, with God's help, will solve the problem.

We are distributing blankets and clothing among these people. We will use our December appropriations of money to buy seed wheat and barley. We will also buy some silk worm eggs for these people. The silk industry is a very paying one and was quite extensively followed before the war.

There are a great number of orphan boys and girls all over this section for whom, as yet, little has been done. We are making plans to open an orphanage somewhere in the District. These unfortunate little ones are certainly miserable looking creatures, yet they are the Syria of tomorrow and with proper training will make useful men and women.

In visiting these villages I keenly felt the utter dependence these people have on us. The Eastern mind thinks figuratively and even in expressing want figures of speech are used as is so aptly illustrated in the following incident. In visiting an old looking, young widow and listening to her tale of woe she told me how that all the Armenian people were like little birds looking to their mother with open mouths to bring them something to eat. She said, "We are always looking toward Latakia for help to make us grow stronger so that we can help ourselves." She was a bit mistaken. They are not looking to Latakia or our other Relief centers for help but to you Christian people in America giving of your means and making our work possible.

Here at Latakia we are planning to open a sewing and knitting room to give employment to the many poor widows with large families depending on them for their daily bread. There are so many, many widows here in Latakia. Their husbands were taken to the army and never returned or were cruelly murdered or sent to far away parts and died of starvation. We would like to help them more if we had the supplies. Just this morning I was giving out some blankets to a few poor widows. Our limited number of blankets makes it impossible for us to give more than one to a family. Yet here was a widow, the mother of seven children, pleading for a second blanket and I had to refuse. Not easy to say, "No," in a case of that kind.

I want to thank all of you for what you have done to make this work possible. We get many words and little tokens of appreciation. So it is no more than fair that I pass a word on to you who have really done more than we who are here.

In a few days I am planning to go to Antioch. I am very anxious to see this place not only because it was Paul's headquarters for so long, but because of the relief I hope I may be privileged to bring to the needy there.

Latakia, Syria.
December 17, 1919.

## THE REFORMATION PERIOD

### I. Petrarch, The Humanist

Allen Y. King

James Harvey Robinson, formerly of Columbia University, said, "Every age has a philosophy of life, which reaches and affects in a greater or less degree the thought and action of all its members. To the centuries before Petrarch the world was a place in which to prepare for a life beyond; the noblest subject of thought was theology; the saving of the soul was the one important task. The centuries since have realized in some measure that the present life is precious in itself, and is not to be subordinated. This shifting of the view is of immense significance; and it is owing to Petrarch, more than any other one man."

Petrarch, the first true reviver of learning in Medieval Europe was born an exile at Arezzo, Italy, on July 20, 1304. His father, Petracco, was a jurist, a scholarly man, an associate of Dante, but having supported the same cause as Dante during the quarrel between the Blacks and Whites, two political factions, was expelled from his native city, Florence, Italy. Petrarch's mother, after one year at Arezzo, having obtained permission to return from exile, settled at Ancisa a small village near Florence. After six years at Ancisa, Petracco moved his family to Pisa, but here, it seems, he was unable to find any exercise for his profession as jurist. The removal to Avignon, at the end of one year's stay at Pisa, was a great step for the young Petrarch. Avignon, a city of southern France, which belonged to Provence and was owned by King Robert of Naples, at that time seemed almost an ideal place to him, for it was not mixed up in the provincial quarrels of the Italian city states. Here, although it probably had a great effect on Petrarch's life, as he expressed it, "the Roman Pontiff holds and has long held the Church of Christ in shameful exile." But at Avignon Petrarch spent most of his boyhood, except four years at Carpentras, a small town somewhat east of Avignon. In his "Letters to Posterity" he says, "In these two places I learned as much of grammar, logic and rhetoric as my age permitted, or rather, as much as it was customary to teach in school."

Petracco was very anxious to have his son become a jurist, and accordingly Petrarch went to Montpellier, France, four years and to Bologna, Italy, three years to study law. But he had no inclination toward Roman law and gave it up as soon as it was no longer necessary to consult the wishes of his parents. In his "Letters to Posterity" he says, "My reason was that, although the dignity of the law, which is doubtless very great, and especially the numerous references it contains to Roman antiquity, did not fail to delight me, I felt it to be habitually degraded by those who practice it."

It was about this time that Petracco died and Petrarch returned to Avignon at the age of twenty-two. On account of fraudulent administration of his father's estate he inherited nothing and was compelled to take "orders" in the church and probably advanced to the rank of priest. Now Petrarch formed an intimate friendship with Giacomo Colonna, Bishop of Lombez, whom he called his master.

In 1327 he seems to have first seen Laura in a church at Avignon. Laura is the woman to whom his sonnets are addressed, but very little is known about her, except that she was probably a married woman, and that Petrarch enjoyed a respectable and not very intimate friendship with her.

He passed many years in the house of Bishop Giacomo's brother, Cardinal Giovanni Colonna, also a very intimate friend. He soon became restless and desired to visit France and Germany, as he stated it "impelled by a youthful desire—or a great inclination and longing to see new sights." He visited Paris, Ghent, Liege, Cologne, making the acquaintance of learned men and copying manuscripts of classical authors.

Petrarch, at least once, put his legal knowledge to the test, by acting as counsel for the Corregi, a strong and influential Italian family, in a case involving the control of the city of Parma. He was so successful that he won the intimate friendship of Azzo di Corregi, who had no little influence on his life. Soon after this he journeyed to Rome where he was impressed by the ruins of that imperial city.

After he returned from Rome he abhorred the city of Avignon and in 1337 established himself and his books in a delightful valley, called Vaucluse, about fifteen miles east of Avignon. In this charming retreat and next to nature he did most of his work. It was at Vaucluse that he meditated on history and wrote his greatest Latin epic, "Africa." As soon as this great epic began to circulate, his fame as a poet increased and it was recognized that no one had a better right to the laurel crown than Petrarch. On September 1, 1340, he received two invitations, one from the University of Paris and the other from the Senate at Rome, urging him to receive the crown of laurel, an honor bestowed upon foremost poets. He, upon the advice of the Bishop of Lombez, chose to accept the one from Rome. He decided first to go to his friend, Robert, at

Naples to obtain his criticism on the epic. He spoke thus of Robert, "He was indeed the only monarch of our age who was the friend at once of learning and of virtue, and I trusted that he might correct such things as he found to criticize in my work." From Naples he journeyed to Rome where he received the laurel crown amid the plaudits of the common people and patricians. Petrarch's coronation is a landmark in history, for it testifies to the new interest manifested in culture. After this he was treated with great esteem everywhere and was entertained in numerous courts. He even supported tyrants and princes who oppressed their people, although outwardly he professed his love for liberty.

From Rome he returned to Parma where his friend, Azzo di Corregi, had come into power. The next several years Petrarch spent at Parma and Vaucluse. Although, he had acquired great fame he was saddened by the death of many of his friends by a plague in 1348. The year 1350 was a year of jubilee. Petrarch, as was the custom, journeyed to Rome, but this time visited, for the first time, his native city Florence, where he met his great contemporary, Boccaccio, an Italian poet. The city of Florence wished to re-establish their distinguished son of their exiled fellow-citizen in his rights and invited him to make his permanent home there, and urged him to accept a position in the newly founded University, but he refused, for he feared the people of Florence would not understand or appreciate his ability.

After the immoral and intolerable, Clement VI became Pope, Petrarch became disgusted, more than before, with Avignon. He had no special place to go now, so at the extension of hospitality to him, he went to Milan where Bishop Giovanni, Brother of Petrarch's former friend Luchino Visconti, was ruler. Here he occupied a commodious house and became a city dweller, as was almost a precedent among later humanists.

While at Milan he went on several diplomatic missions; among them was a mission in 1353 to arrange peace between Genoa and Venice, but his efforts were not crowned with immediate results. In 1356 the Visconti of Milan had offered aid to King John of France, who had been defeated by the English under the Black Prince and carried away as a prisoner to England. John was ransomed and the Visconti sent congratulations to him thru Petrarch, who thus widened his circle of influence.

In 1361 he was driven from Milan by the return of the plague. Again several of his friends were carried away, adding to his bereavement. In 1362 he established himself at Venice, where the city furnished him with a mansion. He conceived the idea of here establishing a permanent public library, but his books were never transferred to Venice. After five years at Venice he moved to Padua, where Francesco di Carrara, the son of a former friend was in power. He lived very happily here, but his failing health rendered the noise of the city too distressing. At Arqua, pleasantly situated in the Euganean Hills, about twelve miles south of Padua, Petrarch passed the last four years of his life. His attendants found him dead on July 18, 1374.

Petrarch never acquired a knowledge of Greek, and could not get in close contact with the works of the ancient Greek writers and philosophers, Plato, Aristotle and Homer, except through the Latin translations. But he especially admired Cicero and next came Virgil. The cause of his love for Cicero and Virgil is based on the fundamental humanistic impulse, namely, "the delight in the free play of the mind among ideas that are stimulating and beautiful." His devotion to Livy was due to patriotism, or the feeling that all Italians were heirs to the glories of ancient Rome, and Livy had recorded the great deeds of their forefathers.

Petrarch wrote one or more letters practically every day. He had a large and active correspondence, as he wrote to emperors, kings, popes, churchmen of all degrees, scholars in almost all parts of Europe, to men of every profession, every age, and every task. He always wrote as a humanist, or a person who placed emphasis on the worth of this life as opposed to the doctrine of asceticism, and as a lover of the classics, who found in them the fundamentals of human wisdom. As most humanists, Petrarch was intensely religious, and believed in a future life, but turned from the medieval idea that the body should be tortured and that this life is nothing more than a preparation for the future, to the more nearly modern idea that this life is worth living, and that we are to be primarily interested in the present in order to contribute something to the well-being of society. Matthew Arnold said, "Far more mistakes come from want of fresh knowledge than from want of correct reasoning; and therefore letters meet a greater want in us than does logic." This explains the significance of the revival of Latin learning. The Middle Ages produced little or no good literature and when men tired of logic and theology they turned to classical learning. Petrarch was the leader in this movement for his writings are the first to reveal completely a human soul, with its struggles, its sufferings and its contradictions. Men were ready for broader views, deeper knowledge, and keener life. Petrarch through letters and personal contact stimulated their longing and showed them that the ancient classical writings and humanism—a system of thought which centered in the interests of the affairs of men and their personal struggles in this life—would satisfy this longing. His prose correspondence is divided into four parts, (1) "De Rebus Familiaribus" or "Letters of Friendly Intercourse," (2) "Epistolae Variae" or "Miscellaneous Letters," (3) "Epistolae de Rebus Sensilibus" or "Letters of Old Age," (4) "Epistolae sine Titulo," which often contained opinions against the pope and other degraded churchmen. He also started a prose work, a history of his life for future generations, entitled "Letters to Posterity."

In his "Secret" Petrarch has an imaginary dialogue with one of the great fathers of the Catholic Church, St. Augustine, on the question of woman and love. The dialogue shows the struggles of a human soul against the condemnation of the love of woman by the ecclesiastical class. It was Petrarch's pure affection for pure woman that filled him with apprehension. The arguments he puts in the mouth of St. Augustine are mainly conventional and monastic, while the defense is purely modern.

Petrarch also wrote the lyric, "Canzonierre," the epic, "Africa," a number of love poems and was the inventor of the sonnet. For our purpose these show that his inward conflict was that between the monk and the self-respecting lover; between the medieval ecclesiastical, or Catholic Church idea, and the modern, secular and natural conception of love. It was Petrarch's aim to obscure moral truths under a veil of allegory, so when he studied the works of ancient writers he delighted in penetrating the veil and searching for wisdom which he expected hidden beneath. He always tried to look beneath the surface for the human element.

The ancient conception of life, as expressed in the classics was purely human, with emphasis on the beautiful. The man of the Middle Ages studied and could recite the classics but he did not understand them. Instead, his conception of life was, as summed up by John Addington Symonds, "Beauty is a snare; pleasure a sin; the world a fleeting show; man fallen and lost; death the only certainty; ignorance is acceptable to God as a proof of faith and submission; abstinence and mortification are the only safe rules of life; these were the ideas of the ascetic Medieval Church." Petrarch to some extent assented to this, for he was occasionally hampered by the intellectual narrowness of his environment, but he never accepted it, for the preciousness of life's opportunities was ever before him.

Symonds speaks of the history of the Renaissance, or revival of learning, as, "the history of the attainment of self-conscious freedom to the human spirit manifested in the European races.—It was scholarship, first and last, which revealed to men the wealth of their own minds, the dignity of human thought, the value of human speculation, the importance of human life regarded as a thing apart from religious rules and dogmas.—Men began to conceive that the human body is noble in itself, and worthy of patient study.—For the mystic teaching of the Church was substituted culture in the classical humanities: a new ideal was established, whereby man strove to make himself the monarch of the globe on which it is his privilege as well as destiny to live."

Hudson, O.

# THE YOUNG PEOPLE'S MEETING

## HELPING OTHERS (Jr.) Luke 22:24-27; Phil. 2:1-8.

**Topic for April 11**

MOTTO

"By love serve one another."

THE STUDY HOUR

I. **Ourselves and Others.**—There are things which we may give our attention to and which take up our time and strength. These things have to do with either ourself or somebody else. Some people spend only time and strength upon those things which they think will help themselves. Others spend time on things which they think will help others. Now it is impossible for us to do anything without we ourselves feeling some effect in it. We cannot do good to others without receiving some good ourselves. But when we do what we do only because it will please ourselves without a desire first to help others we are selfish. But when we look out for the chance to help others first, and how we may do good to them, we are unselfish even though by the helping we ourselves may be greatly blessed.

The world today has things upside down in many ways. The thought of the world is generally, Look out for yourself and if in looking out for yourself you can help somebody else, all right. But the true way which Jesus lived is to look out for others first, and if in so looking we help ourselves it is well. Jesus could have remained in glory and have left lost humanity to the awful doom of sin into which they had brought themselves. But He did not do it. He came and gave His life and service that we might live forever with Him in glory. When He has given Himself and greatly blessed us, He has thereby greatly blessed Himself and because of His unselfishness His name is above every name and His glory will be all the more glorious because He unselfishly gave Himself.

We need such lives in the world today as Jesus lived. Only those who are born from above and are made new can live as He lived. Will we come?

II. **Jesus' Teaching and Example. — Luke 22:24-27; Phil. 2:1-8.**—When the disciples sought to be greatest, Jesus told them that that was the spirit of the Gentiles, but should not be the spirit among the disciples of Jesus. The one who was greatest was the one who became as the least and who served others the most as if he were not great but least. He said He was as one who took the place of a servant. It is this example of Jesus which Paul wrote about to the Philippians. Jesus made the greatest sacrifice possible in order to serve those who needed help. We are also exhorted to be like Jesus in helping others.

**III. Outline Study—**

1. What We Can Do to Help.
   a. Serving parents.—Ex. 20:12; Eph. 6:1, 2.
   b. Serving one another.—Gal. 5:13; I Cor. 10:24.
   c. Sympathize.—Eph. 4:32; Col. 3:12; I Tim. 6:17, 18; Heb. 13:16; I Jno. 3:17, 18.
   d. Sow good seed.—Gal. 6:6-10.
   e. Pray for one another.—Jas. 5:16, 19, 20.
   f. Bear one another's burdens.—Gal. 6:1, 2.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Help"**
2. Helping to Bear Burdens

**Young People**
1. The Spirit of Unselfishness
2. The Law of Helpfulness and How we may Fulfill it

**For Older People**
1. How Jesus Helped Others
2. Little Manifestations of Helpfulness

## PREVAILING PRAYER.—Luke 11:1-13; 18:1-8.

**Topic for April 18**

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

THE STUDY HOUR

I. **Prevailing Prayer.**—Prevailing prayer is prayer that has power and accomplishes that for which the petitioner has wrestled. It is not a determination of human whims and plans that stubbornly seeks for its own ends. But it is such prayer by human beings by which they so ally themselves with God that God is constrained to work for them according to their request. God is pleased to have us so earnest in prayer that we are willing to exhaust every resource to find out what is the reason why our request cannot be granted so that we may place ourselves into the right attitude toward Him that He may answer our petition. The Syrophoenecian woman prevailed because she was sure that Jesus could heal her daughter and that she must by some means find His favor. It was not as a daughter of Abraham, but as a Gentile dog that she could claim the blessings of crumbs which so honored the power of Christ and brought her into the proper attitude of humiliation, which gave the Master the right to give her all her desire. Jacob prevailed, as he wrestled with the angel, not because of his superior power, but because of his earnest clinging when he knew all strength was taken away. It is not to the mighty and noble of earth that great power and blessing are granted above the weak and despised. For "God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things that are mighty; and the base things of the world and the things which are despised, hath God chosen, yea and the things which are not, to bring to naught the things that are: that no flesh should glory in his presence."

Truly they who know God have learned the lessons of how to approach a throne of grace in the acceptable way.

II. **The Text.—a. Luke 11:1-13.**—Here Jesus gives a model prayer and then teaches the lesson of importunity in prayer. God is not reluctant and He is not bothered with us. He does not answer to get rid of our begging. But if it pays to pray earnestly to earthly friends in a time of need surely it will avail much more to hold on to God in times of need.

b. **Luke 18:1-8.**—When the unjust judge grants the request of the widow because she will not cease asking, how much more will God heed the continual cries of His children.

III. **Outline Study—**

1. How men persevere and prevail in prayer.
   a. When they have faith in God.—Heb. 11:6; Mark 10:46-52.
   b. When they know they are praying according to His will.—I Jno. 5:14, 15.
   c. When they pray upon the right conditions.—Heb. 10:19-22.
   d. When they recognize God's wisdom and are willing to wait in patience till He sees the proper time has come.—Rev. 8:3, 4; Jas. 5:7-11.
   e. When they are praying in the Holy Ghost.—Jude 20; Eph. 6:18.
   f. When they are unselfish in their petition and submissive to God's will.—Dan. 9:1-27; Matt. 26:39.
2. The Blessings of Prevailing Prayer
   a. Good things.—Psa. 34:10.
   b. Renewal of strength.—Isa. 40:31.
   c. Opens the way for preaching.—Col. 4:3; Philemon 22.
   d. Brings about the salvation of sinners.—I Jno. 5:19; Matt. 17:21.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Pray"**
2. Repeat the Lord's Prayer.

**For Young People**
1. Examples of Prevailing Prayer.
2. Elements of Effectual Prayer.

**For Older People**
1. Prayer and Watching.
2. The Prayer of Faith.
3. The Holy Spirit and Prayer.

## MY OPPORTUNITIES IN Y. P. MEETINGS.—I Cor. 14:26-40.

**Topic for April 25**

MOTTO

"Be thou an example of the believers."

THE STUDY HOUR

I. **The Young People's Meeting.**—There always have been young people since the creation of man upon the earth. It is no shame to be young. The only shame that comes with youth is when they do not use the opportunities to become more serviceable to God and the Church. The Scripture is full of encouragement and good counsel to the young people. We ought to rejoice in the encouragement and take courage. But we should never abuse our privileges and think that we have advantages that make the young to disregard the older people. Those who look upon the opportunities of our young people of today as a license to ignore the good counsels and experience of the older people have sadly missed the mark.

It was with a deep interest in the increasing number of young people in the Church that the Young People's Meeting was started in the Church. It is much

better for the young to exercise themselves in meditation upon the issues of life as explained in the Bible than for them to exercise themselves only on secular subjects as they do in the day schools and institutions of learning or in the social affairs in which they may engage. When the young people can feel that they are responsible to help one another to solve life's problems according to the Word of God they will be better fitted to wrestle with these problems when the weight of the load falls upon them from the older ones. After all it is the youth who must wrestle with all the problems in the next generation when the aged ones are gone. If I use my opportunity in the Young People's meeting today, I shall be better fitted to cope with the problems in time to come.

**II. The Text.—I Cor. 14:26-40.**—Here we have the ideal meeting held forth. It is an orderly meeting in which those present are spirit filled. They take their place in their sphere of service and do not try to take authority beyond their sphere. "The spirits of the prophets are subject to the prophets for God is not the author of confusion but of peace." The work is carried on with the motive of edification rather than with the idea of displaying spiritual powers and gifts. Sisters are submissive to the direction of those who have the rightful place of authority.

III. **Outline Study**

1. **Opportunities**
   a. Of life.—Acts 17:24, 25.
   b. Of salvation.—I Pet. 1:3-11; II Pet. 1:3, 4.
   c. Christian fellowship.—Eph. 2:19, 22.
   d. Christian service.—I Cor. 15:58.
   e. To witness for Jesus.—Acts 1:8.
   f. To receive encouragement.—I Thes. 5:11.
   g. To give and receive instruction.—I Tim. 4:12-16; II Tim. 2:15.

PERSONAL THOUGHT

My opportunities are my responsibilities. What account shall I render for those which I have allowed to pass unimproved?

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Use"**
2. Working for Jesus.

**For Young People**
1. Why we meet in Young People's Meeting.
2. Opportunities for Service.
3. Opportunities to Receive Help.

**For Older People**
1. Blessing Realized in Y. P. M.
2. Responsibilities Because of Opportunities.

## THE CLAIM OF THE CHURCH ON MY PERSONAL POSSESSIONS. —II Cor. 8.

**Topic for May 2**

MOTTO

"One heart and one soul."

THE STUDY HOUR

I. **Claims and Possessions.**—We think very little of that manhood which will not provide for its own house. The scripture says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." In one sense we think of ownership as having exclusive power to dictate its use. And this is true in the first sense. But there is a power either of selfishness or unselfishness which prompts to distribution of every personal possession. The claim which this motive makes is not one of demand so strictly as one of constraint which the individual owner responds to willingly without question because he feels the power of the claim as right in his judgment.

Every owner gives. Some always give to the claims of lust or selfishness. Others give to the claim of loving unselfishness and the service of God. The possessor always gives cheerfully to the cause he loves. If he loves self and the world he will give freely to that cause. If he loves Jesus and the cause of His kingdom he will freely put his whole service into that. The Church is the institution of which Jesus Christ is the head. If we love Jesus with all our heart, we will love Him enough that our whole service including every possession is at His disposal. Since He works in the world thru the instrumentality of the Church, it is but reasonable that, if we love Him, His Church will have first claim to all that we have. This claim is not one of force which comes and demands its own, but one of constraining love which draws from us all our service as the needs and well-being of our beloved draws out our service. Many fail to properly distribute their possessions because they do not have a clear conception of the proper balance of necessity. It is a service to Christ and the Church to provide for the needs of one's own family. It is a service to provide for the needs of one's own community. But it may be that in our shortsightedness we may overfeed and overspend upon one part of the cause to the neglect of the other. Is it right that the heart of the Master should be yearning to have His message carried to a neglected part while we sit contentedly down in our ease and luxury surrounded by the fat and the strong and never give a thought as to whether the Master may wish that we would serve in a larger capacity? And if we love and know, there is no question as to what we will do with our distribution of personal possessions. Those idle bank accounts that pile up more money to be lavished upon the pleasure of fond children or friends will be scattered to the service of the Master's children and for those who might be children if they knew of His glorious Gospel.

II. **The Text.—II Cor. 8.**—This chapter expresses the true appeal of the church for the personal possessions of its members. It is not to be a claim of demand but a claim of love which is prompted to give when it has a knowledge of the need. The grace of giving is a fruit of the Spirit. It is that goodness which goes out toward the needs of others and especially toward those who are a part of the family of God.

**III. Outline Study.**

1. The Way the Claim is Made
   a. By the way of the heart.—II Cor. 9:7; Matt. 6:1-4.
   b. As stewards of God.—I Pet. 4:10, 11.
   c. As the compassionate children of God.—I Jno. 3:17.
   d. For Jesus' sake.—Col. 3:17.
2. Where the Claim Reaches.
   a. To the needy.—Eph. 4:28.
   b. To further the message of life.—III Jno. 5-8.
   c. How it worked in Christ.—II Cor. 8:9.
   d. Provides for the worship of God.—Hag. 1:8.

Love claims everything we possess. Love to Christ and all His institutions will prompt us to do all in our power with our personal effects, whether those are money or property or intellectual gifts or physical powers.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Gift"**
2. Giving to the One I love

**For Young People**
1. Legitimate Possessions My Responsibility
2. How the Church has a Claim on my Possessions
3. Giving Freely or Grudgingly?

**For Older People**
1. God's Financial Plan
2. Improper methods of Raising Funds
3. The Blessing and Joy of Intelligent Giving

## SUPPLEMENTAL Y. P. M. TOPIC

IV. MENNONITES AND RELIEF WORK IN FRANCE. An historical study of the beginnings of the work, the avenue of approach and the early days on the field.

SUGGESTIVE OUTLINE

I. Conditions which occasion the work of Relief.
   1. Acts of God. These include fire, floods, famines, earthquakes, tornadoes, epidemics and other kinds of distress not easily and directly attributable to special acts of men willfully committed.
   2. Acts of men. Here we may classify the disorders arising from strikes, riots, insurrections, revolutions, bloody or bloodless, and other warlike activities. All these disorders may arise from a variety of causes, but rivalry, self-interest and a false sense of honor coupled up with an uncontrolled instinct of combativeness are the immediate causes most common. Underlying these causes are the more fundamental and remote sources, viz., the denial of the practise and principle of the manner of life as lived and taught by the greatest of all practical idealists, Jesus Christ.

II. The relation of Christian individuals and organizations to the foregoing conditions of distress.
   1. Unmistakably one of service. Gal. 6:10; Luke 10:33, 34. The immediate distress is usually such as to demand immediate attention. Altruism and compassion, the qualities of Christians, assert themselves quickly and cheerfully where a service of love is to be rendered.
   2. The next thing is to do everything possible to prevent the recurrence of the distress. This requires study; preparation; work; prayer, faith and sound doctrine; activity, vigilant and persistent; a positive program coupled up to the actual conditions of a present unhappy world.
   3. Christian individuals should unite within their organizations in a manner to efficiently and effectively deal with distress and its causes in all ways compatible with the development and maintenance of real Christian character. This means a willingness on the part of all to serve, to take and give counsel, to secure the cooperation of the whole body.

III. Our relief efforts in France in view of the foregoing classification of conditions and obligations.
   1. France became a field for relief service thru the worst instrument of distress to which men are perhaps liable.
   2. In some respects none of us can claim freedom from responsibility for this disaster therefore our service cannot be considered wholly one of altruism but partly one of universal obligation.

3. Mennonites exercise allegiance to their government in all things which do not directly conflict with the teachings of the Scriptures as they interpret them. Hence a call of the government to universal military service for the purpose of suppressing an evil which was as odious to Mennonites as to their fellow-countrymen, did not mean that those not responding to the call were sympathetic with the evil. It simply meant that Mennonites could not share in the particular method proposed for overcoming the evil.
4. But in view of this negative position, the need of a positive field of service was imperative, not only to show our sincerity and integrity but also to show that our method is practical as well as ideal. Hence the participation of Mennonites in the work of European relief. The results were two-fold. The innocent sufferers of a brutal war were given the needful assistance. Our government was assured that our objections to its method did not spring from motives of cowardice or lack of fealty. Our actions were made consistent with our avowed beliefs and our testimony was such as to disarm its critics.

### Questions for Discussion

1. How much allegiance do we owe our country?
2. The idea of a Friends Unit in France manifestly originated in a small minority. Its growth has been phenomenal and its work highly successful from the present point of view. Discuss what the relation of a minority movement is to the majority sentiment. Name other great movements that had such beginnings.
3. Discuss conscience. How far is it an individual concern? How far subject to control by external authority?
4. What practical lessons from the work in France might be applied to the Mexican situation?
5. Does the Mennonite Church approve and require a positive expression of its doctrines?
6. Can the Mennonite Church be sound in doctrine and at the same time active in supporting a positive program of service?

Historical studies are not only interesting in themselves but they are usually very instructive and useful as guides to present and future action. The Relief work in which Friends and Mennonites have been engaged in France since August, 1917, will this month pass into history and it is therefore very fitting that Mennonite people stop and fix in their minds some of the outstanding facts and events learned by this venture.

### A Small Beginning

Like most new movements the idea of Friends' Relief Service in France originated "unofficially" in the minds of a few vitally interested, well-meaning and prophetically visioned Friends. These few sincerely tried to consider all the implications which a "state of war" would bring upon their Society and especially upon its young men liable to the universal draft Law. After some informal meetings this small group was strengthened by the addition of more interested Friends and even tho an unofficial minority, they set about to organize what has become familiarly known as the American Friends Service Committee with offices in Philadelphia. Working as a minority is not always easy or pleasant. Nor was it smooth sailing in this case. The young men who were in the executive offices of the Service Committee were liable to the draft. The first Executive Secretary, being under thirty, was called away from the work to go to camp and others in the office were also subject to momentary call. But the need for such a work was so apparent that working under difficulties did not dampen the ardor of the administrative force.

### Off to France

War was declared in April, 1917, and a few months later the American Red Cross sent a delegation to France headed by Mr. Grayson P. Murphy to study conditions and plan for future work. On the same boat were two members of the Friends' Service Committee who thus landed in France at the same time as the officials of the A. R. C. but not at the time organically connected with them. This was a fortunate venture for the Friends for relations were established which later proved to be of inestimable value to the work and its administration.

British Friends had been in France since the fall of 1914 as members of the French Red Cross and operating under the name of "La Mission de la Societie des Amis." They had started hospitals, homes for children and aged refugees, built factories for the construction of demountable houses later erected in such large numbers, carried on agricultural operations and assisted in evacuations. This work so impressed the American Red Cross that a distinct department known as the "Bureau of Friends of the American Red Cross" was formed. Invaluable aid was given the Friends work thru the A. R. C. but at no time did the latter organization exercise overhead control in the work of the Friends Mission. The most cordial relations however existed between them.

### Arrival of Workers

In August and September of 1917 American workers began to arrive in considerable numbers. This group had trained during the summer on the campus of Haverford College special attention being given to first aid, motor repair, French lessons and general study. Many of these workers upon arriving went to the shops at Dole and Ornans and assisted in the demountable house construction. Others worked in the offices at Paris, still others did work among refugees.

### The Student Hostel

About this time "Big Bertha" began shelling Paris. Shells fell into Luxembourg Garden, a stone's throw from the Hostel, and other nearby places. One day one fell just across the street from the Hostel, completely wrecking a building. This was too near for the occupants of the Hostel and since they imagined that once the gunners got the range they would continue to drop shells in this vicinity they vacated the place. The Friends Relief workers needed a hostelry about this size and the place thus vacated became the center of Friends activities in Paris until the summer of 1919. Meetings for worship were regularly held here. Various members of the American Peace commission were at different times invited to speak on the events of the peace negotiations. This was the home of transient members of the mission who were usually detained a week while securing the proper circulation papers. American papers and magazines came here and were eagerly read by the missionites. After the armistice the Student Hostel was abandoned and the mission took up its headquarters in another part of the city known as The Passy.

### Mennonite Connections

It is generally well known that at the Mennonite General Conference held in the fall of 1917 a Relief Commission was selected. In the spring of 1918 arrangements were accordingly made with the American Friends Service Committee whereby certain funds coming into the War Relief fund held by the general treasurer of the Mennonite Mission Board could be applied to the Relief work in France now carried on by the Friends. It was also agreed on that a limited number of Mennonite men would be used in the active field work in France. By this time however most Mennonite men of draft age were either in camp or held by their local Boards in readiness to entrain. For this reason very few Mennonites could enter the work until in the fall of 1918, many being held from three months to a year in military camps, stockade and Federal prisons. The only possible way for the Mennonite draftee now to get into the Relief Service was to become a Conscientious Objector and undergo a series of federal investigations as to one's sincerity and one's right to make the claim of an Objector. This was manifestly a nerve racking and uncertain experience. To determine correctly another's motive and sincerity of conscience would require superhuman powers. Thus it was that in some cases justice was not accorded and long sentences were given to men who were unquestionably sincere. But in all this, unpleasant tho it was, the experience in camp only served to strengthen purposes, convictions, and ideals which were said to give the Mission in France a new color and tone that was appreciated by those who went over earlier. Thus it is that often the apparently undesirable situations prove to be blessings in disguise.

### The Expansion of the Friends Service Work

The small group of persons who originated the idea of a constructive program for Friends never had suspected that the work should become so extensive, so useful and so generally serviceable to other groups of pacifists. Yet this avenue of positive service appealed to so many different individuals who, as regards war, felt

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# THE SUNDAY SCHOOL

## THE TEACHERS' MEETING

Allen Christophel

There are a number of divisions and subdivisions in the Sunday school. The more efficiently each of these is conducted and the more liberal the support that each receives, the better will be the work done by the entire school. Sunday schools are conducted—and with apparently good success—where, outside of the regular sessions, there is but little co-operation, organization, and preparation for the work of the school. The success in such cases is usually due to other factors and comes in spite of improper methods. The fact that there is success in such cases is no argument for the universal maintenance and adoption of such methods. That these same schools could be more efficient with added aids is a fact not to be disputed.

One of the activities not a part of the regular session, but a great aid to it is the teachers' meeting. It is said that in the United States and Canada there is but one teachers' meeting to thirty-five churches. This condition needs improvement and with a little effort, perseverance, and prayer on the part of each one can be helped. The greater the inspiration and the more thorough the preparation before the Sunday school hour, the more beneficial will be the class and meeting period. The state recognizes the need of co-operation among the teachers and in most states attendance at institutes is compulsory. The benefits of a teachers' meeting in Sunday school, supported by all concerned is of even greater benefit to the school than an institute to day-school teachers. As a means to the promotion of unity, inspiration and preparation the teachers' meeting performs a valuable part.

The work to be done at such a meeting is five-fold in purpose: (1) Create a better spirit of unity among the different workers in the school, (2) Consideration of problems that pertain to the work of the school, (3) Increase in devotion and inspiration among the different workers in the school, (4) A consideration of the main points and perplexities in the lesson, (5) Preparation and training of those not yet engaged in the work but who are prospective workers.

Unity is best maintained when there is a sympathetic, confidential, and wholehearted discussion and consideration of problems. While no two teachers have exactly the same problems, the fact that each is interested in the other's well-being adds much encouragement to their general work. Where there is no co-mingling of problems and workers either strife or inactivity, or both appear. Where the teacher, prospective, or of but little experience meets on common terms with one of years' successful service, unity and mutual sympathy have splendid opportunity to thrive. The accomplishment of this purpose is one object of a teachers' meeting. It brings both teachers and classes represented on a more nearly common plane.

The consideration of problems that pertain to the work of the entire school naturally deal with those aside from the teaching of the regular lesson. In any school there are problems of administration, organization, classification, and arrangement that need to be considered and prepared for. A teachers' meeting affords good opportunity to discuss and plan for these. The heads of the school cannot bring about the greatest possible efficiency without united, sympathetic effort. A competent teacher should know the needs of the pupils in her class better than the superintendent. When such needs and attending conditions are carefully considered many helps in solution can be reached and many difficulties avoided. Teachers' meeting affords excellent opportunities for consideration of problems that affect the school as a whole.

Inspiration and devotion follow unity and co-operation. Not a small benefit of the teachers' meeting is the inspiration that follows a spirited, yet spiritual discussion of the various lessons. Good, live, active discussions create interest that if maintained will carry added interest and activity into the regular lesson session. A considerable time of the meeting should be devoted to prayer and praise, encouraging devotional interest. A meeting that deals wholly with intellectual and historical interests at the expense of the prayer life is lacking in a very important essential. To be effective, a teacher needs spiritual enthusiasm. The portion of teachers' meeting devoted to devotion will prove a valuable portion.

The consideration of the lesson is usually the principal work when teachers meet. This discussion should aim to accomplish four things: (1) To establish the setting of the lesson, (2) A survey of the events of the lesson proper, (3) A consideration of the teaching points and applications, as they apply to the lesson and to the various departments of the school, (4) A discussion of the perplexities and problems in the lesson. Such discussions should not aim to solve the lesson in detail. It should be not only a study of the lesson but a study of the best methods of presentation. Too thorough a study might result in teaching more from memory than from preparation and experience—which would prove harmful rather than beneficial. The best plan to be followed is to have a mutual discussion of the general events, applications, and problems in the lesson and allow the teachers to develop the details. It should outline rather than develop the work. A plan usually followed is to assign a lesson or part to one teacher to open the same. This should be followed by a general discussion, enlarging points mentioned, suggesting new ones, and asking and answering questions that may arise. Another danger to be avoided is to keep the work beyond the needs of smaller classes. A teachers' meeting and Bible study class are two distinct organizations. Time should be given to view the lessons as they apply to the various departments of the school, primary, intermediate, junior, and senior. Too often in both conferences and meetings the principal time is devoted to a profound discussion of the lesson, when the teachers of pupils needing most help are not materially benefited. The main point in such meetings is to make it most helpful to those needing help. More thorough and more unified teaching should be the aim of all teachers' meetings.

To prepare future workers is primarily within the sphere of teacher training classes but in cases where such classes are not practicable, the teachers' meeting can make a valuable contribution. While methods of teaching and discussions are primarily for the benefit of teachers, they may be beneficial to prospective teachers. It would bring them into regular association and the consideration of practical problems of the Sunday school.

The needs and benefits considered organization, time of meeting, and methods of conducting need attention. These factors depend wholly upon circumstances and the people with whom we deal. What will prove a success at one place may be a failure somewhere else, or vice versa. To be successful, methods need to be flexible.

The organization most often employed consists of a committee whose duty it is to appoint the leader and the ones to open the discussions. The committee should be actively concerned in the work and awake to the needs of the meeting. Those appointed to lead should have ability and

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# CURRENT EVENTS

**The Adriatic Question:**—President Wilson resumed his activities in international affairs with a suddenness which occasioned a surprise second only to that which was felt over the Lansing dismissal. European politicians had just about reached a settlement of the troublesome Adriatic question regarding the disposition of Fiume by which that much-disputed city was to be given to Italy together with a shoe-string strip of land which was to connect it up with that country. The president hearing of the agreement dispatched a note of the sternest protest in which he denounced the plan as being "quite unworkable in practice." He declared that the United States could not stand by and see a temporary settlement made which would be bound to give trouble sooner or later and perhaps percipitate another war. He even intimated that if the allies persisted in the proposed settlement he would consider withdrawing the treaty from the senate. The allied statesmen, after considering the note of protest decided that they could not afford to run counter to the wishes of the president in this matter and invited him to join in seeking a satisfactory as well as a just conclusion to the whole matter. President Wilson especially objects to following out the treaty of London which was a secret treaty and contrary in principle to his much discussed fourteen points. The dispute regarding the disposition of Fiume touches the interests of two peoples, the Italians and the Jugoslavs, who have long been rivals and jealous of one another, and any temporary settlement would endanger the peace of the world a little later when both nations recover somewhat from the effects of the present war.

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**Liquor Propaganda:**—The Anti-Saloon League does not feel that the fight for prohibition is altogether won. There is no evidence of a desire or purpose on the part of the liquor interests to submit calmly and peaceably to the fundamental law of the land. Their hope is not so much the setting aside of the eighteenth amendment as to secure a practical nullification and to impair its enforcement.

Wherever possible the liquor men will elect wet congressmen and state legislators, wet executives and judges. Congress now is three to one dry, and it is admitted by the wets that immediate change of the attitude of congress with respect to prohibition is not possbile. Yet by electing a congressman or senator here and there and now and then; by getting legislatures to enact laws permitting manufacture and sale of liquors of more than one-half of one per cent alcohol; by bringing endless suits against prohibitory laws and occasionally getting verdicts in lower courts; by conspiring to prevent due enforcement of law; by creating disturbances in some cities; by skillful publicity by spreading abroad the notion that the prohibition issue is settled and therefore dead, and by trotting out as presidential candidates men who are announcedly wet, the liquor men hope eventually to make some gains. The League is on guard against all these and similar tactics and is determined that while prohibition is here it shall also be safeguarded.

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**Steel Trust Vindicated:**—The Supreme Court of the United States recently handed down a decision in which it is held that the United States Steel Corporation, against which the government had instituted proceedings for a number of years, had not disobeyed the law and had not used its power to secure a monopoly for itself or to artificially boost prices. The decision is a complete victory for the trust which includes some 180 different corporations and represents a capitalization of over two billion dollars. The court said that it would be contrary to the interests of the public to destroy a corporation merely because it was big and if it had done no wrong. The verdict has somewhat disconcerted Attorney-General Palmer and other trust-busters as there are a number of other suits still pending against other trusts, chief among them being the Eastman Kodak Company and the Keystone Watch Company. It will be remembered that the Standard Oil Company and the American Tobacco Company were dissolved some time ago and only recently an agreement was reached with the packing houses which virtually amounts to the same thing.

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**Railroads Returned:**—At 12:01 A. M. on March 1, the railroads of the United States after being under government control for twenty-six months were again returned to private ownership. Only a few days previous Congress finally passed the Esch-Cummins bill which had been pending for a long time and which is to provide the machinery for "unscrambling" the two hundred-thirty railroad systems and make them able to again manage themselves. The bill was bitterly assailed by the unions even after the drastic anti-strike clause had been removed. After the bill was passed they carried their fight to the president and attempted to bring about its veto. In this they were unsuccessful however. It is thought that the attitude of the unions helped to bring about the passage of the bill as many members of Congress resented the manner in which the unions attempted to bring about its defeat. It is estimated that the loss to the government during the period of Government ownership will amount to $636,000,000, or almost a million dollars a day.

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**New Massacres in Armenia:**—Cilicia, in Asia Minor, is again the scene of serious disturbances which have resulted in the massacres of Armenians by Turkish nationalists in numbers estimated variously from two to thirty thousand. A conservative estimate at the present time places the number at seven thousand. The trouble arose when French troops took possession of parts of Cilicia, particularly around Marash and Aintab, mustering Armenians in as special policemen. This latter act, coupled with the hatred of the Turks for the French and unwillingness to have their territory occupied by the French troops led to fighting and massacres. A number of American relief workers and missionaries were in peril of their lives and much fear was felt for their safety. Messages were finally received indicating that the Americans had escaped to the south and were safe for the time being. The allied peace council is taking steps to prevent a recurrence of the Armenian massacres.

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**Admiral Peary Dead:** — Rear-Admiral Robert E. Peary, widely known as the discoverer of the north pole died at Washington on February 21 after an illness of several years due to exposure in the far north. Admiral Peary made eight voyages in search of the pole and finally reached his destination on April 6, 1909. The world learned of the discovery six months later, just a few days after the announcement of Dr. Frederick Cook who claimed to have reached the pole at a date somewhat earlier than that of Admiral Peary. There was a long controversy which finally resulted in the rejection of the claims of Dr. Cook by most of the scientific societies and the acceptance of Admiral Peary's claims. Many honors were bestowed upon him for his discovery. In recent years he had been much interested in aviation and at the time of his death he was president of the Aerial League of America.

**Senate Again Rejects Treaty:**—By a vote of 35 to 49 the senate, for the second time refused to ratify the peace treaty submitted by President Wilson and adopted by the allied countries. The fight was a long and bitter one though the outcome was evident a number of days before the actual defeat took place. To the last the Republicans stood firm against any material compromise of Article X of the Lodge reservations, and the President and his followers stood as firm in their refusal to allow that reservation as it stood to become a part of the covenant. The future of the treaty is now very uncertain. It will probably be an issue in the coming presidential campaign and will complicate the political situation to a very great extent. Meanwhile efforts are to be made to pass a resolution declaring a state of peace to be existing between the United States and Germany, even though no treaty has yet been made.

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**Revolution in Germany:**—News of the most serious and disquieting character comes from Germany to the effect that the authority of the present government is seriously menaced. Bolshevists are rapidly gaining control and revolution and blood-shed are daily taking place. It was at first reported that the Ebert Government had been completely overthrown by revolutionists and Dr. Wolfgang Kapp put in control. Later reports stated that the Kapp Government had withdrawn and Ebert was again in control. The radicals are seizing the opportunity and are making great efforts to establish soviet governments in various parts of the country. It is already reported that such governments have been established in a number of places and that the "Reds" are rapidly gaining over the forces of the Ebert Government. Pitched battles are taking place in some sections and the outcome is extremely uncertain.

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**Woman's Suffrage:**—At this writing thirty-four of the necessary thirty-six states have ratified the constitutional amendment which was passed by Congress some time ago giving full suffrage to women of the United States. The fight in several of the states is exceedingly bitter, though it is claimed that there are enough states in reserve whose legislatures have not yet considered the amendment to make its adoption sure before the November elections. The question as to whether states having a referendum provision must first have the amendment approved in that way before it can become effective is still before the courts and on that decision will depend partly the possibility of an early opportunity for women to vote, even if the necessary ratifications by state legislatures are secured.

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**New Secretary of State:**—No less surprising, though a little less startling, than the dismissal of Robert Lansing as secretary of state was President Wilson's appointment of Bainbridge Colby to fill the vacant cabinet portfolio. Mr. Colby was a life-long Republican up until 1912 when he bolted the party and joined the Roosevelt forces. Four years ago he refused to follow Mr. Roosevelt in his return to the Republican party and entered energetically into the campaign for the reelection of President Wilson. There is a great deal of criticism over the appointment from both Republicans and Democrats and the Senate has spent some time in investigating the records and facts pertaining to Mr. Colby's qualifications for the high office, though there is little doubt that his appointment will be approved. Mr. Colby is a New York lawyer and has rendered valuable service in government work during the war.

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**Falls Five Miles and Lives:**—According to newspaper reports one of the narrowest escapes from death ever recorded was experienced by Maj. R. W. Schroeder at Dayton, O., while attempting to break the world's altitude record. At a height of over 36,000 the supply of oxygen from his oxygen tank was suddenly cut off and he became unconscious. The machine dropped in a tail spin for over five miles with the unconscious aviator's eyelids frozen together by the sudden change of temperature. The change of atmospheric pressure shocked him back into consciousness and while still 2,000 feet above the earth he gained control of his machine and made a safe landing. His thermometer at the highest altitude registered 67 degrees below zero.

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## INTERESTING FACTS AND ITEMS

One of the shameful things which must be recorded in the history of our country is the number of people who are put to death each year as a result of lynchings or lawless outbreaks, chiefly in the South. Eighty-two people met their death in this manner in 1919,—seventy-seven in the South and five in the North and West. Seventy-five were negroes and five whites.

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A new American passenger steamship line to Buenos Aires has been opened recently. The steamer Moccasin, sailing a few weeks ago, opened the service.

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During the year 1919 the tolls collected at the Panama canal aggregated almost $7,000,000, and the tonnage passing thru the canal amounted to over 8,000,000 tons. This is the highest record ever made at the canal.

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The price of silver has now come to the point where the metal in the silver dollar is worth more than a dollar. The result is that many of our silver dollars are being melted and sold for bullion, over 10,000,000 having been withdrawn from circulation for that purpose by the Philadelphia mint. It is thought that silver dollars may eventually disappear altogether, or at least become very scarce.

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The Government of France is making very elaborate plans to handle the problem of lodging and caring for the thousands of American and other tourists who are expected to swarm over her battlefields during this coming summer. An American syndicate is also considering building a chain of hotels in the American and British battle zones for the care of American and British tourists. Thousands of Frenchmen are expecting to make their living, or at least improve it, through this anticipated business.

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The United States Government has taken steps to prevent the smuggling of liquor into this country from foreign ships while lying in our harbors. All liquors are to be placed under seal when the vessels come into port and taken in charge by government officials. Already the crews of some of these vessels are protesting because of not being given their drinks while in port.

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A house in West Sommerville, Massachusetts, which was to be moved some distance to a new location, was cut in halves, securely braced and the two sections moved separately. At the new location the two halves were again securely joined together and when completed the house was as good as ever. Perhaps more remarkable still is the case of several large lake vessels which during the war were wanted for trans-Atlantic trade, but were too large to be taken through the Welland canal on their way to the coast. These vessels were then cut in two, each half turned over on its side and towed through the canal and then again joined together and made as good as new. Only the very urgent need of ocean-going ships made such procedure and expense justifiable.

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The prohibition movement recently begun in England is meeting with a great deal of opposition, especially among the brewers who regard it far more seriously than the general public. There are however also some encouraging features. One man who was formerly engaged in the beer-bottling industry and had amassed a fortune in that field is now one of the most ardent supporters of the prohibition cause.

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# MISCELLANEOUS

## PLANNING TO SALVAGE A THOUSAND SUNKEN TREASURE SHIPS

Official plans have been announced by the British Admiralty for the most impressive feats of salvage ever undertaken, whereby, with the support of the Admiralty, attempts will be made to rescue from the sea some 1,000 craft sunk by submarine or other destructive agencies in the war. Preliminary operations will be confined to the sea area surrounding the British Islands. The work, we read in special London correspondence to the New York World, 'will comprehend the salvaging of cargo as well as craft, and thus the money value of what may be saved can hardly be calculated, tho something like $7,000,000,000 worth of ships and cargoes on the floors of the Seven Seas is thought to be recoverable.

Modern methods are said to be equal to the task of raising any craft resting on bottom in not more than twenty fathoms (120 feet) of water. The Admiralty figures that at least 1,000 vessels, ranging in tonnage from 200 to 10,000 tons, lie in waters of workable depth. Cargo, however, can be recovered in still deeper water. Until recently divers did useful work at a depth of 182 feet, and that depth was long considered a maximum for effective submarine operations. Americans set a new record in Hawaiian waters after the war by lifting a submarine from a depth of more than 200 feet, and another American diver, Benjamin F. Leavitt, is on record as having descended 361 feet in Grand Traverse Bay, Michigan, remaining down forty-five minutes at one time and nearly two hours at another.

The British Admiralty has prepared a chart showing with close approximation the position of every sunken vessel between Dungeness, a headland at the southern extremity of Kent, projecting into the English Channel, and the mouth of the Tyne, at the North Sea. Small black dots on the chart indicate the positions of the sunken craft. The dots lie in strings and clusters. There are patches of them off Deal; and along the Suffolk coast, especially near Aldeburgh, the dots are grouped so closely as to suggest a single blotch. It was in this stretch of water that the British navy destroyed or captured submarines, and the assailants often went down with their victims. There is a close-linked chain of dots off the mouth of the Thames. Between Flamboro Head and Whitby, on the Yorkshire coast, the Germans for a time reaped a rich harvest, tailing off in a line running northeast into the North Sea.

An indication of the rewards for salvage is instanced in the case of the steamship Tours, which was lifted from off the Gower rocks, on the Glamorganshire coast, after the ship had been exposed to wind and weather for six months. The salvage men towed her into Swansea and got $400,000 for the feat. Differences of opinion exist as to the feasibility of resurrecting the Lusitania or her immensely valuable cargo. She went down in forty-nine fathoms (294) feet) of water off the Old Head of Kinsale, on the south coast of Ireland, and there has been no sign of her since she sank there early in May, 1915. The ship was worth $10,000,000 and she carried $2,500,000 in bullion and some $5,000,000 of imperishable freight, such as copper, brass and iron. Also an equal amount of negotiable securities, apart from the valuables, jewelry and cash and passengers. The fact that she is not represented by a dot on the Admiralty chart has not extinguished hope that the improvements in modern methods may be stimulated by the prospect of the wealth that would reward such a recovery or that perhaps the sea might carry her shoreward into workable depths. Cable advices from London state that engineers who have been prospecting about the sunken vessel believe they can recover the bullion in the strong room and other valuables. They as yet express little hope of salvaging the ship or much of her cargo. On the other hand, Leavitt, the American diver, is quoted in the Times (New York) as being confident that the cargo of the Lusitania can be salvaged, as well as that of the Arabic, valued at $5,000,000, lying about sixty miles away. The Arabic is in almost 315 feet of water, and Leavitt has spent hours in greater depths. However:

"It would be a miracle if the sea could lift the Lusitania from her resting place, for the ocean bed there shelves steeply. At ten miles from shore, where the messages from the Lusitania indicated she was struck, sinking in twenty minutes, the depth is 294 feet. In order to move the ship landward a distance of five and one-half miles would need to be traversed up an inclined shelf of rock, to a depth of 240 feet, which would still be too great for divers. The 180-foot line is distant more than eight and one-half miles from where the ship went down, the incline still continuing steep, and it would be necessary to move nine miles from the sinking point, or one mile from the shore, before a depth of twenty fathoms (120 feet) could be reached. Divers could go down there and rescue treasure, but they could hardly expect to move such a tremendous bulk as the ship to the surface from deeper water; and the sea is not performing uphill feats with such bulk. The sea bed is sixty feet deep half a mile from shore, indicating the precipitous nature of that part of the coast. More lives might have been saved and there would have been a chance of salvage if the master of the ship could have contrived to head her for shore and keep her afloat long enough to travel about nine miles, but even so she could have been beached only on the rocks.

"Many other craft also found a grave off Old Kinsale. It is estimated that more than ninety craft of various kinds were sunk there, converting it into a marine cemetery. All of them, like the Lusitania, seem to be beyond resurrection until or unless invention can find a way to enable divers to descend to much greater depths than has heretofore been possible. So the Admiralty is letting Old Kinsale alone as beyond practicable range for effectual operations in salvage."—Current Opinion.

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The biggest and most powerful wireless station in the world is nearing completion at Bordeaux, France. It was begun by the United States during the war in order to expedite the transmission of messages pertaining to government business, and after the signing of the armistice was bought by the French government, but its construction was continued by our own experts. There are eight steel towers each about 900 feet high.

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It is reported that two of former Emperor William's sons are seeking to be divorced from their wives since the cessation of hostilities. One of the sons is spending his time as a bank clerk and an automobile salesman.

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The output of gold and silver in the United States last year is said to have been worth over $120,000,000. Of this amount about $59,000,000, or a little less than half, was gold. California led in the amount produced, with Colorado second and Alaska third. Montana led in silver output. The amount of both metals produced was about $10,000,000 less than 1918.

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A New York waitress recently testified in court, where she had been brought on a charge of violating the traffic ordinance in her limousine, that although her wage was only twelve dollars per week she averaged eighty dollars per week in tips.

## THE TEACHERS' MEETING

(Concluded from page 507)

preparation to maintain interest and yet avoid impractical discussions. Debating societies and Sunday school classes have very little in common. No organization can be efficient without the hearty co-operation of the teachers and officers.

Times for meeting also vary with conditions. Weekly meetings are advantageous to interest and thoroughness and are preferable though they require more time and effort. In some cases teachers' meeting and prayer meeting are combined with good results. This would foster devotion though the latitude in attendance might be too great. Meetings held every two weeks would be beneficial but irregularity always detracts from interest. Monthly meetings are better than none but their infrequency is often detrimental to interest. They serve well in giving a general view of the lessons. In schools where teachers are living some distance from the church, a fifteen minutes' meeting, held before the Sunday school hour, consisting of a few minutes' discussion of the most important points in the lesson, a short consideration of the problems of the school and a short devotional period have proven beneficial.

The method of conducting depends upon the place and time of meeting. When weekly meetings of an hour's duration are held the lesson could be taken up in class, have one teacher open the discussion, or have a number responsible for the discussion of the various phases of the lesson. To have too many discussions of the same point would become monotonous. Where bi-weekly meetings are held, the same course could be followed only at less length. Where monthly meetings are held, the lessons for the succeeding month may be assigned, one to one teacher, followed by a brief general discussion. At best only a general view can be gotten.

The teachers' meeting is not an end in itself, simply a means to an end—strengthening and furthering the work of the entire school. Unless all concerned make it a matter of personal consideration, preparation, and co-operation it fails of its best work or entirely. Methods can never take the place of interest, mutual activity and co-operation. All time and energy devoted to the same will repay in the interest and efficiency of the entire school. "They that feared the Lord, spake oft one to another." "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."

Scottdale, Pa.

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Hundreds of schools are reported closed throughout the country on account of a lack of teachers, and many others are in charge of teachers who have not the proper qualifications. The chief reasons is that salaries have not kept pace with the high cost of living. More than 143,000 teachers throughout the country are reported to have resigned their positions in favor of more lucrative employment.

## SUPPLEMENTAL Y. P. M. TOPIC

(Concluded from page 506)

compelled to take a negative view that very many besides Friends engaged in the work in France. The June 1, 1918, order of the War Department provided that "in exceptional cases C. O.'s might be transferred for work in the Friends Reconstruction Unit in France." This was an ideal and satisfactory arrangement for all three parties concerned. It helped the War Department to dispose of a troublesome problem. It offered an avenue for positive service on the part of the C. O. It enabled the Friends Committee to enlarge and extend its work in France and to carry thru a larger project. Finally, it identified a large body of idealistic opponents to the method of warfare and showed to the world a practical demonstration of the way of love, the historical significance of which will no doubt be far-reaching.

### Effects of the Work in the United States

The position of the pacifist often loses its influence because people attribute to them motives less worthy than they deserve, such as, cowardice, sympathy with the aims of the country's enemy, anarchism. This prejudice is largely obviated when the pacifist willingly risks all the hazards of the soldier in his effort to render his type of Christian service. Only so can he hope to influence any considerable number of people to the way of love. American periodicals have been lavish with their praise of the work of the Society of Friends in France. Thousands of people have thus seen that non-resistance is more than "an ideal but impracticable theory." They have witnessed a demonstration where love and good-will were able to withstand the stress and strain of the most gigantic war in all history. There can be no doubt that the power of an all-wise God held the cords of love together. The Friends Committee simply furnished the necessary man-power in the organization.

### Dean Stone's Tribute

Harlan F. Stone, a member of the Board of Inquiry to investigate C. O.'s and Dean of Columbia Law School writes thus, "Of these various groups the Quakers produced a favorable impression by their high intelligence and their evident desire to render service to their country in its time of need so far as possible within the limits of their religious convictions. — Those who could not resolve the point of conscience in favor of the government showed every willingness to embarrass it as little as possible in the disposal of their cases. They were eager to accept the onerous and dangerous service of the Quaker Reconstruction Unit in Europe, and they gave the impression that the problem of the government would not have been serious if it had only to deal with the cases of the Quakers."

### Effects of the Work in France

Pages could be written containing the expressions of gratitude which the French people gave to the Mission for help received. "When you will have returned to your country your memory will never leave us. The history of your work will become family traditions handed down from children to grandchildren," said the villagers of Montblainville in a meeting in the newly erected schoolhouse. It was difficult for the people to see that an altruistic motive could be so strong as to do all this work without compensation. Many of them wanted to join the mission or become honorary members of it.

### Recognition of Services

Because of the efficient way in which the work was carried on in France, Herbert Hoover opened up the field of Germany to the Friends Committee giving them entire charge of the Relief in all this distressed area. In asking them to take over the work he remarked that their "motives could not be misunderstood in view of their historical position and their late services rendered." It is significant too that this peace loving society should be the first to be called on to go into the country of the "enemy" and begin to bind the wounds and heal the scars of a brutal war.

Since then the State Department asked the Friends to take charge of Relief in the Ukraine. A unit is already at work in Vienna and one is in Serbia. Mexico is being invaded by these messengers of peace hoping that some influences may intercept a possible conflict. All these activities are centered in Philadelphia where the idea had its small beginning.

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The Welland canal, which has in the past proven itself too small for the passage of large ships built on the great lakes, is to be enlarged as soon as circumstances permit. The number of locks is to be reduced from twenty-five to seven and the canal itself is to be shortened. The time for a ship passing through the waterway will be reduced about three hours. The canal itself will be twenty-five miles in length when completed.

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The death rate from cancer is said to be increasing rapidly in this country, the number of persons dying from this malady in 1917 being no less than 61,000, or about 80 deaths per 100,000 population, compared to 63 per 100,000 in 1900. Scientists are endeavoring to find out more about the disease and its causes. It has now been definitely established that it is neither contagious nor hereditary.

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Public health statistics show that the consumption of meat has decreased about eight per cent in the last twenty years, and of grain products eleven per cent. On the other hand, it is said, people consume more milk, butter and cheese than formerly.

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"The life of every Christian should be a correct likeness of Christ's life."

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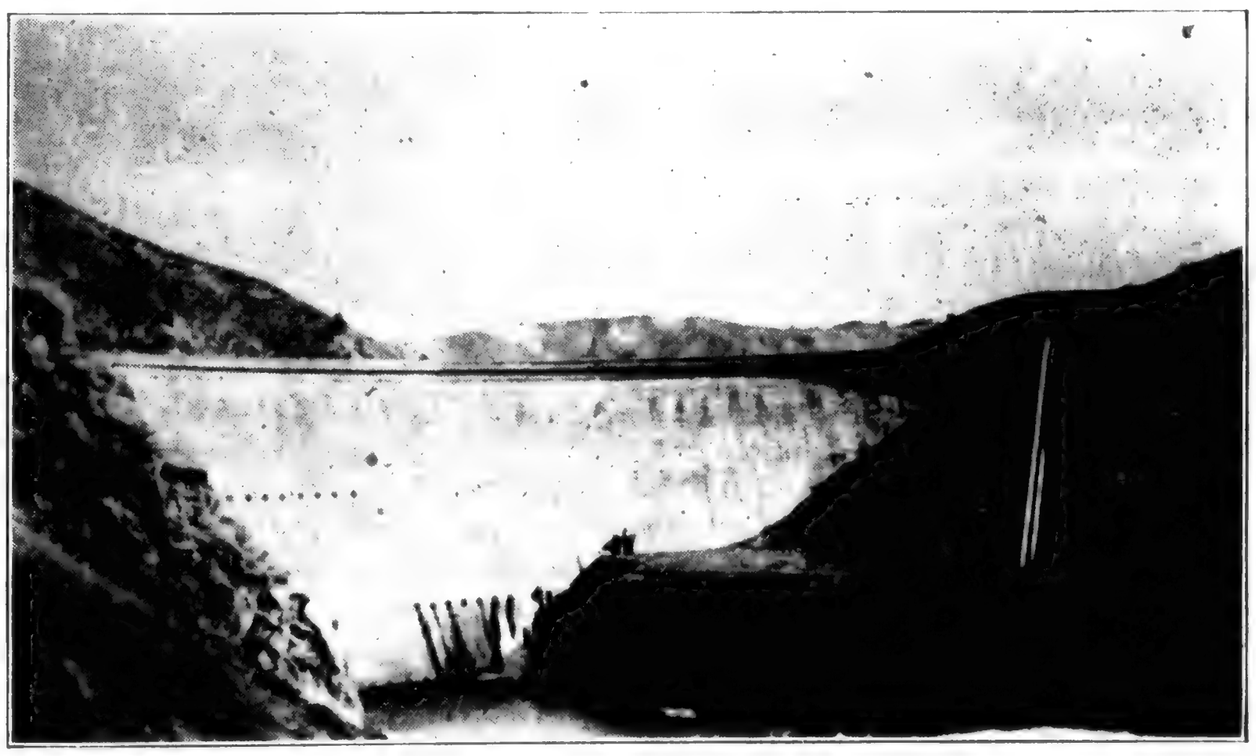
# CHRISTIAN MONITOR

MAY, 1920



ARROW ROCK DAM

The Dam is 348 feet high, irrigating 243,000 acres of land, and was built by the United States Government at a cost of $5,000,000. See title page

# SELECT READING

## ECHOES OF LIFE

### At Grandma's

Clayton F. Yake

When I was a boy I lived at Grandma's house once't. And ooh that was the grandest time! You know grandmas aren't like your mammas; they let you do lots of things and give you all sorts of goodies and never even scold you, not once. Mamma says grandmas just spoil boys but then I think they just know 'xactly how to treat them.

Grandma, well she is just all right and Grandpa too, as I am sure all boys will say. That big dinner with home-made bread, fresh and spongy—and not such little pieces as ma gives you but real great big ones with lots of good home-made butter and apple-butter spread on so thick you couldn't even see the bread. Then the "snitz and kneb" with mashed pertaters and gravy, that beat anything ma could make for a hungry boy.

And then when dinner was over I'd go for a romp and play all the afternoon until I'd get a kinda funny aching down near my stomach somewhere, when in I would run to Grandma. And Grandma would be baking those good doughnuts without a hole in—the real good kind that go much farther with a hungry boy than the ones with a window in the middle. And they wouldn't hurt a little boy no matter how many he ate for they were not those sugary kind but the salted ones —the kind that make little boys grow strong and robust as the big men.

Once't when I was minding Grandma's brindle cow by the side of the road a big automobile scared Spot so bad she rushed right toward me and stepped on my bare foot. Cows didn't know anything about automobiles then like they do now and Spot she was afraid. Well, Grandma put some good liniment on it and rubbed it in the bruised spot downward for she said you daresn't rub it upward as that would draw all the pain in your leg. And Grandma knowed, for in no time—by the very next day, my foot was alright.

My Grandma knows just lots about medicine. She's got a whole cupboard full of all different kinds what cures earache, tooth-ache, and head-ache and stomach-ache and liniments and plasters that take away rumatix and sprains. Why my Grandma's as good as doctor. Once't Grandpa sawed his finger bad when cutting wood and Grandma she fixed it all up with lily leaves and wrapped it in clean white linen and then put a nice "dimling" on it and Grandpa he went right back to work as if nothing had happened.

Yes siree, my Grandma is a real doctor. She has medicine books no one but who can read German can understand and she just knows lots and lots of things. Why other people use't to come and have her cure them and she would do it when doctors couldn't. And she would never charge anything but just do it to make people well and happy. My Grandma is a real "Good Samaritan" don't you think? Oh how I wished I knowed as much as she and be only half so good. My I would 've been the best boy what was in that neighborhood then.

Once't too when I was playing out in the orchard I runned across a Bumble Bee nest by the fence. Well, I poked a stick in the nest to hear them buzz and watch them come out. Then I ran and told her what I found and she told me I better stay 'way. But you know how boys are. They think it is just fun to fight a bees' nest even if they are afraid, as I was, to try it. But I sneaked up and poked the nest and tried to swat a big black fellow when another little one stinged me right on the thumb. My, but that hurt and with big tears rolling down my cheeks I ran to Grandma and she didn't even scold me but got the baking soda box and put a little right on the spot and soaked it with a drop of water. And then she dried my tears and said I better stay with her a while, which I gladly did. Mind you, she never even once scolded me, she was the bestus Grandmother, don't you think? And I forgot all about that sting.

And she had all kinds of tea, all along the fence in her garden. All kinds of teas with such funny names I can't 'member half of them—Old Man and Old Woman, and Bone Set and bitter tears, ooh so bitter it would make you wrinkle up your face and close your eyes when you drink it but Grandma said it is good for the blood, keeps you healthy and strong and gives you a strong stomack. That time the people drank more of those teas and that is why you never heard very much about dyspepsia. But Grandma never used to give me tea except only when I was very sick for she knew that little boys' stomacks are pretty good because they could eat well. But when Grandpa would not eat very much she'd always say, I guess I must make you some bitter tea. But she never needed to say that to me often for I never did eat only a little when I was at Grandpa's house.

Then the nice times I would have with old Bill. Grandpa he would always let me drive sometimes. And old Bill he knowed it right away when I would have the lines for I would draw them up tight and make him step up a bit. Sometimes I'd use the whip a bit but Grandpa would not let me use it very hard. My, how big and straight I would sit up, cross one leg over the other, and hold those lines tight in one hand and talk with Grandpa while driving along like a big man. But pretty soon he'd say, "Better use both hands and watch your horse." But I told him I could easy drive with one hand until "scritch" I rubbed against the other man's wheel while passing him.

Then mind you Grandpa would even leave me lead Old Bill out to pasture down in the yard near the pump. Yes sir; and I would stand as straight as a guard when the train would pass while I was holding him. I was only a boy but I could hold a horse when the train passed and he wouldn't cut capers. And then of course Old Bill wouldn't think of running off for a little boy so brave. But just then a team crossed the track up the drive and in a clip, with head erect, Old Bill ran back to the barn. Well you wouldn't expect a little boy to hold a horse if he wanted to run away, would you?

(Concluded on page 526)

CHRISTIAN MONITOR

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# CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XII SCOTTDALE, PA., MAY, 1920 No. 5


## OUR TRIP TO ARROW ROCK DAM

S. P. Yoder

**"Where Rim Rocks Tower Overhead"**

Among the everlasting hills,
  The barren hills of Idaho,
We motored up and down that day,
  Zigzagging deftly to and fro.
Along the edge of yawning gulfs,
  Where rim rocks tower overhead,
O'er wind-swept peaks, thru canyons deep,
  Our narrow, winding roadway led.

Our chauffeur's nerve was often tried,—
  Severely taxed his pluck and skill,
While rounding dangerous hill-crest curves,
  Or coasting down a rocky hill.
Still on, on, on, the engine purrs;
  Our chauffeur's eyes are fixed ahead,
His goal the mighty concrete wall
  That spans the Boise river's bed.

On memory's secret chamber walls
  Are pictured scenes along the way:
Down in a valley far below
  A lonely ranch with stacks of hay;
Then over rock-ribbed lava hills
  Strange, ever-changing scenes appear;
And as we rise to higher ground
  Still wilder grows the landscape drear.

Our journey's end is reached at last;
  The source from whence the waters flow
Through Boise valley's wide expanse
  As streams of life to fields below.

A barren waste, a desert drear,
  Changed to a rich and fruitful land:
Where coyotes prowled sleek cattle graze,
  Grain fields abound and orchards stand.

Each day some lesson brings to those
  Who pause and look with open mind.
And in this trip to Arrow Rock
  What truth or lesson do we find?
Among these everlasting hills,—
  The Rocky foot-hills,—may be seen
The source of life for luscious fruits,
  Rich fields of grain and pastures green.

As water from a higher source
  Restores the barren desert sands
To Eden-like fertility—
  E'en rivaling earth's most fruitful lands
So living water from God's throne
  Revives humanity and brings
To thrifty souls who drink thereof
  A paradise of heavenly things.

God's messengers in heathen lands
  Are busy now to open wide
A channel true thru which may flow
  Salvation's pure life-giving tide;
That all who will may come and drink
  And feed upon the living Word—
Be changed from barrenness to be
  A fruitful garden of the Lord.

Denbigh, Va.

**"Down in a Valley Far Below"**

# EDITORIALS

CLOSE OF OUR WORK IN FRANCE:—Last month marked the close of our active relief and reconstruction work in France as carried on by the Church in cooperation with the Friends. Numerous articles have been published in the Christian Monitor during the past few years on various phases of the work and no doubt our readers have been able to get a fairly accurate idea of the work as it has been carried on there. On another page we publish a summary article dealing with the building program as carried on there. No doubt many families will have occasion for a long time to think gratefully and kindly of those who voluntarily came to help them in their hour of need, undergoing hardships and making sacrifices without hope of material compensation. In many cases the French people have expressed their gratitude in no uncertain terms.

It is to be hoped however that gratitude for material aid will not be the only basis for remembrance of our brethren who have labored there. Material aid, however important and necessary, is not the most valuable thing that one may have the opportunity of giving to a fellowman. Neither would we believe that the spirit of peace, good-will and brotherhood were the highest things worthy of emphasis. One who does not claim to be a Christian may exercise a benign and optimistic spirit toward those who are unfortunate. It takes comparatively little effort to be a "Brother" for a short time to a stranger in a strange land, especially when he thinks most highly of you because of material aid which you have rendered to him. Only the true Christian can exercise the highest and noblest influence over those with whom he comes in contact.

There are a number of reasons why direct and primarily religious work was almost impossible with the French people among whom our brethren worked. Language was one barrier. Physical and material conditions were others. But the language of Love is universal. A Christ-like character preaches louder than an oratorical flow of words. The light of the Christian cannot be hid and his influence penetrates every barrier of language, race or creed. In so far as our brethren have lived the Gospel of Jesus Christ, so far, and only so far, will they have been able to bestow the most lasting and most valuable benefits upon those with whom they came in contact.

The Church too has a right to expect something from our brethren for their experience. New experiences and trials if successfully overcome should make them stronger and more valiant soldiers of the cross. They ought to be more firmly grounded in their convictions and more zealous in their contentions for the faith. We expect them to be more loyal to the Church and her doctrines, more ready to see another's point of view, more anxious to know the will of God. Unless their Christian life and experience mean more to them than ever before we question whether they have made the most of their opportunities.

The Church herself should be strengthened because of the experiences that have come to her in carrying out her Relief Program. We have learned to give as never before and have experienced the blessings attending the sharing of our earthly blessings in unselfish manner. We have gained experiences that should be valuable to us in the face of the needs that still continue to stare us in the face in other sections of the world. Our work and interest in a common cause should cause us to draw closer together in the fellowship of the Spirit and to become more aggressive in extending the borders of the Kingdom. We have opened our eyes to possibilities in securing resources in men and money which ought to encourage us for future work. We have found that men are willing to sacrifice and give themselves as well as their means if the occasion demands and the Church provides the proper channels. It is important now that we make use of these experiences and opportunities in the further extension of Christ's kingdom here on earth.

Let us not stop; let us press on in the service of God. Let us not hesitate; let us claim His promises and go forward. Let us open our eyes to the needs and opportunities about us and let us follow the guidance of His Spirit. Let us "Attempt great things for God" and "Expect great things from God."

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THE YOUNG PEOPLE'S CONFERENCE:—No doubt most of our readers have already heard something of the occasion and purposes of the proposed Young People's Conference which is to be held some time during the latter part of this coming summer. A number of questions are raised and some important issues are involved. It is not the purpose of this editorial to debate the right or wrong of the proposed movement, but simply to call attention to a few points which must be taken into consideration in passing an intelligent opinion on the proposed Conference.

In deciding on a course of action with reference to any new or proposed movement, such as the one we have under consideration, three questions, in one form or another, come to mind. First, What is the aim or purpose? Second, Who are the persons back of it? Third, what are the methods by which the aims are to be reached? Having satisfied our minds on these points we are in a position to form our judgments, but not before. A fair and candid attitude on any movement such as the one proposed, demands that we take all these things into consideration, unless any one of them is so evidently unfavorable as to at once make it unnecessary to further consider the matter.

The Church has a right to submit the proposed movement to a rigid inspection on the lines mentioned above before she in any way encourages or approves it. Her mission is too high and holy for her to contaminate herself with anything unworthy. The times are too unsettled, there are too many false standards and too many world movements of doubtful character, to say the least, for her to receive with open arms any and every new movement that comes along, even though it may appear innocent on the surface. Likewise, it is also her duty to test it before it is wholly rejected. Whatever is of doubtful worth should be rejected, but on the other hand, whatever promises, after careful thought, to help the Church in her mission of service to God and fellow man should be encouraged. It may be easier for the Church to reject a new movement than to make room for it, but that is not the question. The question is, "Will it enable her to better fulfill her mission here on earth?" "Prove all things; hold fast that which is good," is the admonition which the Apostle gives to the early Church and is as applicable now as it was then.

Applying the tests given above to the movement now under consideration, we have first the question of purpose or aim. The articles referred to above present at some length the aims and objects which it is hoped the Young People's Conference will accomplish. We shall not take them up in detail here, and shall only note that they are of vital interest to the Church at large, as well as to each of us as individuals. It is not expected that the young people of the Mennonite Church will be able to solve all the problems confronting the Church, but we believe that if they become deeply and seriously concerned about them they will be much easier of solution than if the contrary is the case. One of the underlying purposes of the movement, as given, is to get the young people of the Church to see and appreciate the problems of the Church and to bring before them the challenge which the claims of Jesus Christ make upon the lives of each young man and woman with reference to these needs and problems before us.

With reference to the personnel back of this movement, nothing need be said here perhaps except that it is composed of a number of young and active men of the Church who have come in contact in a very vital and real way with some of the problems which come as a result of the position of the Church on the question of non-resistance. On this point they have proved faithful, even to the extent that they were willing to forego liberty and life itself in their defense of the doctrine. It is no small thing to stand for convictions when almost the whole world opposes you and when the supreme law of the land seems against you. It is of course understood that successfully withstanding a severe test on one point of doctrine does not necessarily indicate an equal zeal to maintain all the other points. But it does show a spirit which if carried into other phases of Christian work will mean much for the Cause. It should be further understood that the movement is in no way confined to those who had camp experiences or who served some time in relief and reconstruction work. If the interest were no wider than this the movement would have but little justification in its claim for the attention and serious consideration of the Church at this time. Furthermore, we believe that those who are actively engaged in pushing the movement are zealous and sincere in their motives, and while that in itself does not insure the rightfulness of the cause, yet given men who are sincere and earnest in their desire to serve the Cause of Christ and the Church and to know the will of God, it is safe to assume that their efforts will be blessed if they are right and that their mistakes will be revealed to them before serious harm results if they are wrong. God will reveal Himself in some way to those who earnestly seek to do His will.

The next question that confronts us is the question of the method by which the aims are to be reached. There may be wrong methods used to attain desirable results, so this question is very much to the point. So far as the movement under discussion is concerned, it plans to accomplish its aims by holding annual conferences where young people's problems are taken up and considered in the light of Christian experience and teaching. It proposes to bring together young and old and to bring them into a closer understanding and cooperation with each other. Older and more mature minds are to shed light on the untried paths of youth, so that youthful energy and activity may be directed into channels which will mean most for the Cause of Christ and the Church. Life Work questions are to be discussed, the needs of the world presented, and the challenge of Christianity to youthful vigor and activity, consecrated to the service of the Master, will be presented. Time is to be given for young people to have private interviews and counsel with older men who are leaders in their respective fields throughout the Church. Plenty of time is to be taken for meditation, prayer and worship. An earnest desire will be manifested to rally the young people of the Church to loyal support and whole-hearted Christian service. These are the purposes and methods, outlined and planned by those who have the responsibility of arranging for the Conference.

Whether the motives and purposes are worthy, and whether the method is practicable, are questions that each individual must decide in the light of some of these facts and his own convictions. We believe that in so far as it brings about the above conditions and inspires the above results it will be a success and worthy of the encouragement of the Church. On the other hand, in so far as it falls short of these aims it will prove to be a hindrance and a stumbling block to the Cause, rather than a help.

The real test of the movement will be its willingness to stand for the whole Gospel of Jesus Christ as taught in His Word. It must ring clear on the fundamentals of faith. Its testimony must be straightforward and incapable of being misunderstood. It must uphold unwaveringly the distinctive doctrines upheld by the Church, recognizing that they are divinely inspired and taught in God's Word. It must inspire young people to give their lives in humble sacrificial service. It must teach the need of consecration in all our activities and must show a willingness to bring the Gospel of Jesus Christ to all the world, as He commanded us.

"Finally brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." Let us have love for each other's souls, sympathy for each other's problems, and charity for each other's honest differences of opinions. Let us pray earnestly that only those things which are in accordance with His will may be successfully carried out.

# CHRISTIAN LIFE

## THE CLAIM OF THE CHURCH ON MY PERSONAL POSSESSIONS

J. D. Charles

> And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.
> —Mark 12:41-44.

This is a plea for the Lord's portion. Our subject sets forth an important part of Christian duty. It is a subject which all conscientious members of the Church ought soberly to consider in the fear of God. It pertains to the proper use to be made during our life time and at our death, of the property with which God has blessed us.

We have all without doubt, frequently reflected upon, and prayed over this matter. However easy a question it may seem to be to an unreflecting worldly man, and however able such an one may think himself to decide it for himself, a truly humble Christian will regard it as a much more difficult and solemn matter, and will gladly welcome whatever may be said on the subject in the spirit of the sacred Scriptures.

I do not have in mind the duty of making ordinary and regular contributions to the support of the Church at home, or the needs of our congregations, and the comforts and wants of the poor of the neighborhood. Nor yet do I write of the duty of giving to the regular or occasional collections of the congregations to which we belong for objects of general benevolence. As a Christian, and as a member of the Church, you do this as a matter of course. I wish to write of the duty of making at certain times larger contributions for the permanent support and endowment of the Church's Charitable Boards and Institutions, and of admitting these, in a larger or smaller degree, as heirs in the disposal of our estates at our death. It is well known that all the great religious institutions of our land have been chiefly established in this way. The small contributions, as the widow's mite have done much; but still the principal part of their funds has been given in large sums by the living, or in legacies, by the dying. It is these large sums that have made the various benevolent institutions what they are—mighty for good to the present generation and a blessing to the ages to come.

Should this spirit and disposition of the giving of our personal possessions in larger sums, by the living, and by will, on the part of such as are departing this life, become general, how soon would all the institutions of the Church put on their full strength. This the Church desires; for this it prays; and on this feature of giving we make this present appeal.

That a Christian has no moral right to use or dispose of his property as he pleases, is so plain as to need no argument. Property is a talent in the hands of men to whom God in his providence gives it. He is bound to use it as a sacred trust, and to dispose of it according to a right rule. Does he waste it—then he is a profligate. Does he hoard it—then he is a miser. He has it not to spend vainly, or to keep avariciously, but, to use as much as he needs to sustain himself and those depending upon him, in the simple and humble way commanded by Jesus, and then to honor God and benefit his generation with the rest.

Most men who possess property and are doing a regular business by which their property gradually increases, are able, at certain times, to make a gift of a larger kind to some good cause. Many a member of the Church in ordinary circumstances, has found himself able to give from $50 to $200, for the erection of a church, from which gift his business did not suffer in the least. But such a call may not come to him again in a life time. What then should hinder him from devoting an equal sum, at certain intervals, to some object of general benevolence. The same classes of brethren are able to sustain losses by fire, water, death of valuable stock, bad creditors, failing of banks, or otherwise, even in large sums, and yet their general prosperity is not seriously or permanently interrupted. Could not like sums be given at intervals, out of their general wealth, without injury to the flow of their business? But the most important consideration here is whether, as Christians, we are not bound to believe that such losses would not so frequently occur if such contributions were made at times as the Holy Spirit would dictate. Is not our property and our prosperity, even as the hairs of our head, under the protection of God's Providence? Cannot He, without whose will not a hair can be lost, also keep an estate from loss, the reasonable increase of which is gratefully, cheerfully, and conscientiously devoted to His glory and the good of man? Must we not regard many losses which we sustain, as the result of the withdrawal of God's protection from what brings no glory to Him and renders no help to His cause? Must not the occasional failure of a crop, by which a man obtains hundreds of dollars less in a single harvest, be regarded in the same light? A true idea in the doctrine of Divine Providence binds us to regard these losses in this light. A man of the world who cannot devoutly acknowledge an overruling Providence as extending to the very lilies and grass of the field, may ascribe such things to the operation of certain natural laws—and thus submit blindly to these as a kind of god that rules the whole—but a believer in Divine Providence regards it as, "The almighty and every where present power of God; whereby, as it were by His hand, He upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea all things, come not by chance, but by His fatherly hand." (Heidelberg Catechism, Question 27).

God Himself gives the challenge: "Will a man rob God?" That is, can a man keep from God that which He needs for His own cause. This is the way those whom He thus charges, rob Him; not in **taking** from Him, but in **keeping** from Him. To them He says: "Ye are cursed with a curse!" He asks them to return to their duty in giving to Him His due and promises, "I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground!" (Mal. 3:8-14). This is plain. The same God still lives; and neither His justice nor His mercy have in the least changed. From the property piously devoted to Him, "He still withholds the devourer;" and upon that unduly withheld He lets him lose.

If men can afford losses, they can afford gifts. The investment which is lost, would be safe had it been given to God's cause; and we would be no poorer for the gift than we are for the loss. We may say that we would have given it had we known it would be lost. Here is precisely our mistake. We would walk by sight instead of by faith. Let us believe God's promise and give. Let us make our offerings as a solemn duty; and trust God's Word and faithfulness for His blessing upon all we retain. Let us take Him at His word, when He says to us, "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall

thy barns be filled with plenty." (Proverbs 3:9, 10) "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

It is not the comparatively poor who fall short in giving due proportion of that which they possess; but it is those who are rich. From them to whom much is given shall much be required. It is not with those who are able to give only a little that Christ finds fault, when He "sits over against the treasury and beholds how the people cast money into it," but with the rich. It was when "He looked up and saw the rich casting their gifts into the treasury," that He gave them that silent but severe reproof, by comparing their gifts with that of the poor widow, who in giving her few mites "cast in more than they all." The rich do not give in due proportion, because they do not give in large sums.

We often hear the expression—I give my "mite." God will not accept the "mite" from one making this expression for four reasons: he is not a "widow;" he is not a "poor" widow; he is not giving it of "his want;" and it is not only not "all his living," but no just proportion of it. The mite of the poor from the poor, but large sums from the rich. Our Savior even saw the rich "cast in much," and yet the widow "cast in more than they all." A man may give much, and yet not according to his ability. He cannot come up to his duty unless he gives in large sums. Here is just the point where the rich fail. "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure which is abominable!" (Micah 6:10).

Let us take an illustration. A man worth $1000 gives $10 a year to the Church. This is not too much for there are hundreds who do it, and even more than this. It is really a low standard. Then he that is worth $10,000 ought at the same rate, to give $100; he that is worth $20,000 would at the same rate give $200; he that is worth $50,000 would give $500; and he that is worth $100,000 would give $1000. But is this the case? No. Generally speaking the higher wealth rates, the less just proportion of giving we find. It is this point we ask the rich and well-to-do to seriously consider. It is the comparatively poor that come up fully to their duty. Their small sums are great in view of their poverty. The rich fail, because their larger sums are small in view of their wealth.

The law is plain. "Let every one lay by him in store, as God has prospered him." (I Cor. 16:2). There is one law for the poor and the rich—little from the poor, much from the rich. The rich often unconsciously become their own judges, and condemn themselves.

If we are bound to honor God with our substance, in view of the end of life, after we have gathered what God has been pleased to give us, and after we have enjoyed it for many years, we are bound to hand back what has been given us and leave our Wills behind to control our substance **in** the world when we are **out** of it. Indeed our Will in the world is to control and direct the use of our property when we are in heaven. At death, first of all, reasonable provision should be made for the remaining family. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). After this, the Church, as God's minister, has a direct claim on our substance.

These truths we humbly commend to the serious consideration of all Christians to whom God has given wealth, hoping they may be able thereby in determining what, in the light of God's Word, and in view of the solemn account to be rendered in eternity, is in truth the claim of the Church on personal possessions.

Hesston, Kansas.

## MEETING THE RURAL PROBLEM

Lester Hostetler

That there is a rural problem is generally admitted. The Christian Church has in the past emphasized the need of foreign mission work and of city mission work, but only recently has she come to see the whiteness of the fields in the country districts. The rural surveys made by the Interchurch World Movement show that there are thousands of country communities in the United States which are churchless. The farming class has been neglected. We, as professed followers of Him who came to seek and to save that which is lost have here an opportunity for evangelism. The question arises whether we have the will to work the rural field, whether we are adapted for the work and whether we are willing to pay the price of success in rural evangelism.

In making surveys of a number of country churches in our own county, the writer has gathered certain facts from which the following conclusions can be drawn: (1) That the Mennonite and Brethren churches are the only denominations in Eastern Holmes County which have increased in membership in the last ten years. (2) That without exception all the other denominational churches are at present without pastors. (3) That the Mennonite churches have grown from within only; that is, their increase in membership came almost wholly from young people of Mennonite parentage. (4) That very little effort has been made to reach the "outside" non-church members and that where such efforts were made they were practically fruitless.

Compared with other denominations, we have in this section been the most successful of all country churches, if one may judge by the number on church rolls. However, the professed followers of Christ are admonished not to compare themselves with themselves; as Mennonites we can not afford to be self-satisfied with any comparison with other denominations. The real question is whether or not we are meeting the country problem, whether we are conquering the rural districts for Christ. No denomination has yet wholly succeeded in evangelizing the country districts. Many are studying the problem and working towards the solution of it. In places here and there are individual churches which have succeeded. It has repeatedly been said that we, being a rural folk, are well adapted for rural church work. But this in itself is not sufficient. It is one thing to harvest a crop of corn or potatoes; it is quite another thing to cultivate the heart and to reap a spiritual harvest.

If the Church, regardless of denomination, will evangelize the country (not simply hold her own), her message and her method must be adapted to the needs of country people. The following conditions must almost certainly be met:

(1) Provision must be made to supply resident pastors who can give most of their time to religious work. This is of first importance. An absentee ministry is a failure. One might as well try to run a farm by visiting it once or twice a month as to attempt building up a church by the same method. It is a mistake also to think that a country preacher needs no time for study; or that country people are satisfied with anything less than the best sermons which the minister, by the help of God, is able to produce. The preacher who out of natural inclination or economic necessity devotes more time to soil culture than he does to mind and soul culture is doomed to failure. He may well have a garden or a few acres of land with some stock and poultry; but his church work—visitation and study—must come first. Paul admonished Timothy to study and to give diligence to reading. The country preacher needs that admonition. His success depends largely upon the amount of time he gives to meditation and prayer, and the number of hours he devotes to hard intellectual toil.

(2) The successful country church will present a simple gospel. The sermon themes must be Bible themes—love, forgiveness, sin, salvation, justice and humility. Better farming sermons and discourses on sanitation are very well in their place but they do not furnish the kind of food upon which a church can thrive. The Gospel alone satisfies the thirst of the soul and the hunger of the heart. It is true that the Church's message must be related to the every day life of the farm; the Gospel cannot thrive in a vacuum. But it is not the mission of a preacher to

teach scientific agriculture except as he exemplifies it by his hands rather than preaches it by word of mouth.

A simple gospel, moreover, is free from all local accretions which are unessential and a hindrance to the acceptance of the Gospel. Paul preached a simple Gospel and it won the Gentiles in Galatia. The Jerusalem Christians, being quite as zealous but understanding less clearly the liberty wherewith Christ made them free, preached the Gospel plus circumcision. A few foolish Galatians, as Paul says, were bewitched and turned against him; but on the whole the gospel of circumcision, though successful at Jerusalem, failed on Gentile soil. In preaching to Samaria and Galatia we must not endeavor to transplant too much of Jerusalem. Unless we endeavor to understand the viewpoint of those with whom we work; unless we respect the traditions and temperament of people who are different from ourselves, interpret our distinctive doctrines widely enough so as to cover their needs and show adaptability to new situations, we cannot succeed largely in the country and we have no exclusive right as a Church to any particular rural field.

(3) The Church which will meet the rural problem will place a new emphasis on religious training. The Sunday school will be made a real school. More provision for teacher training, a better curriculum, and better teaching material are needed. The Interchurch survey shows that there are in the state of Ohio (other states showing similar figures) 1,030,040 children and youth under twenty-five years, nominally Protestant, who are not enrolled in Sunday school and who receive no systematic religious training. Many of these are in the country. One church in this county with a membership of 275 has an enrollment of 75 in Sunday school and an average attendance of 35. How many of our own Sunday schools have an enrollment equal to the church membership?

But the task before the Church is not only to enroll them but to provide adequate training for them. Say what we will, children are growing up with a very meager knowledge of the Scriptures. In the Sunday school a "Quarterly" is put in their hands. But no provision is made to teach them the Bible as a whole—neither in Sunday school nor in the home. How many children under fifteen in our congregations are able to turn to the story of Joseph in the Bible? If we consider how few hours we devote to instructing children in the Bible, we need not be astonished. Most of our children receive three times as many hours of instruction in Geography as they do in the Bible. Practically, if not theoretically, we place more importance on instruction in the secular braches than we do on Bible teaching. Parents would be ashamed to rear children who were illiterate; but too many are not ashamed to rear children in spiritual illiteracy. The successful country church must adopt a vigorous program of Sunday school expansion to enlist and care for the children and youth.

With the new emphasis on religious training comes the necessity for a new type of physical equipment. The one room church building answered the purpose well enough before the days of Sunday schools, teachers' training classes, mission study classes or music classes. The type of building with separate class rooms costs no more and is more serviceable. Since the days of our forefathers there have many improvements in the building of our homes and farm buildings. Is it not time also that the church building gets consideration?

May God give us eyes to see the spiritual harvest in the country and courage and wisdom to face the varied and difficult problems which must be met before the grain can be garnered.

Sugar Creek, Ohio.

## DANGERS AND TEMPTATIONS OF THE CHRISTIAN TODAY

Alma Warye

Temptations which try the Christian today are not unlike those which have tested him in other centuries. The temptations of the world, the flesh, and the devil which tried Jesus also come to His followers today, though in different forms and disguises; for difference in circumstances and environment results in a difference in the form but not in the essence of the temptations. Individuals are not tempted above that which they are able to bear, but great souls and strong personalities have testings which petty souls never experience. We can appreciate but in part the struggle which Moses must have experienced in renouncing the pleasure and splendor of the Egyptian court for the solitude of the desert. Must not his soul have been sorely tried when the very people for whom he had sacrificed all continually murmured against him and against God. It is said, "Little souls are tamed and subdued by misfortune, but great souls rise above it." Temptations if rightly met are but stepping-stones upon which the individual mounts to higher planes and greater strength.

Jesus' great testing time came after He had reached the age of maturity. His years of obscurity which He had probably spent in thought, study and preparation were now over. He had come forth, been baptized, and a voice from Heaven bore witness, "Thou art my beloved son; in thee I am well pleased" (Luke 3:22). Then came the testing time. His career was before Him. Henceforth people would know that He was an individual who had accepted a particular task. He knew that He was of the Father and had been sent by the Father. In other words, He knew that He was divine. But He knew also that He was human and that He dwelt in a body of flesh and blood. He felt joy and sorrow; pleasure and pain; exaltation and depression. He knew that the Father had sent Him into the world to redeem it. He knew that the task before Him was difficult; there would be rough paths to tread; thorns would pierce His flesh; friendships would wane and change into bitter hatred. Such were probably the issues which He faced during His forty days' fast in the wilderness. Was the prospect pleasing to Him? Would it be to you?

The devil offered Him a way out of it. He said, "Command this stone that it be made bread." But Jesus would not use His divine power for Himself, for then He could not have "been in all points tempted like as we are." But He overcame the flesh, weak as it was after such a period of fasting, and kept the spirit above it. In the succeeding trial Jesus was tempted to cast Himself down from the pinnacle of the temple and change the divine laws so that He would be uninjured. Had Jesus yielded to this temptation He would have spared Himself from human suffering. When we think of how intense the sufferings were in the course which He chose for our sakes and how instinctively we shrink from pain we can begin to understand a little of the greatness of the Master's victory over this temptation. In the third trial the tempter endeavored to have Him "substitute a temporal Kingdom for an internal, spiritual empire." He chose the latter even tho this required the supreme test of loyalty,—that is loyalty even to death.

We cannot fully appreciate Jesus' struggle with temptation for we are so limited in our power and so finite in our thinking when compared with Him. Such a record of the triumphant struggle of a great soul over sin gives us courage and we can say as did Paul when he wrote to the Hebrews:—"We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help in time of need" (Heb. 5:15, 16).

We cannot escape temptation. We dwell in human bodies and we cannot entirely control our thoughts. Suggestions of evil will enter into our thoughts, but if the stronger passion for good is there the evil must go. There is an old Greek legend which beautifully illustrates this truth. The sirens were sea nymphs who sang such beautiful harmonies that sailors enchanted by the music were lured to destruction upon the rocks. When Ulysses embarked he stopped his ears with wax that he might not hear and had himself tied to the mast of his ship so that he could not move in their direction. Orpheus,

too, had occasion to pass that way by boat, but he sat upon the deck indifferent to their strains, for he too was a musician, far superior to them, and their most alluring songs meant nothing to him. Can we not learn a lesson from this legend? If we have that in our lives, obtained from the Divine, which surpasses evil, sin is overcome. The evil one cannot cast us down, but he can merely suggest and try to persuade. The decision as to which side we choose to show allegiance to rests with us, for sin cannot overcome us unless we consent for we will not be tempted above what we are able to bear. If we cast evil out of our minds with the determination that we will not even think of it and fill our minds with a complete devotion to Christ, evil will have no place to reside. We should not merely take a negative attitude toward temptation, but we should overcome evil with good.

We should never put ourselves willfully into the path of temptation. The person who does this is usually endeavoring to satisfy his curiosity as to his degree of strength. Such an individual is acting in direct disobedience to God's Word in which we are told to avoid even the appearance of evil. But if we are endeavoring to live true and then fall into temptation we can face it cheerfully. Such a spirit says George Macdonald "is a sane, wholesome, practical, working faith; first, that it is a man's business to do the will of God; second, that God takes on Himself the special care of that man; and third, that therefore man ought never to be afraid of anything."

Many people fall into temptation by allowing unkind thoughts about others to grow in their minds and soon they find themselves expressing those ideas. They are unable to read the motives which cause people to act, and therefore may be wholly in error in the conclusions which they make. This has been the source of much distress and misunderstanding. Most of us could profitably pray daily, "Keep the door of my lips." Peloubet gives four excellent tests to apply when tempted to speak tales we hear concerning others. They are (1) "Is it true," (2) "Will it injure another?" (3) "Is it kind and loving?" (4) "Is it necessary?"

But not everyone applies such tests to the tales he tells. We can protect ourselves against gossip if we refuse to hear it unless the person spoken about is sought out by yourself in company with the teller of the tale and the matter laid before the accused. Tale-bearers would soon mark us and cease pouring into our minds evil reports concerning others. Is not this the Bible method of procedure?

Another temptation is that of shifting responsibility. We hear of needs and know what our duty is in regard to them but we shrug our shoulders and say, "Let Miss A. or Mr. B. do that," or perhaps we are cowardly enough to say, "No one else does it or feels responsible and why should I?" Yes, "Why should I?" If the task is not being performed and you know it ought to be done, then you are the person who should accomplish it. We should not allow our idea of what most people would do under similar circumstances to deafen us to the call which God is making to our own lives. We are allied to a great cause and personal considerations should be subordinated to the good of the principles to which we have pledged allegiance.

These are personal matters and we should settle them definitely. A life which really lives meets great temptation but overcomes it. Life is a continual struggle. No matter what his age, condition, circumstance, or environment the Christian will be tried and tempted. Paul thought of life as a struggle and he summed it up at the close as "I have fought a good fight." Let us continue to press on with the realization that we can overcome temptation only in proportion to the extent in which Christ fills and permeates us.

West Liberty, O.

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## A STRANGE BUT TRUE STORY

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected or barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas! No. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briers and thistles. Meadow after meadow was utterly barren for want of culture. Nay by far the greater part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations had interfered with those of his neighbor.

And a vast amount of labor had been lost in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring the soils already too fat, and watering pastures already too wet. The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted for no result. The very same amount of toil and capital expended according to his directions would have brought the whole demesne into culture and yielded a noble revenue. But season after season rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable soils, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary! They were forever craving for fruit, coveting good crops, longing for great results. Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we will have to bring the whole property into order." But they did not do it.

Some few tried and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labor of a few in some distant valley had resulted in a crop they were all unable to gather by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses, in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely, not wise men. Traitors, not true servants to their Lord! Ah, I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world and preach the Gospel to every creature," and that 1,900 years afterwards they had not even mentioned that there was a gospel, to one-half of the world.—Eastern Gospel Banner from Missionary Witness.

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The most wonderful and costly carpet in the world is thought to be owned by the Maharajah of Baroda. It measures four square yards and is interwoven with rubies, diamonds and pearls. Its value is estimated at over $4,000,000.

# • MISSIONS •

## NOTES AND COMMENTS

**Perils for the Translator:**—According to World Outlook the Donga dialect of the Jukun tribe in Northern Nigeria has some knotty problems for the translator of Scripture. There is a word for evil in a general sense, but no words for the varying forms of evil. In many cases whole phrases or clauses must take the place of one word. For instance, a disciple is "a man who follows;" resurrection is "the day in which those who have died shall rise from the place of the dead." "The words 'Bi ba'—'it is written'—must have 'in the book' added to make the meaning clear, for 'Bi ba' can also mean 'they called,' 'they followed,' 'they tattooed,' or 'they put to soak.' There is a Donga equivalent for Hades, but none for Heaven or Hell. There is no word with any spiritual content. The nearest Donga for 'crucify' means 'hang on a tree.' The nearest equivalent for 'pray' means 'ask a favor from a superior being.'

"Many vowels when nasalized give an entirely different meaning. Presenting the Gospel message orally has, therefore, its own peculiar set of perils. A word spoken in a low tone means to strengthen or heal. The same word spoken in a lower tone means to kill. Money becomes harvest, by the tonal change; to grow becomes to count, and to call becomes to marry."

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**A Hindu Leader's Idea of Christianity:**—Mahatma Gandhi, a most influential Hindu leader, who during the war caused the British Government much anxiety because of his power over the masses, recently gave to a missionary four essentials for Christians if Christianity is to be "naturalized" in India. He himself has a doctrine of "passive resistance" which he gets from the Gospel. The four things he mentions are:

"First, Christians, leaders and all, must begin to live more like Jesus Christ.

"Second, you must practise your religion just as it is, without adulterating it or toning it down.

"Third, you must lay greater emphasis on the love side of Christianity, for that is central in your religion.

"In the fourth place, the missionaries and others working among Hindus must study more sympathetically the non-Christian religions to find the good in them and thus create a greater sympathy toward the people and their religion."

Pretty sensible, is it not?

**Chinese Newspapers:**—The Chinese are just beginning to wake up to the power of the press and already there are forty native newspapers in Pekin alone, altho at the time of the Boxer uprising there were virtually no newspapers at all. Political leaders are beginning to see their opportunities for spreading propaganda. One of the Missionary Colleges in Peking is instituting a course in Journalism for the benefit of those who are contemplating that field and for the uplift of the country in general through newspapers that are touched with Christian principles. One wonders whether some of the journalism in our own country would not be decidedly improved if it were touched and pervaded a little more by real Christian influence.

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**Prohibition Coming in Philippines:**—Prohibition sentiment in the Philippines is gradually growing and it is hoped that ere long "John Barleycorn" there too must give up the ghost. The progress of sentiment is wholly due to missionary influence.

Another evil with which missionaries there have to contend is cock fighting. The cockpit is recognized as being almost as demoralizing as strong drink. The sentiment of many natives is being aroused against it. Recently a petition was presented to a municipal council there for the abolition of the evil. The vote in council was a tie and had to be decided by the president of the council who owned the largest cockpit in town. After much debating and argument on the part of the reformers they got him to vote in favor of the bill. Similar campaigns are being conducted in many parts of the Islands.

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**New Method of Writing Chinese:**—What promises to be one of the greatest helps in reducing illiteracy which China has ever had is the New National Phonetic System by which the language has been reduced from many thousands of characters or symbols to thirty-nine fundamental symbols or sounds, making it comparatively easy to learn to read and write. The new system can be learned in a few days and even those who are unlearned and unlettered can master the new system sufficiently to be enabled to read in from three to four weeks. Old people who never expected to learn to read or write are taking up the system and it is fast gaining ground. It is officially recognized and endorsed by the government. This new system will be of inestimable help to the missionaries as now they can make it possible for practically everyone to read the Scriptures.

**Witch Doctors in South Africa:**—The witch doctors of South Africa have a firm grip on the fears and superstitions of millions of people. Their theory of disease is that an enemy casts a spell which enters the body and must be cast out before the person can get well. Many charms and prescriptions are used to drive out these spirits. A favorite prescription is said to be, "The heart and eyes of a lion, the fat and flesh of an elephant, the hide of a rhinoceros, the second layer of a hippopotamus' skin, all these to be mixed with the bark of many trees and soaked in the blood of a cow or sheep." This mixture is then incinerated and the ashes made into powder to be taken internally. The booths of the doctors at the municipal markets contain such items as, snake skins, feathers, dead insects, porcupine quills, bark, horse hair, dung, and bottled beer. All these are necessary pharmaceutical aids for the learned doctors.

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**Alaskans Threatened With Starvation:**—Hudson Stuck, missionary to the Indians in the interior of Alaska, reports that whole tribes of those people are in danger of extinction through starvation as a result of a salmon canning factory which has been established at the mouth of the Yukon river. During the summer season the salmon go up the river to their spawning grounds and form not only the food supply of the natives for the summer months, but preserved and dried they form practically the only supply of food for the winters. The factory, using modern methods of catching fish, lands many tons of choice salmon and is immensely profitable, with the result that so few of the fish get up the river that the natives are robbed of their sole supply of winter food. As a result of these conditions there is some agitation in favor of a law during the present session of Congress prohibiting cannery fishing on the Yukon.

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**Whole Tribes Turn Moslem:**—Mohammedanism is offering a sharp challenge to Christianity in some of the countries of North Africa. Especially is the missionary activity of some of the tribes which have recently been converted to Mohammedanism an example for Christians who believe in missions. Recently an entire tribe in northern Africa was led to accept the Mohammedan faith, all of whom became missionaries. Every influence is being exerted to have a mosque erected in every town and village in the country.

# RESPONSIBILITY OF THE CHURCH FOR WORLD WIDE EVANGELIZATION

I. R. Detweiler

(An Address given at the Elida Missionary Conference)

As we come to the close of this conference one feels that it is difficult to say anything new on the subject of missions, and yet each one has his own way of presenting his material and if I should repeat what has already been said it is only to emphasize still more what seems to me of great importance on the subject. The subject which has been given to me is one which includes many things one might wish to say on the subject of missions. There are, however, certain facts to which I wish to call your attention. This responsibility rests upon us whether we accept it or not, and I wish to call your attention this evening rather to the magnitude of the responsibility.

In the first place, the magnitude of this responsibility is measured by the urgency of the call. During the past few years, as a result of the great world war, certain conditions have developed which make this call peculiarly urgent.

The war has resulted in reducing the number of missionaries by more than 2,500. The training schools of next year will have very few graduates and as a result of this small number of graduates, there will be very few new missionaries entering the field. Since, therefore, there will be a certain number who must come home on furlough, or for other reasons will drop out of the fields, we must expect there will be fewer missionaries in the field next year than there are now. When we are told that at the present time the missionaries are overworked, and that there is but one teacher for the primary schools of 900,000 Koreans with this missionary's efficiency reduced 80% because of the lack of equipment, and that other missionaries with inadequate equipment are doing the work of five already, we are compelled to recognize this condition as a great call for more workers. One missionary writes from the field that one congregation of four hundred sixty-three members is trying to worship in a building twelve by twenty and that the members have already paid out of their needed support to buy land for this church. This should constitute a call for larger and better support.

The inadequate number of workers and supplies constitutes a still larger call when we consider the unoccupied fields where no missionary work has yet been done. These fields are as follows: Holungkiany of Manchuria, with more than one and one-half millions; Tibet, with more than six millions; Mongolia, with more than two millions; two kingdoms of northern India with more than five millions; Afghanistan, with more than four millions; Khiva and Bohare of eastern Persia, with more than one and one-half millions; twenty-one and one-half millions in French Indo-China, and solid blocks of millions in Lalaysia, making a total of more than forty-two millions in Asia without missionaries. There are more than nine millions in Africa in addition to the millions in Portuguese Guinea, French Guinea, Nigeria and French Congo, and the millions along the shores of Portuguese Angola without any missionaries. This should appeal to us in these days of missionary interest as a measure for a great call to missionary activity.

The second measure of the magnitude of the missionary responsibility is found in the resources which have come to the Christian Church, especially in the past few years. Many have paid off their mortgages which they had contracted when money was worth twice as much as it is now. This is significant when we recall the wealth which was in the hands of the church before the war began. While we cannot expect those who have large accumulations of wealth to support our mission work entirely, we are, however, dependent upon large amounts for the propagation of the Gospel in these days when the evangelization of the world is so much dependent upon the need of money.

The second great resource is found in workers. The large number of young men that the Mennonite Church has furnished for reconstruction work during the past two years is sufficient evidence that we have not only the kind of young people that ought to be in this work but also a very large number that are consecrated and ready to go out into the work if the opportunity is presented to them. We at the present time have a large number of young men and women in our schools who are looking forward to definite Christian work, and the church is under obligation to find avenues and means by which this particular latent power can get out into the work.

The third great responsibility which comes to the church is in the way of a plan. When we study the life of Jesus carefully, we are impressed with a very definite plan which He had in His mind. Paul also furnishes an illustration of what can be done with a definite plan not only for himself but also for those who are associated with him. In fact, whenever the Christian Church during the past two thousand years succeeded in accomplishing things there was a plan in the mind of the leadership.

This plan of course, must be adequate for the work which is to be done. We cannot expect to meet this responsibility in the largest way unless we have a plan that is large enough to supply all the work that might be done with the resources both of men and money at our command. The plan must be thorough. We cannot think of Jesus nor the church which He established, doing its work in a careless indifferent way. As we think of the plan, we are led to an appreciation of the present organization in our own church. A little more than 25 years ago there was no organization in the Mennonite Church which could be used to meet this large responsibility. The speaker well remembers the first Sunday School Conference that was held in the Mennonite Church; the first series of mid-week evening meetings that were conducted for evangelistic purposes; the first educational institution that was founded by the Mennonite Church; the first meeting of the present mission board; the first meeting of the present educational board and the first meeting of the present publication board in the Mennonite Church. These facts speak louder than one would at first imagine. These older brethren many of whom are with us tonight are responsible for bringing about this great change in the Mennonite Church during the past 25 years. Without any reflection on our forefathers, these brethren have completely changed the Mennonite Church. The plans which they have set at work in the church have made our denomination a different and new denomination. We are not like we used to be, and we hope the plans of the next generations will increase at the same rate in scope and efficiency.

We ought to come to more definite plans as to the approximate amount of money we wish to raise every year during the next five years for home work and for foreign work. The number of accessions, the number of new ministers to be ordained and the number of new Sunday schools that we wish to establish during the next five years ought to be included in our program.

This program should also support a properly balanced activity in the home base; that is, we must remember that if we are going to continue the extension of our borders into other fields, we must train our workers. This means that we are going to enlarge our educational institutions, supplying them with sufficient equipment and endowment by which they can bring to the church the best and most efficient leadership for the church.

Another consideration in the plan for which we are responsible in the evangelization of the world is able leadership in the active organized forces of the church. These men must be leaders with a clear, strong conviction of the need and importance of aggressive missionary activities. They must be able to measure the resources at their command and find avenues by which these resources both of men and money can be brought into the largest and fullest expression of God and the Kingdom. These men must be able also to inspire others to see what they see and to feel what they feel. That is, they must be able to present the cause of the church in its missionary activities to the congregations at large.

There must also be leadership in the congregations by which these messages

may be brought to the boys and girls from week to week and year to year. They must see that the boys and girls in our Sunday schools and in our Young People's Meetings are furnished with material and methods that will bring to them the clearest notion of what the church ought to do in the present world situation with special reference to its evangelization.

This leadership must see to it that the boys and girls who are in the graded schools are also during the week receiving the proper training in Bible and missionary lines. They must see still farther that our boys and girls in the high schools and the colleges are not neglecting this most important study. Since we are using college trained brethren and sisters so largely in our mission work, the problems of missions and the knowledge of the Bible must be brought to them.

Another responsibility that comes to leadership in this plan is the instruction from pulpit, thru our literature, and by personal canvass. In other words, our plan must include bringing this missionary intelligence to the masses and maintaining a proper standard of missionary intelligence thru the present avenues, such as returned missionaries, missionary classes, etc.

In the fourth place we must measure the responsibility for world-wide evangelization by the results that would come from turning back. We must remember that the Christian Church has been moving forward for a number of years until the whole world has been made conscious of a forward movement in world evangelization. Here the experience of the tribe of Ephraim is applicable to our thought. "The children of Ephraim being armed and carrying bows turned back in the day of battle." This tribe in earlier days of the conquest was recognized as among the most influential but after they had entered the battle well equipped and turned back they were always held in derision and contempt. This is always true in any case where a work is undertaken having been well planned and organized and then without a real cause turns back in the face of a hard battle.

The result of such a turn on the part of the Christian Church could not be measured. The way in which it would destroy the real spirit of Christ as it is now found within the Church; the way in which it would destroy the future hope which has furnished such a large motive in the church of the past, is sufficient argument that we cannot afford to retract. It would also result in a deplorable condition in the character of the Christian Church of our day. Paul points out in his own life how he was bearing about in his body the marks of the Lord Jesus Christ. These marks came to him in the service of the Master. They were the evidence of true relation to the Christ, and for the church to turn her back from aggressive missionary activity would erase these marks which have always meant much in the life of the church.

And perhaps the most serious result which would come from retracting would be for the world itself. God has expressed His greatest confidence in the church when He asked the church to go into all the world for He made no other provision. Had He not known that the church would continue this work He certainly would have made other provisions for its accomplishment. According to God's plan, Christ alone cannot evangelize the world for He has made no provision for carrying the knowledge of salvation to all the world outside of those who had accepted Him and are obeying His Word.

The great words of St. Augustus are fitting at such a time as this. "A whole Bible for my staff; a whole Christ for my salvation; a whole Church for my fellowship; and a whole world for my parish." Such a creed will lead us on and on until the whole world has learned of our Christ. We cannot afford to lose heart because there are difficulties in the way for the present. The responsibilities which come cannot be pushed aside. The urgent call to us for the evangelization of the world has come to us. The world war has reduced the number of missionaries, the unoccupied fields are still before us; the great needs in the foreign fields speak to us in clear tones. The resources in both men and money are at the disposal of the church and the question must be answered as to what we are going to do with these resources. The possibilities of a large plan for at least the next five years are too vivid in our minds. Finally, the awful results of betraying the trust which God has placed in us cannot be denied. Let us then say in the words of the poet:

"Dear Lord and Father of mankind
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives our service find;
In deeper rev'rence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

Goshen, Ind.

## INDIA'S NEEDS

### III. Educational Needs of India

A. C. Brunk

The question is sometimes asked whether India really needs western education. India has an ancient system of education of her own. Would that not be sufficient to meet all of India's needs? The best reply to this question is found in the condition of Indian society today. We find that the great mass of people are illiterate and take very little interest in the education of children. This condition is very largely the result of the system of education which prevailed in India before the advent of western education and which the Indian people had worked out for themselves. That system supplied education of a very rudimentary kind to the children of Brahmans only. They contrived to keep a monopoly on education so as to make it easier for them to rule the remainder of the people. Thus we may says that India herself never developed a system of public education, and never enjoyed such privileges until the British Government gave her the system she has at present. Today she has thousands of schools of different kinds into which the low caste children are admitted as well as the Brahman. Still there are large areas in that immense Empire which do not enjoy the privileges of primary schools, and even in the districts where there are schools the facilities would not be nearly sufficient if all parents would send their children who are of school age. Poverty and indifference toward education together with the lack of schools is keeping millions of children illiterate in India to-day. In India only ten per cent of the male and one per cent of the female population can read. Out of three hundred and fifteen million people in India only about nineteen million are literate. Under western education India is awakening. Yes India needs western education of the very best quality.

Again others ask: "What harm is there if the people are ignorant? Are they not just as happy as if they had an education? Could they not be Christians just as well even if they are illiterate?" First let us consider some of the harm that comes from ignorance. It is one of the great causes of the grinding poverty found so generally among the common people. They are unable to read any form of literature and this is why they use very much the same agricultural methods in India today as they did in the time of Christ. The fact that they cannot read or write makes them an easy mark for the unprincipled money lender, who writes his own papers and he only knows what is written in them. Ignorance blocks progress of any kind.

Ignorance is the greatest check to the progress of self-government. Great Britain had declared that self-government was the goal of British rule in India; which she would give just as fast as the people proved themselves capable of carrying the responsibility. Every one knows that as long as over three-fourths of the people are unable to write their own name they would be unable to direct the affairs of their own government. The basis of all self-government is an intelligent electorate which should constitute at least a majority of the citizens of the state. The masses of the people must be awakened, at least to the extent that they will see that a primary education is a necessity for their children and that it is their duty to see

that they get it. Ignorance is what has and still keeps the Brahman in power. As long as the people are ignorant they will remain superstitious and as long as they are superstitious they will believe what the Brahman says about his divine authority and will fear his curses which he threatens to heap upon them if they fail to give him all his demands.

Again, ignorance is one of the greatest hindrances to the progress of Christianity. They have never learned to think for themselves. Their understanding has really been darkened and they fail to grasp the real truth that is presented. It is indeed very difficult to present the Gospel to a people who simply sit with a blank expression on their faces. It is true that from intelligent people we meet with more opposition, but opposition is preferable to stupidity. The printed Gospel is of great value when people can read.

Again with an ignorant constituency it will be almost impossible to establish a strong and pure church in India, for such people are much more likely to lapse in their faith or try to bring their old heathen customs into the church. It should be remembered that even an illiterate man in America has great advantages over one that has been raised in a country like India. Here he comes in contact with Christian people or perhaps he has been raised in a Christian home and has learned Christian doctrine from childhood. From his association with intelligent people he becomes almost as intelligent as they. But where the majority are ignorant and superstitious they seldom have such opportunities. We in India must fight ignorance as an evil in the church. We desire that all may at least be able to read their Bible, that the church may hold its own against the powers of darkness.

What kind of education does India need? First, the great outstanding need in India is for primary education, so that those who are now children may acquire a taste for education and be able to read and write. This for them will be a great step in advance. This would open up a new world for them. It is marvelous to see what a difference four or five years in a village primary school will make in the intelligence of a child. When going into a village one can almost invariably point out such children by the more intelligent expression on their faces. That vacant stare is gone. Then too, the villages are altogether agricultural communities, and the farmers often have the idea that a primary education is not a necessity for one that is going to follow the plow. They need schools in which the instruction is of such a nature that it would be beneficial in their farm work. The Government of India, as well as a Christian Commission from England, is studying this problem.

The second is the need of moral education. Moral standards among the Indian people in general are not very high. Government has placed great emphasis on this subject. They have demanded that the teachers in Government schools give some moral instruction. But in general it has been conceded that an attempt to give moral instruction separate from religion is a failure, and no religion can give the moral instruction like Christianity. This has been admitted by Hindus who in many cases pass the schools taught by their co-religionists and send their children to the mission schools. Opponents of Christianity say that they do not want Missions to close their schools because they give such valuable moral instruction. India needs education for character. And such education can only be given by a Christian teacher, because our religion is a religion of character.

Third, India needs Christian education because western education tends to disintegrate all non-Christian religions. India is facing some great changes, religious and social as well as political. And the Gospel of Jesus Christ is the only religion that will meet all their needs. India's people are a religious people, and if their old religion is destroyed it is our duty to give them a better one. Let us begin by giving it to the children now, for they will need it to meet the new conditions of life.

Versailles, Mo.

## ECHOES FROM THE MISSIONARY CONFERENCE AT DES MOINES, IOWA

### II.

Ruth B. Miller

The voice of God speaking to the churches was the next phase impressed upon us while attending this conference. The Church today desperately needs men and women of leadership. There are claims upon the lives of men and women for an unlimited program and we must assume our part. It is a day of special obligation. The Church seeks to be girded with individuals who are willing to endure, sacrifice and serve. Men and women must be the girdle to gird the church of today, to prepare the way and lift His ensign high. She has resources not yet drawn upon, and she is eager and determined to be worthy of the hour. A call to the colors comes to us, that shall not be over until Jesus Christ is preached to every creature.

Many are looking forward to carrying the Gospel to others, but are hampered in going if they cannot point back to a Christian America. Some of us then must bear our part in making this land safe, that it may make the world safe. Many immigrants are coming to our land for selfish interests. We must help them to find Christ. Foreign students are returning, with what message from this country? We must see to it that they carry the message of a Christ. What will you do with it? "As America will go, so will the world go," therefore we must make sure that we are invested in the biggest thing, the thing most worth while. The voice of God is speaking to the churches. The demand is at our very door. Following are several statistics given by J. Campbell White: There are 1,700,000,000 people in the world, and one half of this population has not yet heard of the gospel. "Since the time of Christ there have been practically one billion minutes, and there has been one person for every minute that has not heard of Jesus Christ." Do we feel the pressure of it? In India alone there are many who have not been reached. "If one had started the day Christ was born, visiting one village each day until now he would still have to live 80 years to reach the last village." 10,000 more missionaries could be used at once by Mission Boards, while 50,000 ought to be sent. A marvelous challenge is presented to us. Never before was the ear of the world so open as it is today. To know Christ is life in its fullness, and richness now and life eternal. God is getting His Church ready to give this thing of great value to the many who are seeking for it continuously.

The next thought presented was that these 10,000 missionaries who are called must have the sacrificial spirit. Christ wants us to meet him on Calvary and give life. If this world is to be reached we must have more than man's nature; we must have Calvary,—the cross; not willingness to get, but willingness to give, and see our brothers as Jesus did on the cross. Can we reproduce Calvary? Can we find people today willing to sacrifice, to be poor, to live unknown, for the world? Not giving a spectacular sacrifice but a real sacrifice to save the world. It is love that the world needs. We are face to face with the most propelling hour since the time of Christ, and we need the passion of Calvary, then we can do what Christ did,—die for others. What is the thought of my life and what is my motive?

The next theme discussed was the "Failure of non-Christian Religions," introduced by Mr. Janver from India who told of his former religion, Hinduism. A religion which he says "has no father God; no brother man; no doctrine of sinfulness of sin; no victorious life; no hope for the personal individual; and no redemption,—no Savior. Our God is 'it' or 'that,' not a person. Do you know God? Can you give these things which we lack and help us live a victorious life?" Dr. Zwemer then gave a survey of the Mohammedan religion, its rapid growth and wide extent, but after all its failure in meeting the needs. First, he says, it has failed as a religion for little children,—a kingdom not for children, or of children. Second,—It failed in treatment of home and woman-

hood; man is master and woman a slave. Third, It has degraded and dwarfed human intellect, no free thought. Fourth, As an enemy of democracy, it has been weighed and found wanting.

Fifth, It has failed spiritually. Christ was taken away and they know not where to find him. Through the war Mohammedanism is now awakening and is asking as Saul did "Lord who art thou? What wouldst thou have me do?" Moreover in many of the non-Christian religions we find the place of womanhood is very insignificant. In India, China, Burma, Ceylon and Africa, it is especially striking. There is not enough of an appreciation of womanhood, of motherhood. Women of half the world are illiterate. The mothers of men are shut out from the real things of life and they only receive their freedom as they find Christ. As the thought has been expressed, a nation rises only with the standard of its womanhood. This standard will be raised as Jesus Christ is brought to them. Christ is the only living principle for all men and women, the ideal for which we must strive. He has not failed and cannot fail. Now Christian religions fail in meeting the needs, but Christianity has not failed. The Christian religion is imperfect and incomplete by the failures of man, but it is worth carrying to the non-Christian world.

Have we a gospel adequate and indispensable to mankind? We are living in an hour in which we are yearning for reality. The human mind is reaching out for some divine guidance. We know there is a mighty force which can come under all problems of human-kind; one master, one Spirit, one mind for which all nations are searching. It is the one person of Jesus Christ, the way of God to man, and the way of man to God. We ought to give our lives to Him that He may reach us and that we may reach Him. "I, if I be lifted up, will draw all men unto me." Here are several facts which we might note. If Christianity is true then Christ is here. If Jesus is here then you can reach him—if you surrender. If we reach him then we ought to go and help others to find Him. This is a question which consequently confronts us. "Ought I give up all other careers completely, forever, to go out into all the world, preaching the indispensableness of Jesus Christ?"

A striking evidence of the adequacy and indispensableness of the Gospel, were the testimonies of natives from Japan, Africa, Mexico and India who gave their experiences and plead for the extension of Christianity in their own countries. A plea was then given for men and women who are pure, honest, unselfish, willing to live a life of love, to carry the wonderful message of Christianity.

The offering of the right kind of life is the greatest offering we can make to the world.—Daily serving our own generation. But what is our sphere, our circle? I may live my life as a miser, a spend-thrift, or as a dreamer and let the present slip by, but if I am my brother's keeper my circle widens, my interest increases and it is then that I realize that some things of this life are worth living for as well as there are some things in life forth dying for. We ought to enter more deeply into thankful gratitude to God for what he has revealed to us of His will. Since we have this knowledge it is for us to make the response and serve joyfully.

The parting message of the conference was given by Robert E. Speer saying, "We now stand on the threshold of a new generation, looking through more open doors than ever before, with a needy world conscious of its need now as it was never conscious before." To meet the challenge of service as it comes to us we must draw closer to Jesus Christ, spend much time alone with Him, placing our lives in resolution and purpose before Him as to the ends to which He put His own life. Girding ourselves for what stands ahead, we go forth to a dearer and holier place, where one is waiting to enrich our lives.

Rawson, O.

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**Some Startling Figures:**—Perhaps we are tiring of figures and statistics on the war, and yet here are some which should really make us think. The war cost the world $450,000,000,000,—$7.41 per second since Christ was born! Interest charges at four percent for one hour exceed the total contributions for foreign missions of America for 1918. In the words of the commander of the British fleet, "If half of the zeal and passion, half of the outpouring of life and treasure or organization and efficiency that the state has put into this World War could be thrown into the cause of the Kingdom of God and of the eternal verities, the world would soon be won."

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**Bibles Shipped by Aeroplane:**—The first shipment of Bibles by Aeroplane was made recently from San Francisco to Los Angeles, a distance of nearly five hundred miles. A ceremony of dedication was held in the flying field just before the aviator started on his trip and four hours and fifteen minutes later the books were landed on the Los Angeles grounds where they were awaited for distribution among the missions of the city. The mountains between the two cities were crossed at an elevation of ten thousand feet.

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## AT GRANDMA'S

(Concluded from page 514)

And old Dix and I, how we would have fun. We would have all kinds of tricks and pranks until he would get tired and then he would bite me if I didn't watch out. You know he was a Bigle dog and real old and one time I was playing "dog" with him and he most near bit me in the nose. Well I just ran and told Grandma and she reached right down in her pocket and gave me a nice piece of candy and said it would be alright soon. And so it was. I most forgot old Dix tried to bite me.

Does your Grandma have a pocket? Well mine does. And just believe me it is the best pocket in all the world. It must be some kinda pocket like the widow's barrel what 'Lijah blessed for it is never empty. It's always got something good in it. Yes sir, it's got peanuts, and mints and chocolates, and gum drops and pretzles and strings and marbles and tops and pennies and all sorts of things. When I ask her for most anything she just reaches right down in that magic-like pocket and hands it to me. Isn't she a wonderful Grandma. Why one time in Church the woman back of us could not keep her baby quiet and Grandma she just reached down in her pocket and gave it something and it never cried no more that day in Church. And all little boys and girls that she meets she treats just like me—she gives them something out of her pocket. And didn't I tell you she was a Good Samaritan Well all the boys and girls just love my Grandma and I am awfully glad she is mine. Wouldn't you be if she were yours?

And then in the evening she sat and mended Grandpa's shirts, stockings and overhalls and sewed buttons on and told me stories of how it was when she used to be a nice little girl. How her ma and Grandma used to do lots of nice things for her. How there'd be lots and lots of woods and not so much farming land and just a few school houses and how they'd have so far to go to Church. How her papa would take them every Sunday morning to Church about five, six miles. Drive! Not much, they walked!—she and her brothers and sisters and pa and ma. And they always went when it was nice enough and they were not sick.

"Why, Grandma," I said, "that was too far to walk."

"No," she said, "we never thought that it was far and we gladly went."

Yes and she told me too about going to school; how they didn't have so many books and couldn't go so long each year. And how she learned to read German and write it too. Oh, but I wished I would know as much as she knowed. And then she told me all about the clothes they wore, how they made them all by hand. How she learned to work and how she helped out for four dollars a month and saved a lot of money.

"That was too cheap; how could you do it Grandma?"

But Grandma only said, "That time people and times weren't like they are now."

"Oh, just look at the clock; it is time to go to bed." And then she tucked me between cool linen sheets, clean and fresh after a Good-night prayer and I soon was in the Land of Nod, dreaming about the best Grandma in the whole wide world.

Scottdale, Pa.

# BIBLE STUDY

## THE WITNESS OF JOHN

### V

Jesus was the Light and Life of the World. This is the record of His testimony while He lived in the world. It is the record of His manifestation in the lives of men today. We should rather say that He **is** the Light and Life of men in the world.

Among those who were interested in the manifestations of the power and authority of Jesus in His ministry in Jerusalem and throughout the land was one of the rulers of the Jews, Nicodemus. Already there had been some questioning concerning His work and His claims. There had arisen a subtle but manifest opposition against Jesus. The light had entered some hearts and other hearts were closed against the light . Some men loved darkness rather than light. They would not come to the light because their deeds were evil. They kept away from the Light of the World.—3:18-21. Jesus and His work appealed to Nicodemus and while he came to Jesus by night, his heart was being filled with the internal light and in that light he was willing to rejoice.—3:1, 2.

John has given us the record of a man who was persuaded by the ministry of Jesus as were His disciples. He understood that "No man can do the miracles that Thou doest, except God be with Him." A man that is convinced that God was with Jesus Christ must be ready to accept the testimony of Christ. God heareth not sinners, in the sense that He honors them with His presence and power. One who is honored by the presence and power of God must be a true man and one through whom God may manifest Himself. God with Christ in His miracles made Him also a teacher come from God. We accept the miracles of Jesus, we must also accept the teachings of Jesus. These two conditions are inseparable. The light of Christ had entered into the heart of Nicodemus and revealed this increasing glory of Christ to him. He was inspired to seek further revelation from this wonderful Light.

The first truth revealed to Nicodemus was that pertaining to the source of all spiritual life and light. One who is born in this world has the light of this world and consciousness of the things of this world about him, and also the power to comprehend the things of the spiritual life. In order to comprehend in their fulness the things of God there must be a regeneration by the entering into the life of man the spiritual agencies of God,—the Word and the Spirit. Twice the Lord told Nicodemus that he must be born again.—vv. 3, 7. In three different ways the Lord explained the new birth. The first was, that it was not a natural birth. —vv. 4, 6. The second was, that a man must be born of water and of the Spirit. —v. 5. The third way was, that it was of the Spirit.—v. 8. After these statements to Nicodemus, the Lord continued His testimony concerning Himself as He was related to everlasting life. The new birth was to be accomplished, but it could not be accomplished without His own great work and part in it.

We must not think of material water as having any part in the regeneration of a man. Flesh and blood, which are greater agencies, have accomplished nothing. That which is of the flesh is flesh. That which is of the Spirit is spirit. Regeneration is entirely spiritual and must be effected by spiritual agencies. Jesus did not hesitate to link himself up with the great work of regeneration and the giving of everlasting life. Nicodemus was lost in wonder and perplexed as to means of bringing about the new life. Jesus spoke that which He knew and testified of the things that were familiar to Him. Men did not receive His testimony. Yet, He who came from Heaven and would ascend up on high understood even the Heavenly things and unfolded the mystery of the new birth to Nicodemus.—vv. 10-13.

The first essential to eternal life is the lifting up of the Son of man. The serpent in the wilderness was a figure, only, of the Son of man who was to be lifted up for the salvation of the whole world. There was a similar requirement also, that of faith, in order that the people of Israel might be healed and the people in the world be saved. It required a look of faith.

For many years after their entering into Canaan the people of Israel kept the brazen serpent as a memorial of their miraculous salvation in the wilderness. In still later years they set up the image on a pole and began to give it divine homage. In a few more years after Christ had told Nicodemus of the lifting up of the Son of man Jesus was lifted up as a rejected man, who had manifested all the powers of God in performing many cures and healing more souls than were healed by the brazen serpent, and He was rejected and despised, nor, after centuries have passed have the descendants of those people returned to worship the Son of God who came with power and healing to their ancestors. This is the peculiar nature of the heart that rejects the light.

Jesus coupled His mission with the authority of God. In fact, He made God responsible for His being in the world. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." While there was to be a gift of life to those who believed there was also the power to condemn those who did not believe. The serpent was a means of blessing to those who looked, and was a source of condemnation for those who did not look. They died on the wilderness plain, not because they were bitten by the serpents, but because they did not look upon the serpent that was lifted up. The parallel is evident in these characters. Jesus was not sent to condemn, or cause the world to perish, but the perishing of the world is associated with His coming. They perish because they will not believe on Him whom God has sent. The light is present. The conscience of the world is aware of His presence and of His power to bless and save. The gospel is proclaimed in all the world and it appeals to men as reasonable, but the conscience turns away in hardness and souls perish, **because Christ came and they have refused to believe.** The condemnation rests not upon Christ, for He came to save; it rests upon the individual who has refused to accept the salvation that Jesus has power to give.—vv. 19-21.

Jesus declared himself to Nicodemus to be the Light of the world by which men should live, in the regenerated life; and the light of the world by which men may be saved and live eternally. The attitude of men toward this two-fold power of life is declared by Jesus when he said that those who will not believe will perish, and those who refuse to come to the light declare that their deeds are evil. The Word of God will enlighten and save men, but their lack of light and salvation depends upon their own action in rejecting the true light that has come into the world.

John has also given a third testimony of John the Baptist concerning Jesus as the Messiah and Bridegroom for the world. A question of authority, or preeminence, had been raised by some of the Jews, on account of the baptism practised by John and also by Jesus' disciples. Both preached repentance and made use of the rite of purification to show that there had

(Concluded on page 529)

# The Workers' Column

## A BUSY MASTER AND HIS BUSY SERVANTS.—Mark 6. (Junior)

May 9.

I. He was busy at His own home.—6:1-6.
1. He went to His own home town with His disciples.—v. 1.
2. He had been very busy in other places.—(See Chapter 5.)
3. He was busy on the Sabbath day teaching in the synagogue.—v. 2.
4. He had left His carpenter work in order to become busy with the work of the Father in Heaven.—v. 3.
5. He kept busy at the work of God although the people did not accept it.—vv. 4, 5.
6. He worked for the sake of those who were glad to hear him and to receive His blessings.—v. 5.
7. He kept busy in other places when the people refused to hear Him at one place.—v. 6.

II. The Lord sent forth His followers into other places.
1. They were all sent forth to work.—v. 7.
2. The work was divided among them, being sent out two by two.—v. 7.
3. They were given power and appointed to do special work.—v. 7.
4. They were given the simplest kind of equipment, but did not complain.—vv. 8, 9.
5. They were told how to conduct themselves in their work,—they had not their own choice of place or conditions.—vv. 10, 11.
6. They were told that there would be oppositions.—v. 11.
7. Their opposers were not to be opposed or avenged by them.—v. 11.

III. The work of the Lord's servants.
1. They were busy preaching repentance.—v. 12.
2. They cast out many devils.—v. 13.
3. They anointed and healed the sick.—v. 13.

IV. The dangers of those times.—King Herod had imprisoned and caused John the Baptist to be beheaded because he had preached repentance.—vv. 14-29.

V. How busy they were.
1. They made a good report to their Master, Jesus.—v. 30.
2. The Master knew that they were weary from their labors.—v. 31.
3. They continued coming to the Master and His servants.—v. 31.
4. They were too busy to eat.—v. 31.
5. The people ran ahead of them to their resting place, and they continued to minister to them instead of resting.—vv. 32-36.
6. With all of their weariness they were ready to, and did, feed five thousand people before they themselves could eat or rest.—vv. 37-44.
7. Following their hard labors, they were obliged to row all night in a very hard storm.—vv. 45-51.

VI. The presence of their Master gave the disciples their rest.—v. 51.

## FACTS WHICH ENCOURAGE CHRISTIAN LIVING. —II Pet. 3.

May 16.

I. Christian Living encouraged by the writings of Apostles and prophets.—v. 2.
1. Believers to be mindful of them.
2. Believers should be reminded of them.

II. Things which cause negligence and indifference to Christian living.
1. The conversation and life of ungodly scoffers.—v. 3.
2. The unbelief of indifferent men.—v. 4.
3. The materialist who judges the future by the present course of events.—vv. 4-7.

III. Why Christians should be faithful in their manner of life.
1. God is not controlled by things of a temporal nature.—v. 8.
2. God will keep every promise that He has made concerning the world and all the events connected with it.—v. 9.
3. God will judge sin, although He is long-suffering with the sinner.—v. 9.
4. The judgment-day of God for this world will come suddenly, and unexpectedly, but surely.—v. 10.
5. The foretelling of the events concerning the destruction of the world are friendly warnings from God for the benefit of the believers: they should take heed to the warnings.—v. 11.
6. Faithfulness on the part of the believers will hasten the coming of the day of God and the deliverance from this world.—v. 12.
7. The ending of the present day, (hastened by the faithfuless of the believers) will be the advent of the new heavens and new earth wherein will dwell righteousness.—v. 13.

IV. The life which the believers should live.
1. Be diligent to live a holy life.—v. 14.
2. Be without spot and blameless, and at peace with God at His coming.
3. Be stedfast in the truth and not led away by the errors of the wicked.—vv. 15-17.
4. Grow in grace.—v. 18.
5. Increase in the knowledge of our Lord and Savior Jesus Christ.—v. 18.

## CHRISTIAN LIFE IN THE HOME.— I Timothy.

May 23.

I. The character of the parents.—2:8-15.
1. The men should be— (v. 8)
   a. Prayerful.
   b. Holy.
   c. Without wrath.
   d. Without doubt.
2. The women should be—
   a. Modest in apparel, appearance and conduct.—v. 9.
   b. Without bodily adornments of hair, gold, pearls or costly array.—v. 9.
   c. Full of good works, which are her natural adornment.
   d. In subjection to the head of the home and church.—vv. 10, 11.
   e. Blessed with faith, charity, holiness and sobriety.—v. 15.

II. Parental Relations.—3:1-12.
1. No unscriptural or plural marriages.—3:2-12.
2. Exemplary in conduct.
   a. Sober, of good behavior and hospitable.—vv. 2, 11.
   b. Not brawlers, double-tonged or slanderers.—vv. 3, 8, 11.
   c. Patient, peaceable, humble.—vv. 3, 6.
   d. Not given to wine.—vv. 3, 8.
3. Power of control over the family.—vv. 4, 12.

III. Ambitions of the home.—
1. Not greedy of filthy lucre, and covetous.—3:3, 8.
2. Have a good report to those who are not Christian.—v. 7.
3. Moral, intellectual and spiritual improvement.—4:7-16.
4. Godliness and contentment.—6:6-8.

IV. Responsibilities of the home.
1. Proper respect for each member of the home, especially for old age.—5:1-4.
2. The honor and care of children for their parents and aged relatives.—5:4, 8, 16.
3. Obligations to the world.
   a. Afford lodging for strangers.—5:10.
   b. Give relief to the afflicted.—5:10.
   c. Diligently follow every good work.—5:10.
4. Bring up children.—5:10, 14.
5. Care for the home and its interests with honor.—5:14.
6. Continue in the fellowship of the saints.—5:10.
7. Make the home, and not the neighborhood, the centre of interest, pleasure and life.—5:13.

V. The home and the servant.
1. The servant to the master.
   a. Honor the master.—6:1.
   b. By conduct, not blaspheming God and His doctrine.—v. 1.
   c. Treat believing masters as brethren.—v. 2.
2. Masters to servants.
   a. Be faithful and beloved, as partakers of Christian benefits with the servants.—6:2.

VI. Opportunities of the home.—Make use of all of its benefits.
1. Avoid temptations of riches and pleasure.—6:6-10.
2. Fight the good fight of faith.—v. 11-16.
3. Make use of material blessings to gain eternal ones.—v. 17-19.

## FOR THE SCATTERED STRANGERS. —I Pet. 1. (Rural Missions)

May 30.

I. A message from one of the Lord's commissioned disciples.—v. 1.
1. Commissioned to go into all the world.
2. Sent to the uttermost part of the earth.
3. Told to preach the gospel to every creature.
4. An apostle of Jesus Christ.—v. 1.

II. The scattered strangers.—v. 1.
1. In Gentile countries,—Pontus, Galatia, Cappadocia, Asia and Bithynia.
2. They were strangers, as contrasted with the Jews of whom Peter was a fellow-citizen and a special teacher.—Gal. 2:1-10.
3. They had lived as other Gentiles lived.—I Pet. 4:1-5.

III. The blessings of grace for them.—vv. 2-5.
1. Chosen of God.—v. 2.
2. Included in God's eternal plan.—v. 2.
3. Accepted or sanctified through the Holy Spirit.—v. 2.
4. Made capable of obedience to God.—v. 2.
5. Atoned for by the blood of Christ.—v. 2.
6. Abundantly and increasingly blessed with grace and peace through the Holy Spirit, obedience and blood of Christ.—v. 2.
7. Born again to a living hope by the resurrection of Christ.—v. 3.
8. Heirs to an incorruptible, pure and unfading possession in heaven.—v. 4.

9. Through faith, kept by the power of God unto final salvation in the last time.—v. 5.
10. Present joy in salvation.—v. 5, 6.

IV. The trials of the strangers.
1. Are made sad through trials.—v. 6.
2. They have many and severe trials for their faith.—v. 6.
3. Their faith is made purer and more glorious at the coming of the Lord on account of trials.—v. 7.
4. Their joy in the Lord, in whom they believe, is great and glorious.—v. 8.
5. Their trials do not take away their salvation.—v. 9.

V. The salvation enjoyed by the strangers.
1. It is that concerning which prophets enquired and searched diligently. —vv. 10, 11.
2. It was that which was revealed should come in the latter times. —v. 12.
3. It was brought about by the appointed suffering of Christ.—v. 11.
4. It was the wonder of angels.—v. 12.
5. It was revealed to the apostles by the Holy Ghost.—v. 12.
6. It was the gospel preached to all the world.—v. 25.

VI. The Christian life of the strangers.—
1. Wait for Christ and His salvation. —v. 13.
2. Live in Holiness according to the will of God.—vv. 14-16.
3. Redeemed from corruptible things by the blood of Christ.—vv. 17-21.
4. Obey the truth through the Spirit, and live in love of the brethren. —vv. 22-25.

## FALLEN FROM GRACE.—Galatians

June 6.

I. The condition of Grace in which the believer lives.
1. A man is not justified by the law, but by the faith of Jesus Christ,—for those who were of the work of the law believed in Jesus Christ that they might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified.—2:15-16.
2. Grace depends upon the death of Christ for justification, and upon His resurrection for newness of life by faith.—2:17-21.
3. It is a life of faith under the acceptance and guidance of the Holy Spirit.—3:1-5.
4. It is the fulfillment of the promise of Abraham and a bestowal of the Holy Spirit upon all flesh through faith.—3:13, 14.
5. Grace makes all believers to be free as sons of God and not to be bound as servants; they are not under a law as are servants.—3: 23-29; 4:1-.7.

II. The condition of those who have fallen from grace.
1. They have turned from a life of justification by faith to an effort of works in order to be justified and maintain salvation.—3:1-6; Cf. 2:9-18.
2. It is manifested in an effort to maintain religious forms and practices and holy occasions and ceremonies, otherwise not required by the Word of God, as a ground for salvation or evidence of salvation. —3:1, 2; 4:8-11, 16-31.
3. Those who stand fast in the faith of Christ do not seek to be justified by any works of the law. To be justified by any works will bring one again under the condemnation of the law.—5:1.
4. To require one work, of any kind for justification brings into force the whole Law and therefore sets aside the complete work of grace. Such persons have fallen from grace and are again under the power of the Law.—5:2-4.
5. Those who insist on works for righteousness are hinderers of those who seek their whole righteousness by grace through faith and cause many to fall from grace, and return to the Law.—5:6-9.

III. The Christian's glory is alone the cross of Christ, because it, or He alone is the means of justification. By Him the believer has obtained grace and continues in the enjoyment of it.—6:12-16.

## SELLING RELIGION

He was a breezy Western sales-manager, spending a few days in New York, and on Sunday morning he found his way to one of the big metropolitan churches. The minister, a vigorous convincing man, of unquestioned faith, preached a remarkable sermon, in which was a strong undercurrent of evangelistic appeal. The expert, who knew the psychology of salesmanship from its every angle, was held spell-bound by the power of the preacher. Frequently he turned to his companion and whispered his admiration. At the close of the service, he went forward to congratulate the minister on the splendid effort he had made.

"That was a marvelous presentation you made this morning," said the sales-manager, "and as a stranger within the gates I wanted to stay and have the privilege of thanking you for it, but having said that, honesty compels me to state that if you worked for me I would discharge you."

The preacher caught his breath at the suddenness of this announcement, and begged the gentleman to explain.

"Why, it's perfectly simple," said the successful business man. "You marshaled your talking points in a masterful way, and you had your goods sold, but you made the fatal mistake of not trying to take any orders."

As the minister reflected on the sales-manager's criticism, the conviction forced itself upon him that his visitor was right. He had made his case, but had not attempted to crystallize it into what the business house calls "results." Customers that had mentally been convinced and were ready to purchase were sent away without the chance.—Christian Advocate.

**No Sunday Papers For Italy:**—Italy has a national law which our own country might well imitate. Since January 4 printing of newspapers on Sunday has been prohibited so as to prevent newspaper workers from being employed on Sunday. Even news agencies are prohibited from issuing single news sheets. A heavy fine and the confiscation of the issue are the penalties for the first violation of the law, and subsequent violations make the newspaper liable to suppression.

**Backsliders in New Hebrides:**—Backsliding in the New Hebrides islands requires rigorous treatment according to the rules of the Melanesian Mission at Raga. According to a missionary magazine the following are some of the obligations which it sets upon Christians as relating to their conduct toward their fallen brethren:

You shall not attend their dances.

You shall not shake hands with them.

You shall not eat with them.

You shall not ask them for anything.

You shall not go into their houses or gardens.

If they die, they are to be buried as heathen.

Reports say that the rule works and that some who had backslidden have again made applications to be taken back into the mission.

**Brahmins Violate Caste:**—It is said that returned Brahmin soldiers in India are showing evidences of having been innoculated with "liberalizing" influences to the extent that many of them, seeing the necessity of Agriculture for the good of the country, are taking hold of plow handles and actually engaging in that occupation. Mass meetings were held and the dignity of farming emphasized. The breaking of caste will be a great gain for the cause of Christian Missions in that country.

## THE WITNESS OF JOHN

(Concluded from page 527)

been a true repentance and purification from sin. John the Baptist was a Levite and entitled to perform the ceremonies of purification. Jesus was of the tribe of Judah and was not entitled to such authority in religious rites. Some of his disciples, especially James and John, who are supposed to have been of the priestly family, may have been entitled to practice, or officiate in such ceremonies, especially since they belonged to the group of men associated with John and Jesus who were looked upon as prophetic characters. The reasons for and the manner of the purification were not questioned; but the authority of the two leaders of these groups was a matter of dispute. When John was asked concerning the authority of the one who came after him, his reply indicated his conviction that Jesus was the Messiah whom God had revealed to him. He knew that his special mission was fulfilled, because he had witnessed the signs from heaven which were divinely given to him as evidences of the Messiahship of Jesus. The mission of Jesus was but begun; his own mission must draw to a close. The Bridegroom had come, and the friend of the Bridegroom was glad.

"The more of the love of Christ we possess, the more we shall be able to manifest toward the backslidden."

# EDUCATIONAL

## CONDITIONS IN GERMANY

J. Roy Allgyer

No sooner had we crossed the Rhine into Germany proper until we saw signs of suffering. In fact it was brought to our attention most vividly during our first breakfast in Frankfort. The meal consisted of two thin slices of black bread, a very small piece of meat and a cup of black coffee without either sugar or cream. People were carrying lunches to the Hotel to supplement the meager allowance they were able to buy. All linen had disappeared from the tables while paper was being used instead. The trains were all cold and unheated. Passengers were carrying blankets which they used to protect themselves against the cold. The plush or velvet had practically all been removed from the seats, as well as the drapings on the windows, all of which had been used for clothing.

When we arrived in Berlin, groups would gather about us and wonder who we were. Small groups of others seemed hostile and would stare at us wildly. But as soon as we started a conversation their hostility changed and they would often walk as far as four or five blocks to point out the place to which we desired to go. We found a number who could speak English or who had friends in America; these were eager to talk and were anxious to know about conditions over here. From these we learned that English had been taught in the schools during the entire period of the war. A number also told us that they thought their war policy had been wrong and that it was good they had lost. Not a single one did we find who defended the action of the Kaiser. But they seemingly could not understand why the whole world had become so embittered against them. They would frequently start to talk about the injustices of the war, then stop suddenly and suggest that this would not change matters but that the only thing to be done was to get to work and make an attempt, at least, to pay off the indemnity. One could not help but feel as he talked to these people, their utter spirit of hopelessness, and their apparent lack of confidence in themselves, as well as the outside world.

The hospitals we found cold and gloomy. All kinds of linen, bed clothing, rubber goods and food were scarce. Bandages had to be washed and used over many times. The milk for the children was diluted until it appeared a watery blue. The milk bottles were stoppered with rags. Some of the babies had to be wrapped in gunny sack material. Just imagine the irritations this would produce on a small child. Twenty-five per cent of the children are afflicted with rickets, their bones do not grow and many are unable to walk at three, four and even five years of age. Unless the proper nourishment can be given these children in the very early stages of this disease, they remain dwarfed and stunted for life. In some cases these deformities result in serious physical difficulties in later life. It is estimated that 10,000,000 children in Germany have been undernourished as a result of the food shortage. In addition to the thousands of children suffering from rickets, tuberculosis is rampant on every hand. Little can be done to check the sweep of this plague when the body is so weakened and lacks so certainly the necessary vitality to withstand its ravages.

In these hospitals we saw children of four years of age weighing less than a normal child at one, children of five weighing less than twenty three pounds and those of eleven weighing less than thirty pounds. It was in the large Charity Hospital of Berlin that one of the head nurses after showing us thru a number of the wards where children of various stages of suffering presented a most pathetic sight, stopped short and with deep sobs wanted to know, "whether after all, we thought they were such terrible beasts as the world had made them out to be and why it was that so many of these poor innocent children had to suffer as they did?" I need not say they looked very human and acted quite like the rest of us. The situation is most trying when you stop to consider that these doctors and nurses have had to work for months under these conditions and watch these children die by inches because of lack of food and medical attention. No one can fully appreciate this painful ordeal until they have actually seen and experienced it.

In several of the homes we visited in the poorer districts of Berlin, we found whole families tubercular. The children pale faced, puny and dwarfed gave every evidence that their lives would be snuffed out at an early age unless some substantial relief would be given soon. The charitable organizations were all tremendously handicapped in helping any of these people because of lack of funds and supplies. But we found no better or more efficiently organized groups of charity any place in Europe than here in Berlin. The appeal for help was most urgent and pathetic.

One saw no elaborate displays of food and clothing in any of the show windows and what meager exhibits often appeared were unobtainable by the average person because of the price. Milk, fats, meats, sugar and flour were among the articles of food most needed. Bread, meat, sugar

Kaiser Kirche, Berlin

and flour were still rationed or were even unobtainable at times.

The mark had depreciated from four on the dollar to twenty-four. Since that time it has gone down to below thirty on the dollar. Silver and gold coins could not be found. All small coins were made of iron and nickel, while all larger denominations appeared in paper. One can readily see how the working classes were unable to compete with the inflation of prices and the low purchasing power of the mark when their wages had not risen accordingly. In many cases the wealthier classes were spending their money freely for pleasure and were attempting to enjoy it before the heavy drain of taxation came on. Beer cafes and theaters were crowded.

**Kaiser Platz, Berlin**

Among these classes there were more signs of dissipation and intemperance than ever before.

The story of the sufferings of Central Europe and in particular that of the innocent women and children brought on by the maintenance of an allied blockade appears as one of the blackest events of the whole war. After the din of battle had ceased and the armistice had been signed and there was an eagerness for peace, the maintaining of the blockade for seven months has seemed cruel and barbarous to the last degree. In other words the starving of a people did not bring humiliation. Those responsible for affairs did not suffer, nor would they suffer regardless of the duration of the blocade as would the thousands of common people who were entirely helpless, and yet how little was said about these conditions.

Was there ever a greater opportunity for the Christian peoples of all nations to now vindicate their belief in the principles of peace, justice and freedom for all classes? The great demon-like spirit of revenge and hate should have been supplanted by love, mercy and goodness. In fact we are falling far short of the Great Command "to return good for evil" and "to love our neighbor as ourselves" unless we do what we can to relieve this materialistic and militaristic ridden country which is struggling against starvation and death to evolve itself into a people who will love peace and freedom and above all reverence the great Prince of Peace who died that all might live.

Thru the kindness of Mr. Hoover the American Friends Service Committee were asked in December '19 to take over the feeding of the German children. This work has been started since January and a unit of some 20 members are at this time on the field working diligently to supply food and clothing to those most in need. Funds and clothing are still solicited and it is imperative that all help possible be given this spring if the thousands of children are to be saved. Surely Germany is ripe for a wholesale propaganda of peace and good will, aside from all her material needs. Was there ever a more significant opportunity to combine practical Christianity with its elements of spiritual content?

Bucyrus, Ohio.

## A SUNDAY IN THE CITY OF BUENOS AIRES

(The following letter was written by S. C. Yoder while in South America, to the Girl's Missionary Society of the East Union Church, Kalona, Ia.)

Girl's Missionary Society,
East Union Church,
Kalona, Iowa.

Dear Sisters:—

I wish that you might be with me this morning, in this the largest city in South America and go with me to several places which I am sure would be of interest to you.

First we would go to the largest Catholic Church in the city, located on the Avenida de Mayo, which translated, means "The Avenue of the Month of May." This is the principal and one of the most beautiful thoroughfares in the city, extending from the main Executive Building of the Government at one end to the Congressional House at the other, a distance of perhaps several miles.

As we enter the large doors of the church, which are open every day of the week, the first thing that impresses us, is the great stillness and quietness which reigns here. This, together with the dim lights, which are burning at the altar at the other end of the hall and before every image and shrine, placed in alcoves and recesses, all along each side of the main hall, the entire length of the church, lends to it an air of mysticism that strangely affects our feelings. The next thing that strikes us is the richness of the decorations and ornamentations everywhere. Pillars which look to us like marble, rise from floor to ceiling all along both sides of the hall. Over there on the right side, about half way down toward the front, hanging on the wall like a large bird's nest of gold with a beautiful canopy over it, is the vestry, where the priest stands to deliver his sermons. In front is the altar, which looks as though it might be made of pure gold and contains an image of the Virgin and the Christ and the paraphernalia of Roman worship and at this hour several priests clad in their rich robes which remind us of pictures of the High Priests of Israel, which we have seen in our old Family Bibles at home.

In several places we see confessional booths, just large enough for one person to enter, and the wonder is how some of these corpulent fellows can enter so small a place. If we arrive at the opportune moment we will see some devoted woman, kneeling at the small window, making her confession to the priest. Then we look around and see a number of people present in various attitudes of devotion. Here is one who goes from one image to the other and offers his supplications to it. There is another who has just come. He dips his fingers into the basin of water that is found at the entrance, crosses himself, falls on his knees facing the altar and bows till his head touches the floor and repeats this again and again. Over there in the first alcove is an image of Christ, with a wonderful expression of tenderness on his face and Mary in pity sitting at his feet. A woman who has been offering her devotions to them rises and kisses the stone feet of the image of Christ, touches the hem of His robe, stoops and kisses the garment of the virgin and goes out. As we look we see many trinkets hung on the wall all around these figures and conclude that in times of great distress, some have brought their offerings to them to get relief. We glance down the hall and at the alcove at the farther end of the hall there kneels a young woman, her hands clasped and uplifted as though in the attitude of earnest prayer. As we watch her, suddenly the stillness is broken by the voice of the priest in the alcove and the intensity of the woman's emotions seem to increase. The sound echoes thruout the entire building and finally dies away as tho lost in the vastness of this temple. Along the benches, which I am sure were not intended for people to sleep on, because they are very hard and not excessively comfortable, we see here and there people in various attitudes of devotion. Some sitting in quiet meditation. Some kneeling. Others standing with their faces toward the altar, coming, going all through the day not only on Sunday but more or less every day.

But we must not leave without seeing the beautiful paintings on the wall and

ceiling. Here we find some of the finest works of art that are to be found painted on the walls. "Angels, partly hidden in the Clouds," "The Son of Man in Glory," "Mary Stepping from the Skies," and others which I can not now take time to describe, are painted there by men who were brought from afar to execute the work, as we all know that no Spaniard is capable of producing such work. They love to enjoy and admire but not to create. A vain, foolish people, the remnant of a degenerate race. We have visited a number of Catholic Churches in our travels thru the Argentine and find them much the same everywhere. Last week I spent several days at Cordoba, which is said to be the Catholic stronghold of the Western World, full of priests, friars, monks, nuns, schools, churches, convents, religious forms, fanaticism and superstition. But we must also visit the "City of the Dead" rightly so called, because here the cemeteries look more like cities than like the quiet "Acres of God" to which we are accustomed, where we lay away our dead in the bosom of the earth from which they were taken, to await the coming of the Lord in Glory. On the way out we pass a funeral procession and we are glad, not that some one has died, but glad that we will have an opportunity of seeing the service at the tomb. We wait at the entrance till the massive hearse, which looks more like a modern Greek Temple on wheels, draws up and the four splendid, black, prancing horses are brought to a standstill. The mourners dismount from their cabs in which they came and the undertaker brings the casket out of the hearse with a jerk that I am sure would awaken the occupant if he were not really dead and the pall-bearers carry it off to a small room at the entrance where it is placed on a carriage and the priest takes charge of it and conducts a brief service which we do not understand for two reasons. First, because it is conducted in an undertone so we can not hear and second if we could hear we could not understand because it is in a strange tongue. Then we follow the procession down the cemetery, turning here and there till we finally stop in front of a splendid tomb with a room under the ground and another one on top and a steel stairway with brass railings leading to the lower vault. In each of these vaults are many shelves, many of which already contain caskets and others are yet empty. Straight in from the door is the altar with a crucifix and candlesticks where on certain occasions candles are placed and kept lighted and in many instances, photographs are placed on the walls and on the altar and in the case of the rich often marble busts of the departed ones are placed on pedestals in the tomb. We shall spend some time in wandering around over the place and look with wonder at the elegant tombs, some of which are large enough to live in, with polished stairs, rich draperies, and costly curtains at the glass doors, thru which one can get a view of the gruesome contents of the inside. Since this is afternoon many of them will be open so we can see all that they contain. Here we pass one that gives forth an odor like the tomb of Lazarus after the third day and we conclude that one of its occupants has but lately arrived, so we pass on and wonder how it is possible that under such conditions the whole land does not become infested with epidemics that will wipe all the inhabitants of these parts off the earth. Over here on this side there is a long building full of holes something like pigeon holes in a desk where they tell us that people who can not afford a tomb and yet do not want to have their dead buried in the "Potter's Field" can rent a vault. As long as they pay the rent all goes well but when they cease the same thing that always happens in such cases happens here, they have to move. So the vault is broken open and the casket with its contents consigned to the "Hole" where it is supposed to be burned but many times it happens that the one who has this in charge is too hasty with his work, and for reasons which we may suspect retreats before it is all accomplished. Now if you are very curious and not subject to nervous shocks, bad dreams and nightmares, we will just wander over there and take a look at the place. Chances are that we will see bones and partly consumed bodies piled up together. On certain days heart-broken ones who are left behind will hire one of their priests to come with them to this place and pray with them over their unfortunate dead.

**A Funeral Procession in Buenos Aires**

We notice that the sun is sinking in the west and we hasten to find our way out. We want to stop but briefly at the church at the entrance where a pleasant looking priest, who looks as though he might be one of our countrymen, invites us to pass in to the services and we find that they are just about ready to hold their communion, and notice on the bulletin board at the door, there is posted a notice that all women wearing short sleeves, low neck dresses, and any garb that does not properly cover their bodies, will not be permitted to take part in the service, so we tarry longer than we had expected. We listen to the sermon which we do not understand but which on being interpreted sounds pretty good and then see them

**City of the Dead. Buenos Aires**

light up all the candles and the priests gather under a canopy, which is carried by four laymen, headed by a group of boys carrying lighted candles. They march around the room and after this the communion is held.

Such are the effects of Catholicism in a land where it has held undisputed sway for centuries. We can not but admire the spirit of reverence which prevails during their services and the zeal and devotion of many of them. Though largely ignorant of the contents of the Bible they follow their leaders with a devotion and confidence that stand in bold contrast with the spirit of irreverence, disloyalty and disrespect that one finds so general in the religious world today.

This will no doubt be the last letter before I start home. We expect to sail from Valparaiso Chile on the 25th of Feb. and as you are reading this we are no doubt on the ocean. Will you remember us in your hours of devotion that whether by land or sea, the Lord may lead us safely home? I remain,

Yours fraternally,
S. C. Yoder.

## THE REFORMATION PERIOD

### II. The Reformation in Germany

Bernice Jones

The revolution in Europe in the sixteenth century was a revolt against papal supremacy and certain doctrines of the church of Rome. Next to the introduction of Christianity, it is the greatest event in history. It was a turning point in the history of mankind, marking the end of the Middle Ages and the beginning of modern times. The air was filled with a spirit of progress greater than any that had been felt since Christ came into the world. It stirred Europe to a higher plane of intellectual, moral and spiritual culture than it had ever attained before.

The great intellectual awakening known as the Renaissance or revival of learning increased the number of scholars, and the invention of printing scattered written works broadcast over Europe, not only the Bible but also the writings of the men who had begun to doubt the Scriptural authority for some of the doctrines and ceremonies of the Church. These writings led to questionings and criticisms. In addition to these causes there was the need of a reform within the Church itself, a need which was recognized by all earnest and spiritually minded men. There was also a feeling of jealousy with which the temporal rulers regarded the papal power. But the actual occasion of the outbreak of the Reformation was the sale of indulgences in Germany. Leo X, in 1513, being desirous of completing the great temple of Saint Peter's, granted an indulgence to those who would contribute financial aid for that purpose. Johann Tetzel, to whom was given the charge of selling indulgences in Saxony, carried out his work in such a way that wrong ideas about the effect of indulgences began to spread among the ignorant, and many intelligent Christians also opposed his methods.

Martin Luther was foremost among those who denounced Tetzel. He was of peasant parentage and of true German character. He studied law for some time at the University of Erfurt but later entered an Augustinian monastery. His religious training was strictly orthodox. At the time when Luther taught theology at he University of Wittenberg, Tetzel appeared. A yearly festival was in progress and it was customary to post on the church doors bulletins of general interest to the parish. Luther accordingly nailed to the door of a church ninety-five theses, warning the people against such persons as Tetzel and emphasizing the necessity of a penitent heart and a loving spirit in making gifts to the church. These theses were called forth by Tetzel's abuse of the Church doctrine regulating indulgences. Their tone was moderate and Luther at this time was far from wishing to break with the Church. By means of the press, the theses were scattreed with remarkable rapidity through Europe and all the continent was soon plunged into a tumult of controversy. Luther, meanwhile, devoted himself to further study of the Bible, history and the canon law and he drifted further and further from the Church. His public utterances and writings became bolder and he was soon attacking the whole teachings of the Church of Rome. He claimed that the Bible was the only foundation of faith and that formal worship was unnecessary. He had wide reputation for learning and piety, and therefore his opinions on these subjects influenced a great many people.

At first the Pope did not regard the matter seriously but after a short time he was convinced that Luther's influence was becoming dangerous. His writings were condemned as heretical and in 1520 a papal bull of excommunication was issued against him and if he did not recant his errors within sixty days, he was to be sent to Rome to be tried for heresy. Luther publicly burned these writings before the city gate of Wittenberg. In 1521, Luther was summoned by Charles V to appear before the Diet of Worms and was called upon to recant his errors. He replied, "I neither can nor will recant anything, for it is neither safe nor right to act against one's conscience." Luther fully realized the responsibility of the steps he had taken. He knew the fate of John Huss, who had also publicly denounced papal indulgences but he acted with fearlessness and with a conviction that the future depended upon it. At this Diet, he was pronounced a heretic and an outlaw but was allowed to depart in safety. The elector Frederick of Saxony conveyed him secretly to the Wartburg castle where he remained for some months in seclusion. Here he translated the New Testament into German. It was the impending war with France and the struggle in Northern Italy for the possession of the Duchy of Milan which now occupied the Emperor and which were a great help to the Reformation. During Luther's seclusion, he with a number of other learned men were reproducing the Bible in the true tone and spirit of the original. Few readers know by what hard work the task was accomplished. The language used in both the Old and New Testaments, did not exist before in so pure, powerful and genuine a form. This was a most important step in the progress of modern Christianity. The Scriptures were taken out of the hands of a privileged priesthood and given to the people in a simple form and understood by everyone. It was a tearing down of the old order of things, but it was one of the most blessed revolutions which has ever taken place in the world. This work was a blessing for the national and intellectual life of the people.

Out of the commotion which Luther had stirred up, other reformers had arisen who went much further than he did. They thought that all tradition should at once be set aside. Luther was not a man to go to extremes. Therefore, in 1522, he escaped from his retreat and returned to Wittenberg to quiet disturbances. For eight consecutive days he preached against the radical reformers. His words had little effect upon the leaders but their followers left them and peace was restored.

The German nobles now lost influence and control as the age of chivalry was fast passing. The modern system made its way in the world and crushed whatever came in its way. In 1525, a peasant revolt broke out which had been fermenting ever since the Hussite Wars. With the increase of luxury the demands on the peasants had greatly increased. Before the Reformation the peasants' wars were due to unjust oppression, but later a strong religious element was mingled with it. Thus, popular, national, religious, political, and social elements were all in commotion together. This revolt was put down by the nobles with pitiless severity and rather urged on by Luther. He was strictly against violence and tried to moderate the peasants. This war injured the cause of reform. If Germany had not been in a state of disruption, the history of the German Reformation from 1521 to 1526 would have been quite different.

Charles V not only gained possession of Milan in the battle of Pavia but also captured Francis I, and had he not been weak, he might have, at this time, made himself the monarch of Germany as an independent state. In 1527, the imperial army composed largely of Lutherans, revolted and plundered Rome. This put an end to the gay, pleasure-loving Rome.

Meanwhile, each city and prince of Germany acted with the question of religion in their own way. Owing to Charles' successes, the Diet at Spires, 1529, called for the carrying of the Edict of Worms. The Lutheran princes and cities entered a protest against the decree of the Diet that won for them the name of Protestant. At this time, the Turks were advancing toward Vienna and in the face of this danger, the suppression of the Protestants was again put off. In 1530, a Diet was held at Augsburg, at which Charles V gave the Protestants five months' time to consider as to whether they would voluntarily return, altho he had been handed a confession written by Melanchthon and approved by Luther. He further said that if they did not accept this decree he would exterminate their sect without delay. Under these threats, the Protestants came together in a conference at Schmalkald. It resulted in the formation of the League of Schmalkald. Renewed war with France and renewed trouble with the Turks caused the non-execution of this decree. A treaty was made with France in 1544 and the Emperor was at last free to deal with heresy. Preparations for war accordingly began. It was in this time of threatening war that Luther passed away at Eisleben, February, 1546.

The movement which Martin Luther had inaugurated had gone far beyond Germany. Every country in Europe had felt its pulsations. Luther was the one great man in his generation in the sphere of religion. He was able to prepare the German people by his preaching and singing to read the Bible when he had translated it. He held together the Protestant forces as long as he lived, though he occasioned the greatest revolution which Western Europe has ever seen.

Soon after Luther's death, the war began. Various skirmishes took place ending with the battle at Muhlberg, 1547, in which the Protestant leaders, the elector of Saxony and the landgrave of Hesse were taken prisoners. The success of the Emperor was largely due to the help received from Maurice, the Protestant ruler of Saxony. As a reward Maurice received the electoral title and half of electoral Saxony. Thus, it was for political reasons that he joined the Emperor's cause. Charles V was now master of Germany as no ruler had been for a long time, but he was a stranger to the cause that was agitating Germany. Though he was a great diplomat, he was ignorant of the religious question of the age.

The Emperor had a confession of faith drawn up called the Interim of Augsburg of 1548, which was to be a combination of the old and new faith and to unite Protestants and Catholics. Protestantism had arisen from an inward impulse and in opposition to the ruling powers. Therefore all kinds of difficulties now arose. Protestants either rejected it or refused to enforce it. Maurice did not even try to insist upon enforcing it, which of course displeased the Emperor. At this time Rome, France and the ruling princes failed him. His next plan was to make the Protestants submit to a council which was finally agreed upon between himself and the Pope. It met at Trent on the borders of Italy and Germany. The Emperor promised the Protestants that reforms would be made. However, the Pope opposed them and there was considerable difference between him and the Emperor. The Pope induced the council to move to Bologna in order to lessen the Emperor's influence. The German Diet which assembled in 1547 was under the impression that the Emperor had won victories and that was why he was practically master in Germany. He practiced the greatest cruelty upon the people and finally he had no one on his side but his soldiers and his cabinet. Catholicism, Protestantism, the princes and people of Germany were all against him. The leader of the people of Germany now was the Emperor's former ally, Maurice, who after all was himself a Protestant. He had an alliance with Henry II of France, who promised financial aid on condition that he be allowed to take possession of the great imperial fortresses of Metz, Toul and Verdun. Maurice and his army marched against Charles who was defeated at Innsbruck. The Germans had obtained a complete victory for the cause of religion. Charles now gave up the contest and a peace was concluded at Augsburg in 1555. This gave the legal right of the two churches to exist side by side and thus broke thru the mediaeval church system. With this, unrestrained investigation into newly discovered truth was now given full play, which gave the first impulse to true learning.

For Protestants, the movement brought independence of religious thought, individual responsibility and a freer life, while for Catholics it developed more zeal and love for the old faith and hastened reforms within the church.

Goshen, Ind.

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## OBSERVATIONS AND EXPERIENCES AMONG THE MEXICANS

### II. Home Life

J. A. Hilty

Real homes among these people are exceptional cases and the occupants can of course be judged by this fact. The condition of the average home is not such as to create an atmosphere for pure thought. We recall a few families however whom we learned to know quite well who were clean, happy, thinking people and their home life quite pleasant. One of these families were Adventists and their sweet little dark skinned "sonny" boys made very nice playmates for our own and often were they found having a good time on the sidewalk together. Philip Bernal and his good little wife were Catholics but since he and myself worked at the same store we became good friends. We were very much pleased, tho not more than they were, to have them take Sunday dinner with us in our own little home and in return enjoy the kind hospitality of their clean little Mexican cabin. And when the the little dark skinned baby-girl came into their home we received a very cordial invitation to come to see the baby. This strengthened the bond of friendship between the women, as wife could give the new mother a great deal of helpful advice which was highly appreciated. It may not be out of the way to say right here that when S. E. Allgyer made the recent trip along the "Border" we told him to be sure and visit our friend Bernal if he got to Phoenix, Ariz., which he did, and we soon had a letter from him telling us of the nice visit and sending us his kindest regards.

But all homes are not as happy as this. Some have large families and are hardly able to house them in these poor shacks so they sleep most any place, and blankets spread under the trees or on the porch are the beds for a great many. Yet the spirit of hospitality is there just the same, and the freoles, tarus and bacou beans, cornbread and bacon are willingly divided in most cases even with the cats, rabbits and pigeons which are members of so many families. Even though dirty, careless and shiftless, parents are generally kind to their families. The number of members in the family is quite varied and one must sometimes wonder where or how they take care of all the little folks any way.

A few of the things that perhaps help to retain a sort of even temper in the family are the lack of rugs to mar with dirty feet, or furniture to break in boys' tussels and also the lack of work. They are true to their Indian nature in this respect. Their needs seem to be few and easily satisfied unless stirred by a great desire religiously or educationally. So it is a very common thing in passing through a Mexican section to see groups of men lounging around the house or some joint, also groups of children who haven't a thing to do but eke out an existence. Yet with all this it is surprising what sacrifices they will make for their religion or an education when encouraged.

West Liberty, O.

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**Christianity Opposed by Schools:**—The Public Schools of Japan are persistently and vigorously using their influence against Christianity, say missionaries, and are making every effort to inculcate a reverence for the old heathenism by regularly bringing the children to worship at the shrines of the local divinities. Pupils are reprimanded for attending Christian services of any kind.

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"We are nothing, and feel it; and we can do nothing without God; hence we give Him all the praise of every good thought and action."

# THE YOUNG PEOPLE'S MEETING

## AN ACTIVE MAN AND HIS EXPERIENCES—PETER

**(Jr.).—Luke 5:1-12;**
**Jno. 21:15-22.**

**Topic for May 9.**

MOTTO

"Lord, thou knowest all things; thou knowest that I love thee."

THE STUDY HOUR

**I. Peter.**—The boys and girls have been studying much about Peter in the Sunday school Lessons for the past six months. We ought to be able to give something of what we have learned about this active man and his experiences.

You noticed that the first account of Peter in the New Testament is the account of Peter's meeting with Jesus. This getting acquainted with Jesus was the great event that meant a change in his whole life. Peter was naturally an active man. His earthly business was fishing. If he was as active a man at catching fish from the sea as he was in after years in catching men for Jesus, we believe that Peter was a good fisherman.

We learn much from Peter's blunders because he was sure to be right out plain just what he was. Peter seemed to be honest most generally and when he made a mistake everybody soon found it out. But his honesty soon led him to do the right thing when he found out that he was in the wrong. It may be wise to watch that we do not fall into so many blunders as Peter, but it is better to make some blunders honestly and be corrected, than to never do anything at all for the Master and never find out at all that our hearts are wrong. If Peter's heart was wrong his tongue and actions soon told on him. Some people's hearts are wrong and because they are deceitful and cover it no one finds it out and they themselves do not confess and so remain wrong.

We hope that the boys and girls can tell not only of the mistakes of Peter, but of the real grand things he did that pleased the Lord and which all of us do well to pattern after.

**II. The Text.**—a. Luke 5:1-12.—This gives an account of Peter's first feeling of his own sinfulness. When He saw the wonderful power of Jesus and saw how little he was in himself to do anything and began to realize that Jesus was a man who knew much about men's lives Peter felt that he was unworthy to be in the presence of such a good man. This honest confession of Peter's was the first step that really and truly made Peter a disciple of Jesus. When we really find out how sinful we are in God's sight and become willing to confess the truth, then God is ready to forgive and cleanse us from sin.

**b. Jno. 21:15-22.**—This scripture gives an event that happened after Jesus had risen from the dead. Altho Peter had followed Jesus and had loved Him very tenderly, he had made a great mistake in allowing the fear of man to cause him to deny that he knew Jesus. Jesus is asking Peter a plain question about his love for Him. When He asked the same thing three times it made Peter sad. We don't know just what he thought but possibly it reminded him how he had denied the Lord three times.

**Outline Study.—**

**I. Events in Peter's Life**
1. Some mistakes and faults.
   a. Rebuking Jesus. Matt. 16:22, 23.
   b. Refusing to let Jesus wash his feet.—Jno. 13:6-11.
   c. Cuts off the ear of Malchus. Matt. 26:51.
   d. Denies Jesus.—Jno. 18:17, 18, 25-27; Luke 22:55-62.
   e. Sleeps on guard.—Matt. 26:36-46.
2. Some Noble Actions and worthy examples.
   a. Confesses Jesus as the Christ.—Matt. 16:16-19; Mark 8:29; Jno. 6:6.
   b. A witness of important events.—Mark 5:37; Matt. 17:1-4; Jno. 20:2-6.
   c. His sermon at Pentecost.—Acts 2: 14-40.
   d. Helps the lame man.—Acts 3.
   e. Suffers persecution.—Acts 17:42; Acts 12:1-19.
   f. His vision and mission to Cornelius.—Acts 10.
   g. Writes two Epistles.—I and II Pet.

PERSONAL THOUGHT

The Life of Peter has lessons in it for all of us. His earnestness, his honesty, his love for Jesus, his sorrow for sin, his boldness for what is right, his tender care for the Lord's people, are good for me to think of and pattern after.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Peter"**
2. Select some event suitable for the recital of those to whom assignments are to be made.
3. Let some older ones write a brief history of Peter's life giving the striking events and their lessons.
4. Lessons for Me from Peter's Experiences.

## KEY SCRIPTURES FOR THE CHRISTIAN LIFE.—

**II Pet. 1:1-11.**

**Topic for May 16.**

MOTTO

"The entrance of thy words giveth light; it giveth understanding unto the simple."

THE STUDY HOUR

**I. Key Scriptures.**—Keys are the instruments used to unlock doors that are otherwise kept shut against us. Key Scriptures are such passages which throw light upon a line of teaching, and open up the whole scope to the mind and heart of men. The Christian life is one that is most important to our welfare in time and eternity. We certainly need to have all the doors unlocked that will enable us to make the most possible of life. Just as it would be impossible to enjoy the privileges of a home that had all the doors shut against us, so as long as we are ignorant of the things of God which His grace has bestowed upon humanity we are unable to enjoy a Christian experience.

The Savior accused the Scribes and Pharisees for taking away the key of knowledge. They did not enter into the kingdom of God themselves and hindered those who were entering. The way they did this was by so covering over the truth with their traditions and their inconsistent lives that those who otherwise would have been able to understand were confused and darkened so that they did not understand. May we take the Scriptures which open to us the way of life and so allow them to illuminate our pathway that we may find the way and help others to find it also.

There may be a number of Scriptures which have opened the door of life to different individuals. Some Scriptures have given us a larger glimpse of the privileges in Christ Jesus. Shall we help one another by comparing experiences and quoting Scriptures?

**II. The Text.—II Pet. 1:1-11.**—This passage gives us a view of what God intends the Christian life to be. It shows how we take hold of God's precious promises and become partakers of the divine nature. It also shows the need of giving diligence in our lives that we may make the right kind of progress and at last receive the blessing of entering into the everlasting kingdom of our Lord and Savior Jesus Christ.

**III. Outline Study.—**
1. Keys of entrance into life.—
   a. Faith.—Jno. 1:12; 3:16; 5:24.
   b. Repentance.—Acts 3:10; Luke 13:5.
   c. Confession.—Prov. 28:13; I Jno. 1:9.
   d. Prayer.—Rom. 10:11.
   e. Obedience.—Heb. 5:9; Acts 5:32.
2. Keys of the successful life
   a. Self denial.—Luke 9:23.
   b. Absolute surrender.—Luke 14:33.
   c. Singleness of purpose.—Matt. 6:33; I Cor. 10:31; Phil. 3:13, 14.
   d. Separation.—II Cor. 6:17, 18.
   e. Consecration.—Rom. 12:1.
   f. Steadfastness.—I Cor. 15:58; I Cor. 16:13.
   g. Prayer.—I Thes. 5:17.

PERSONAL THOUGHT

God is the Author of the Scripture. If we would have the key to a full understanding we must receive the Spirit of God in our lives. "Now we have received..... the Spirit which is of God, that we may know the things which are freely given to us of God."

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Life"**
2. The Keys of God's Treasure House.

**For Young People**
1. Key Scriptures in My Experience
2. Unlocked Doors
3. How to Find the Keys.

**For Older People**
1. Opened Understanding (Luke 24:45).
2. The Keys of the Kingdom of Heaven (Matt. 16:19).

## THE CHRISTIAN HOME.—Gen. 2:18-25; Eph. 5:22-33.

**Topic for May 23**

MOTTO

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

THE STUDY HOUR

**I. Home.**—There is no name more widely known and loved than the name applied to that place where family ties and kindred spirits are united in one common dwelling. And yet there is a wide difference of meaning to various individuals at the sound of the word. To some it is the sweetest place on earth. To some it is a place where misery and sorrow are largely associated with the name. To some it is no more than a common boarding place where one may lodge overnight and receive his meals. Notwithstanding the fact that it carries with it sunshine and blessedness in a larger circle than any other place of earth, it is nevertheless a place much neglected and abused and sadly out of order from that ideal set forth by the Lord in its creation.

When the Lord Jesus came into the world He came into a home. He graced that home with His childhood, youth and manhood. When He began His great work, He set forth such standards in His teaching which were to lift up the home to its true place in society. The Apostles followed the Master's principles and directed their teaching in harmony with His Spirit which was in them and gave us complete God's wish for the Christian Home. Gathering up the ideal as recorded in the New Testament we would define the Standard of God for the Christian Home as a place composed of a Christian wife and mother, a Christian husband and father, living together for life in harmony and peace bringing up their children in the nurture and admonition of the Lord, and making a place of Christian light and service in the community in which they dwell.

**II. The Text.—Gen. 2:18-25; Eph. 5:22-33.**—These Scriptures show forth the origin of the home and God's purpose in its establishment. It shows how the Christian home is to be and how it is a fitting type of the wonderful relation between Christ and the Church.

**III. Outline Study.—**

1. The Christian Standard of a Home.
   a. The Woman.—Tit. 2:3-5; I Pet. 3:1-6; Prov. 31:10-31.
   b. The Man.—Eph. 5:25-33; I Pet. 3:7; I Tim. 5:8; Eph. 6:4; Col. 3:19, 21; Deut. 6:6-8.
   c. The Children.—Heb. 12:9; Col. 3:20; Prov. 10:1; Job 32:6, 7; II Tim. 3:15.
   d. Servants and masters.—Eph. 6:5-9; Col. 3:22-4:1.
   e. Hospitality.—Heb. 13:2; I Pet. 4:9, 10; Rom. 12:13; Luke 14:13; Rom. 12:20.
   f. Purity.—I Cor. 7:2; Rom. 7:2, 3.

PERSONAL THOUGHT

Let us keep God's ideal of the home in constant view. Whether it be our own home or the home of others, may our example be such that our life will inspire others to the very best for the glory of God.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Textword, **"Home."**
2. My Home.

**For Young People**
1. A Home After God's Order
2. My Part in Making Home a Blessing
3. The Blessings of a Christian Home

**For Older People**
1. A Pure Home
2. A Home of Christian Hospitality
3. Home the Training School for God.

## THE NEEDS OF THE RURAL FIELD.—Luke 10:1-24.

**Topic for May 30**

MOTTO

"Pray ye therefore the Lord of the harvest, to send forth laborers into his harvest."

THE STUDY HOUR

**I. The Rural Mission Field.**—God's love goes out to the needy everywhere. Wherever there is a lost soul, there is a need. Where there are precious children and youths growing up without the teaching of the Gospel, there is a crying need which grows worse with the years. Mission Boards and Churches may delay in their work but children and young people do not stop growing. They are either feeding their minds upon that which will make them wise unto salvation or they are feeding the minds upon that which corrupts society and leads many on the way of degradation. The Christian worker sees needs which the people in need do not feel for themselves. There is first of all the need of salvation. Then there is need of such teaching and shepherding that the newborn child of God may grow strong in the Lord. The spirit of the world tolerated in so many of the modern religious organizations needs to be offset by the holding forth of the whole standard of the Gospel as held forth in the Word. To supply these needs, there should be the evangelist who can fully enter into the life of the people of the community in which he comes and bring the vital message of the Gospel in such a way in the power of the Spirit that God may use it in the salvation of souls. There should be provision made for a church body which working together can encourage spirituality in the community and help the doubtful and sinful into the light and guide the young into channels of righteousness which will prepare them to see their need of Jesus. All this requires the prepared and faithful worker who will stick to his task till the work is established and equipped to be self-propagating.

But the worker is not the only one who sees a need. The people themselves feel it but seem helpless to know what to do and how to supply it. Young men, who act carelessly as a rule, can tell us, and do tell us, that they would like to have religious meetings to go to, but that the older people are inactive. The older people tell how time after time their efforts have failed by loss of interest and how things drifted back into religious indifference. Discouragement is on the throne and needs to be displaced by faith and confidence in the power of God. Brother, do such reports from the lips of the people themselves mean anything to the worker who knows how the devil works to ruin souls? Does it mean nothing to you?

**II. The Text.—Luke 10:1-24.**—Jesus recognized the great need in His earthly ministry and made provision to meet the same. He sent forth the disciples by twos to make known the glad tidings of the kingdom of God. He does not promise all smooth sailing. He tells them how to meet opposition. He is filled with joy at the thought of how the things of God are revealed to the babes. He looks forth with prophetic eye to the overthrow of Satan's power and encourages the disciples with the power He gives them and tells them to rejoice only in the fact of their names being written in heaven.

**III. Outline Study.—**

1. Needs.—
   a. Lost to be found.—Luke 15.
   b. The found to be cared for.—Jno. 21:15-10; Acts 20:28-35.
   c. Shepherds to feed the flocks.—Matt. 9:36-38.
   d. God called and equipped workers.—Eph. 4:11, 12.

PERSONAL THOUGHT

Where am I spending the talents entrusted to my care? What profit is coming from them for the Lord and His work? Happy shall I be if at the time of reckoning, I may receive an approving verdict, "Well done."

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Textword, **"Sheep"**
2. Feeding the Lambs

**For Young People**
1. The Needs of a Lost Soul
2. The Community Without a Church
3. A Home Without Jesus

**For Older People**
1. A Message for the Lost
2. Shepherding the Neglected.
3. Finding the Shepherd for the Shepherdless.

## LOSING JESUS.—Luke 2:41-50.

**Topic for June 6**

MOTTO

"Lo, I am with you alway; even unto the end of the world."

THE STUDY HOUR

**I. The Topic.**—It is rather a simple looking subject as we glance at it without thinking. But it is a subject very important for each one of us. There are several views we can take of it to make its importance clear.

1. **The Bodily Presence of Jesus Lost.**—Jesus' parents lost it when they returned from Jerusalem and went a day's journey without Him. They went on the supposition that Jesus was in the company and did not make sure. But when they began to search for Him, He was not there. Then it was that they had to search for three days with sorrow till they returned to Jerusalem and found Him in His Father's house, just where the Son of God is delighted to be. While the incident could not be repeated in the life of all of us because God has not made us the guardians of the body of Jesus, yet it serves as a lesson to us concerning how—

2. **The Spiritual Presence of Jesus May Be Lost.** When the Jews contended against Jesus, He said, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." Because they would not believe in His divinity, when His bodily presence was gone they would not be able to find Him spiritually. If they lost Him spiritually, they would eventually lose the privilege of being with Him in glory. But Jesus said to the disciples, in answer to the question, "How is it that thou wilt manifest thyself unto us and not unto the world?" "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Again He said, "Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also." Those who have no spiritual vision of the presence of Jesus will have no vision of His coming glory and will therefore be of the number who shall experience the fact that

3. **The Enjoyment of His Glory May**

**Be Lost.** That terrible sentence upon those on the left hand will be, "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." It is also said of those who know not God and obey not the Gospel of our Lord Jesus Christ that they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints and admired in all them that believe (because our testimony among you was believed), in that day."

**II. Outline Study.—**

1. When the bodily presence of Jesus was lost.—
   a. When Mary and Joseph went on supposition.—Luke 2:41-50.
   b. When Jesus went to Pray.—Mark 1:35-37.
   c. When Jesus hid from the unbelieving.—Jno. 12:35, 36.
   d. When the body of Jesus left the tomb.—Jno. 20:1-10.
   e. When He ascended to Glory.—Acts 1:9-11.
2. How the Spiritual presence of Jesus is lost.
   a. When men resist and reject the Spirit.—Jno. 14:16, 17.
   b. When they fail to keep all His commandments.—Matt. 28:20; Jno. 14: 15-24; 15:7-10.
   c. When they do not honor the name of Jesus in their meetings and prayers.—Matt. 18:19, 20; Jno. 14: 13, 14.
   d. When they defile their conscience.—I Tim. 1:19; 3:9.
   e. When they do despite to the Spirit. —Heb. 6:4-6; 10:26-29.
3. How the Glorious presence is lost.
   a. By rejecting the Gospel.—Jno. 14:6; Acts 4:12; II Thes. 1:7-10.
   b. By unfaithfulness.—Matt. 25:24-30, 41-46; Luke 21:34-36.
   c. By remaining unclean.—Rev. 21:27.

### PERSONAL THOUGHT

How important will be the presence of Jesus after all other hopes have perished. If we would be happy forever, let us receive and keep Jesus now.

### SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **"Jesus"**
2. How Mary and Joseph Lost Jesus

**For Young People**

1. How Jesus is Lost and How He May be Found.
2. The Presence of Jesus in the Body of His Humiliation
3. The Presence of Jesus by the Holy Spirit
4. The Presence of Jesus in the Body of His Glory.

**For Older People**

1. Losing the Spiritual Presence of Jesus
2. Losing Jesus Eternally

## SUPPLEMENTAL Y. P. M. TOPIC

(Conducted by O. B. Gerig)

V. MENNONITES AND RELIEF WORK IN FRANCE. A cross-sectional view of the prejudices which are believed to be the cause of eternal conflict by making of neighbors hereditary enemies.

SUGGESTIVE OUTLINE

1. What underlies race-prejudice wherever it is known to exist? Can nations ever live at peace as long as these prejudices exist?
2. Account for the different feelings toward the negro in the North as compared to the South. How does the negro problem relate itself to Mennonites and their doctrine of non-resistance?
3. Germans are said to be "arrogant." Britons are called "proud and egotistic." Americans are known as "money mad." What are the results of such blanket characterizations?
4. How can material reconstruction open the door to a spiritual reconstruction?
5. Are wars and conflicts inevitable? What means can we employ and thru what agencies can we work to eliminate such conflicts?
6. Does a passive resistance in war time require us to be active in peace times in the spreading of peaceable methods and ideals?

### THE LESSON STUDY

The opinion is quite generally held that the late war was in many respects one of a series of episodes which have their historical roots in the supposed antipathy between the Romanic and Teutonic peoples. This antipathy has its parallels historically in the conflict between Jews and Samaritans and at present between Chinese and Japanese or Armenians and Turks. Interracial conflicts as between negroes and whites or Japanese and Americans commonly referred to as the "black" and "yellow" peril present much the same problem.

One of the most interesting and instructive studies for the student of history is to trace these apparent racial and national cleaveages to their sources and follow their development and activity through history with a view of understanding better the problem which has caused such untold suffering and distress among the peoples of the world. Here will be unearthed mythological prejudices and traditions which, though unfounded, have had a powerful influence in shaping the world's history. The Old Testament abounds in illustrations of natural enemies and conflicts between them. The concept of multiple gods or tribal gods was necessary because their experience seemed to show that one god could not accord victory to both sides and yet the vanquished became at times the victor. It is said that the negroes' idea of the devil is a white man while to the white man the devil is usually imagined to be black.

The relief worker in France was in a position to observe first hand the nature and extent of this supposed hereditary hatred between the Teutons and the French. The battle line from Lille to the Vosges was not a virgin battleground, for Flanders, Chalons, Verdun and Sedan have been strewn with dead in previous wars and are the subjects of monumental art thruout France. The millions of red poppies which in summer bedeck these scarred fields seem to be almost saturated with the blood of the myriads of hoary victims of earlier conflicts. These fields are so located that at a given call to arms the swords points of the enemies will meet at about this place. They have done it before. The moss-covered stones of ancient fortresses and citadels still shelter the cannon which are daily dragged to the maneuvering field, if not for actual battle then in preparation for the next one to come. The crumbling castles of the Vosges still exist to recall the days when robber-barons would seize the goods which the Helvetians bartered with Rhinelanders. And significantly enough, in these same spruce-covered mountains were located some of the Mennonite churches, purposely hidden in order to worship unmolested. So it has been; so it is now; and so these people think it always shall be. "The Germans are our hereditary enemies," they say, "we shall always be forced to fight them." What a terrible philosophy! What a challenge to Christian ethics and ideals!

If this were the whole story it would indeed be a dark and hopeless one. But the bright side shows itself when this traditional theory is compared with the actual practise of personal relationships. A Frenchman might vehemently declare all the German people his hereditary enemies in words emphatically adjected and in the same minute turn around and offer tobacco or wine to the German prisoner who is spading his garden. Seemingly no personal hatred existed. A German prisoner told how during the winter months when fighting was "slack" men from the enemy trench might come over, unarmed, borrow some tobacco, perhaps play cards, until perchance an order to resume hostilities for several hours made it necessary to break up the game, go to their respective posts and fire on each other. Personal hatred it would seem existed only when they were in actual mortal combat.

It was an old French grandmother for whom we built a house who told us how in the Franco-Prussian war her husband was killed and her house destroyed and how in her old age, almost ninety, she had to be driven out of her house again only to find it in ruins upon her return. Here was a person whose whole life was colored by war, by the result of racial hatred and conflict. "Why," I asked her, "was this war fought?" "Because France and Germany are enemies and I suppose they will always fight," she said. "But," I told her, "I saw you give tea to some German prisoners the other day." "Oh yes," she said, "they were some poor mothers sons who couldn't help they had to fight. Had they been French they would have fought as well." "Then you yourself don't hate any particular German people but only the German people in general," I said. "I don't hate anyone," she said, "I only know they have always fought and I guess they always will." And likely she will die with this fatalistic belief. No hatred personally but a vague idea that they must hate generally is, I believe, a fair statement of French and German opinion among the masses.

So deeply is this belief rooted that our efforts to transplant it with the good-will doctrine, while not without effect, were not quickly and readily acclaimed. That these conflicts are wasteful, inglorious and unchristian they might concede. But faith in any scheme to prevent war is difficult

to establish. The burden of post-war taxes, the cost of preparedness as well as the tragedy of the toll of life make them hate war yet they insist they cannot see any way out. As a people they seem to be terrified, intimidated and convinced of an eternally malicious design on the part of the Teutonic people besides whom they are forced to live as neighbors, and perhaps much in the same spirit as neighbors generally live.

German prisoners many of whom became our good friends, always showed a gracious deference to us and to the French people, not alone because they were prisoners but because as individuals to individuals they held no feeling of suspicion and hatred. They agreed with us in our belief that war is a futile, wasteful and unchristian method but they were so autocracised that before and during the war they relied wholly on the infallible word of their superiors, waiving their own judgment and conscience. That war is unchristian they could not always agree because they believed, some in the righteousness of the government, others in the militant interpretation of the Scriptures.

But in the new situation, with a new Germany to build, their faith in the old methods are shaken. Here was then a fine opportunity to plant the seeds of a permanent program of peace. Our work of personal reconciliation was not so necessary. Little evidence of personal hatred was manifest. But in the removal of this vague, general, hereditary antagonism a wide field is open. The process is a slow one. People seemingly do not long remain pacifists unless they are Christian pacifists. The ideals of the Friends Unit have been given wide publicity in Germany. Letters from the prisoners to their homes and later the visitation of relief workers to the homes of the prisoners have all aided in extending our ideals.

Now that the work has been definitely extended into Germany recognition has been given by the government while the newspapers are making the people acquainted with the position of the unit. Probably most important of all is the influence being exerted over the "Frei Deutche Jugend," an organization of younger Germans who aspire to a liberal and peaceloving nation.

The foregoing should all be preliminary to a discussion of methods of removing class and race antagonisms but space will not permit a continuation of the discussion. We have seen that the shadow of this overhanging race hatred vanishes when we try to find it between actual persons. Where then does it exist, in what way is it maintained and how can it be dealt with are questions which can profitably occupy an extended consideration. The American negro presents such a problem. It is believed by some that where people hold a preference, whether for family, relatives, neighborhood or country, there an ultimate conflict is inevitable. How far can preferences be asserted without causing a conflict?

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## WHAT THE YOUNG PEOPLE'S BIBLE MEETING HAS MEANT TO ME

Della Schmucker

If we should want to estimate the value of the Y. P. B. M., just how much it has meant to us, we would have a difficult task. Its influence has a bearing on so many different phases of the Christian character. It stands as a bulwark against many of the evil influences which are afloat in the world today and have a tendency to side track the youth. There are some elements in our life which it definitely develops.

Let us first notice, that since it has the Bible for its text book it encourages and stimulates Bible study. In fact, the study of the Bible is an absolute necessity for its success. As a result, we become better acquainted with the will of God. While engaged in the study of His Word, the Holy Spirit reveals truths to us which meet our own peculiar need.

While meditating on the Word of God the mind is filled with good things. The soul grows on the material which the mind provides for it. Since youth is the time in which the foundation for the future character is laid especially while we are young should we guard our thoughts. If we would make our lives really worth while in this world, Paul gives us good advice in Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We know that when such food for the mind is not provided, that which has a tendency to degenerate will take its place.

In the Y. P. B. M. we have an opportunity to witness for Christ. While it is probably not the most difficult place to witness for Him, yet we receive a blessing for faithfully performing our duty here. That which we tell others helps us in our own life. It becomes an incentive to keep our own life up to the standard we held forth.

In the Bible Meeting as perhaps in no other branch of the church's activities do we learn of the convictions, aims, experiences, trials and victories of so many others. We learn that the experiences of our own life are not so far removed from those of others. When we see their courage we take new courage and a higher aim. Ofttimes the few words from one who seldom speaks mean more to us than the lengthy remarks from a more fluent tongue.

In the Y. P. M. we are given some experience in bearing responsibility. When we do our best in trying to make that part of the program assigned to us what God would have it be, our talents develop and we become stronger and able to do more work.

The success of the Y. P. B. M. depends on all. In the Sunday school the responsibility of the work rests largely on the officers and teachers; in the church services, principally on the ministers; while in the B. M. it is shared by all.

The Y. P. B. M. affords an opportunity to spend the close of the Sabbath under Christian influences and among Christian associates. It offers better things than one could possibly get from the thoughtless and gay crowd or associates. Here subjects of vital importance are discussed, subjects which concern all and should be uppermost in every one's mind and heart. As we receive the truths, the spiritual life becomes deepened, the soul strengthened—all of which better equips us to cope with any trials the new week may have in store for us.

We would then say the Y. P. B. M. provides pure thinking material, a place for witnessing for Christ and an opportunity for gaining new courage and a stronger Christian character. We become better able to bear responsibility and have the privilege of spending the close of the Sabbath with the people of God and in His house.

Louisville, O.

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## NOT YOUR JURISDICTION

"Judge not, that ye be not judged." Use your judgment, of course: the verse implies that you will judge in a right sense. But do not indulge in the criticizing faculty upon others in a censorious manner, or as if you were set in authority and had a right to dispense judgment among your fellows. If you impute motives, and pretend to read hearts, others will do the same toward you. A hard and censorious behavior is sure to provoke reprisals. Those around you will pick up the peck measure you have been using, and measure your corn with it. You do not object to men forming a fair opinion of your character, neither are you forbidden to do the same toward them; but as you would object to their sitting in judgment on you, do not sit in judgment on them. This is not the day of judgment, and therefore we may not anticipate the time appointed for the final assize, nor usurp the prerogatives of the Judge of all the earth.

Surely, if I know myself aright, I need not send my judgment upon circuit to try other men; for I can give it full occupation in my own court of conscience to try the traitors within my own bosom.—By C. H. Spurgeon.

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"God is a Being Whose perfections are so absolute as to permit of no increase."

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"As soon as a sinner sees his lost condition, he loses his interest in the world."

# THE SUNDAY SCHOOL

## ESSENTIALS FOR A SUCCESSFUL MISSION SUNDAY SCHOOL

Edward Yoder

It is a source of much gratification and encouragement to see that so many individuals and congregations thruout our Church are interested in doing Sunday school work in the neglected rural districts of our country and that there is an increased activity in that direction. This truly is an open door of opportunity, one which presents a genuine challenge calling for prompt action. The many thousands of abandoned churches in our land proclaim a condition of things that does not promise the very best for the future of our country and its citizens. The causes for these abandoned churches are many and varied. In some prosperous communities the people have the means and opportunity to attend church and Sunday school in a near-by city or small town, and the small rural church with its limited means and equipment is left standing empty. More often has the cause for the abandoned rural church been the lack of consecrated workers, ministers and Sunday school teachers, who were willing to make the sacrifice necessary to carry on work of this sort. Very often, too, where the people are not so prosperous they cannot afford to pay for the ordinary professional services of ministers and religious workers, hence religious conditions suffer because of the hireling conception of Christian service. These statements suggest some of the causes for religious conditions as they may be found in different communities in about every State of the Union.

Naturally as a consequence of these various causes which are at work, we would expect to find widely differing conditions prevailing in different communities. No two communities are precisely alike, as is well known. The one point which all such communities have in common, regardless of differing conditions, is their need of the Gospel of the Lord Jesus Christ. They may and do differ widely in such respects as, the degree of average intelligence of the people there, their present and past religious knowledge and training, their comparative prosperity or poverty, their heritage of community ideals, customs, and beliefs. These differences do not affect the content of the Sunday school's message to the community, but they may greatly affect its methods of working and ways of presenting the message. It is possible in an article of this kind to notice only general principles and to give suggestions along general lines. Nevertheless there are some principles which are essential in all rural mission Sunday school work and which are applicable to any and all conditions as they may exist.

Possibly one of the first tasks that the rural mission Sunday school worker must take hold of upon entering the field for actual work is to carefully study his community. He must get into actual touch with the community life, with its thought and is ideals. Wtihout compromising and without failing to live up to the highest standards of Christian living, he needs to enter into the life of the community. He should find out all about the social and moral standards which the community holds. It is necessary for him to know the living conditions among the people, the ideals and standards of their home-life, and what the things are in which they are most interested. Every community has its own peculiar and characteristic heritage of social customs, traditions, and beliefs. Whatever these are, whether good, bad, or indifferent, the Sunday school worker needs to know what thy are. By living among the people whom he expects to reach thru the Sunday school with his eyes open and his faculties alert, he will learn a great number of facts which will be a great help to him in his work.

The knowledge obtained thru this observation and study, it must be understood, is not to be used for the purpose of instituting a reform movement in the community, but to get a starting place and a point of contact for teaching the living message of God's Word to the people; not that the rural mission Sunday school should have such a second-rate aim as that of community betterment or neighborhood uplift, but that it may know how best and easiest to reach the hearts of the people and to implant there the principle of a new life, a new spirit, and new ideals which will bring individual lives into touch with God and result in a consequent renewed and regenerated life in the community as a whole. Thoro knowledge of the community makes it possible for the worker of God's Word so it can make its own appeal. In securing this needed knowledge the worker incidentally has the opportunity of winning the sympathy and confidence of his people, something that is also indispensable in his work. Being in possession of this knowledge and sympathy, he can adapt all his material and methods to bring about the desired results. The Master has commanded His servants to go out into the highways and hedges and compel people to come to the Gospel feast, and this implies that the rural worker must use all possible preparation, knowledge, skill, tact, and persuasion in teaching the Bible to people in the rural fields.

As for the worker himself, it goes without saying, that he must be a truly devoted and consecrated Christian, one who has experienced in his own life the power of the Gospel and the influence of the Holy Spirit. Rural mission Sunday school work does not as a rule take all the time of the workers, and this gives them time and opportunity for working among the people at their own work. Opportunity is afforded to the workers in this way to live out in every-day life the spirit and the life of Jesus Christ which they teach in the Sunday school, and this is no small help towards reaching the lives and the souls of the people of his Sunday school. Personal influence and example is a very potent force in teaching the truths of religion and morals. Spotless and irreproachable conduct and character must be a qualification of the rural mission Sunday school worker fully as well as of any other Christian worker. His personal example and influence must be positive and wholesome and uplifting, otherwise his efforts as a teacher of the Bible and of the Gospel of Christ will amount to nothing.

The worker also needs a large measure of faith and courage. Disappointment and discouragement are sure to come, and the noble aims and objectives of his unselfish devotion and consecration will often seem to end in failure and defeat. His work is in the out-of-the-way places where there are few or no cheering and enthusiastic on-lookers, and where applause and even words of encouragement may not come to brighten his lonely path. Seasons of splendid progress and success will be followed by seasons of lethargy and seeming failure. But thru it all, in season and out of season, the faithful worker will labor and toil with all his zeal and power, trusting and knowing that his Master will use his faithful and courageous labors to the salvation and blessing of many souls.

The points which have been here mentioned are essentials for a successful mission Sunday school, but it must be understood that they are not the only essentials, nor are they either the most important ones. Some of the more essential things are such commonplaces as have been repeatedly emphasized in connection with every kind of Christian work and

service. They are prayer, the burning love of God in the heart as a motive force, and the teaching of the Bible as the divinely inspired and authoritative Word of God. The need for prayer, the power and efficiency of prayer, cannot be too strongly emphasized as the first essential in rural mission Sunday school work. Again, unless the worker is impelled and constrained by the love of Christ which Paul experienced as his greatest motive force, he may expect his labors in such Sunday school work to be fruitless and vain. Furthermore, the Bible must be taught as being the Word of God, its vital message must be brought to the Sunday school pupils of the country as well as the city, not as a code of morals or ethics, but as a revelation of God's love for men and of the only plan of redemption which is provided for sinful and needy humanity.

Hesston, Kansas.

## THE PUPIL AND DISCIPLINE

For some time there has been a widespread feeling among Sunday school workers that discipline discourages membership and lessens attendance. The outcome of that feeling has been a tendency to condone disorder, to soften any rebuke administered to bad manners and levity—in short, to make the sessions of the Sunday school attractive even at some sacrifice of order and reverence. In trying to avoid the possible unpleasant results of discipline, those in authority have in some cases gone to the other extreme and have done away with discipline altogether. As a consequence pupils are being driven away from those Sunday schools instead of being drawn in.

The outcome was inevitable, because it is an old fact of human psychology that children love discipline. Even grown people in their innermost hearts are not averse to it. There is something safe and satisfying in knowing that you are fenced about with rules thoughtfully made and wisely enforced. Moreover, there is a kind of spiritual exhilaration in properly observing those rules. No normal child is ever estranged or humiliated by coming into contact with properly administered discipline. On the contrary, the effect of good discipline is to stimulate the child's self-respect, his regard for the rights of others and his affection for the institution that those rules are designed to protect.

If that sounds theoretical, let us take refuge in facts. Not long ago the matter was put to the test in a large number of Sunday schools. Pencils and paper were distributed among the pupils, and every child was asked to write down some change that he would like to see in connection with the Sunday school. In order to make clear to the children what was expected of them a few suggestions were made at the start. Perhaps one of them felt the need of a special room for his class; another might think that the sessions were too long, another that they were too short. Some might feel that a different hour for meeting would be more convenient; some, that too much time was devoted to drill work. Others might have suggestions to make in regard to obeying rules. Did they get out of the lesson period what they should? Were the songs the kind they enjoyed most? Was sufficient time devoted to drill work?

In that way the children were made to see the nature of the experiment without being influenced or restricted in the least in expressing their honest opinions. The The subject of discipline was mentioned only casually with the rest.

The answers were surprisingly alike. There were a few suggestions in regard to equipping the Sunday school rooms; some of the pupils expressed a desire to change teachers, and others took occasion to laud their teacher to the skies; one or two wondered whether the building could not be enlarged. But more than half of the pupils spoke of discipline. Better order was the burden of their song. Here are some of the sentences that the children's papers yielded:

"There ought to be quiet during the prayers."

"We ought to start at the right time."

"Everyone should take part in the singing."

"The teacher in the class next to us ought not to talk so loud."

"They should not give out the new papers till we are thru with the lesson."

"We ought to get up and sit down without making so much noise."

"Every member of the class ought to be present if he isn't sick."

"The secretary ought not to disturb us after we get well started."

One child put the whole matter into a single pithy declaration:

"We ought to have strict rules and live up to them."

The pupils who took part in the experiment were between nine and sixteen years old. To the younger ones the sense of being safeguarded by authority was as necessary as oxygen. Without having some one to tell them what to do and what not to do they would have felt like fish out of water. The older girls and boys had already attained a fair measure of self-control. They were ready to make their own regulations, but they expected those regulations to be kept. In the eyes of both sets of pupils laxity in discipline was a mark of weakness.

The free use of "ought" in the test papers is highly significant. Almost every suggestion seemed to turn on that word. There seems to be but one conclusion to draw: the instinct for law and the desire to see it properly enforced are strong in the heart of youth. Even those girls and boys who are habitually unruly recognize the need of system and appreciate the beauty of order.

It is evident, then, that letting down the bars and winking at misdemeanors are poor ways to make things pleasant in Sunday school. There is a more excellent way to be had for the taking. Discipline is an essential part of discipleship.—Youth's Companion.

## POINTS FOR TEACHERS

The hints that follow were given by Miss Margaret Slattery to a group of workers whom she was teaching regarding "The Religious Life of a Child." Every teacher who meditates upon them until they are understood, and then practices them until they work, will show their results in better Sunday school teaching.

1. Every child is an individual. Study him.
2. You are teaching children first and subjects second.
3. You must know the child you teach.
4. You must know the subject you teach him.
5. All childhood follows general laws in its development. Know them.
6. Let the language you use be simple and clear.
7. Be sure your illustrations illustrate.
8. Real teaching is done thru association of ideas.
9. Choose good questions.
10. Know the value of time.
11. Realize the aim of all teaching.
12. Make impressions which shall lead

PUT

Your Whole Mind into the Preparation,
Your Whole Soul into the Presentation,
Your Whole Life into the Illustration,
Of What You Teach.
Success will then be Yours.

—S. S. World.

## DECREASE IN SUNDAY SCHOOL ENROLLMENT

A decline of more than 10,000 Sunday schools with an approximate loss of 3,500,000 pupils, is revealed in the first annual report of the Federal Council of Churches. The situation is considered peculiar because of an increase of 5,350 church organizations and the addition of 580,366 members.

A proportion of this loss is accounted for by the failure of some of the Lutheran Synods to report their schools, but this does not account for the appalling loss in number of persons under formal religious instruction. Total registration of Sunday school pupils is given as 15,291,658.

There has been an increase of 2,779,667 church members, 3,519 ministers and 5,350 organizations since 1916; total number churches, 233,834.—Sel.

But for us there are moments, oh, how solemn! when destiny trembles in the balance, and the preponderance of either scale is by our own choice.—Hopkins.

"Walk boldly, walk confidently, for your kingship is of God, and the world must recognize your power."

# CURRENT EVENTS

**The Peace Resolution:**—Failing to secure a ratification of the Versailles treaty by the senate of the United States, Congress is seeking other means of ending the state of war which still exists between this country and Germany and which puts us at a serious commercial disadvantage with the rest of the countries who have ratified the treaty. A resolution has been passed by the House declaring the state of war to be at an end and reserving for the United States all the rights of trade which are guaranteed to her by the treaty which she refused to ratify. The resolution is now before the senate and will undoubtedly be passed by that body, though the administration Democrats are almost solidly against it. It is expected that if the resolution is passed it will be vetoed by the President, but an effort will be made to pass it over his veto. Some doubt is expressed as to the power of congress to pass a resolution which involves treaty rights as it would infringe on the treaty making power which is plainly vested in the President and the senate. On the other hand, if a mere resolution declaring peace is passed it will not help the situation for no trade rights could be secured in this manner.

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**Unhappy Germany:**—It seems that the end of Germany's troubles have not yet come. Virtual civil war has been going on there and according to news reports thousands have been killed. The "Reds" have been gradually driven back however and the Ebert government has been gaining control of the situation. The greatest stronghold of the insurgents was in the region of the Ruhr valley. Efforts were made to secure a settlement by negotiations but without success. The workers demanded the complete disarming and disbanding of the regular troops and the establishment of a people's army composed of workmen, to which all arms must be surrendered. Of course no settlement could be reached on such a basis and there will no doubt be further bloodshed before the situation is again in hand. The result so far as the allied nations are concerned has led to serious complications and disagreements as to methods to be used in compelling Germany to obey the terms of the Versailles treaty.

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**France Occupies German Cities:**—In order to compel the insurgents in the Ruhr basin to submit to the lawful government, Germany sent troops into that section in excess of the number allowed her by the peace treaty. She had several times asked the Allies for permission to do this but France refused to give her consent. When France became convinced that Germany did so in spite of the allies, though the latter denied that she had exceeded the limit imposed, she promptly and without consultation of the Allies sent her troops into the region and occupied a number of the German cities, as a protest against the act of the German government. Several clashes resulted between troops of the two countries. England, United States, and Italy failed to come to her moral support and a delicate situation was created. England disavowed any responsibility for the movement and accused France of acting hastily even threatening to withdraw from the treaty-enforcing council if the latter persisted in acting independently. France replied that her safety as a nation was at stake and served notice that she would insist on Germany carrying out all the terms of the treaty. Latest reports give evidence that the trouble is being adjusted satisfactorily and that there will be no rupture in the relations of the allied nations. Much feeling against France was manifested in Germany as a result of her action.

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**The Situation in Turkey:**—Conditions in Turkey still remain very much unsettled. The Turkish Nationalists, with the seat of their government far in the interior hold complete sway over the greater part of the country and cannot be intimidated or controlled by the nominal government at Constantinople. As a protest against the failure of the government to comply wholly with the terms of the peace treaty and the renewed massacres of Armenians in the interior British warships entered the Bosphorus and later occupied Constantinople. It is thought by many that this virtually means the end of Turkish rule in Europe, though it will have little if any effect in quelling the disturbances in the interior, where it will be impossible to protect the Christian population in the remote sections if the Turks move against them. Pressure is being brought on the United States to take an active part in controlling the country. Our government does not favor this, however, and proposes the internationalization of the Dardanelles and the expulsion of the Turk from Europe.

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**Hoover a Receptive Candidate:**—Herbert Hoover whose name is known in practically every household in the United States on account of his work as food dictator during the war has at last broken his silence with reference to the presidential nomination and has declared his willingness to run on a liberal Republican ticket. So complete had been his reticence to speak of the matter previous to this announcement that no one knew just what his politics were and he was often mentioned as a possible candidate for both Democratic and Republican tickets. He based his possible candidacy on two conditions; that the party be progressive on domestic issues and that it stand for the ratification of the treaty with Germany. Just what effect his announcement will have on the political situation remains to be seen. He states that "While I do not and will not myself seek the nomination, if it is felt that the issues necessitate it and it is demanded of me, I cannot refuse service."

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**Senator Newberry Convicted:**—Senator Truman H. Newberry, who in 1918 defeated Henry Ford in a close campaign for the United States Senate has been convicted by the federal court in Michigan on a charge of corruption and illegality in the use of campaign funds and sentenced to two years in Leavenworth penitentiary and a fine of $10,000. Sixteen of his associates were also given prison sentences or fines, and in some cases both. The case was bitterly contested and will probably be appealed to higher courts.

A Michigan law makes it illegal to spend more than a stated sum in a political campaign. Newberry while not rich himself is said to come from a rich family and money was freely spent. Immediately after the election Ford filed charges against him and demanded a recount by a senate committee. Institution of the court trial delayed the recount but the senate has now ordered it to be taken and is investigating charges of fraud aside from the illegal use of funds.

(Concluded on page 544)

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# MISCELLANEOUS

## BUILDING REPORT AND STATISTICS OF OUR WORK WITH THE FRIENDS IN FRANCE

H. G. Mack

During the six months previous to operations of erecting houses at Clermont and vicinity, another shop, in addition to that at Dole, was established at Ornans located near the Swiss border. Timber was supplied from the forests of this section, by the French government, and sent to the Mission shops where it was sawed out and built into house sections. These sections and all other parts required for a house were later shipped to the field for erection. During the period of the war many requests were received for special buildings for the purpose of Clinics, Maternities, a Sanitorium, Mortuary, and Refugee Housing.

The English Friends had been operating the Dole shop, and erected houses in the area of the Somme and Aisne, previous to the arrival of the Americans. In the spring of 1918, during the German advance, 66 of the houses erected in the Somme and Aisne were again destroyed under shell fire, consequently the work was discontinued there and new operations were begun in the Chatillon district in the department of the Marne, between Chateau Thierry and Epernay which had again been freed. The building in this area was continued through the fall of 1918 and January and February of 1919.

The signing of the Armistice changed the plans for housing more refugees, and huts intended for that purpose were sent to the Verdun area. Repair work was begun in the new area before the Armistice had been signed, in several of the villages behind the hills of the Argonne where damage was not so great. This work consisted in the repair of roofs, the repair and glazing of windows, plastering and whitewashing.

In January, 1919, the work rapidly opened up in the Canton of Clermont-en-Argonne and by March eight groups had established equipes in nearly every destroyed town in this district. The Mission houses arrived, from the shops at Dole and Ornans, in carloads and were transported from the railroad by a well-organized auto truck service. At Aubreville a ware house, for receiving building material, was erected at a convenient place between the railroad siding and the main road and large quantities of nails, locks, tools, lime, cement and tar paper were stored there. Another warehouse existed at Dombasle where large gifts of building material had been received from the American Red Cross.

Neuvilly, Aubreville, Dombasle and Clermont were the first towns in the Verdun area where Mission houses were erected. In all of these towns nearly all the buildings had been shelled to a heap of stones or ruins of walls which made rebuilding or repairs impossible, consequently complete new huts were built. In some of these towns the new houses were built on the old sites between the ruins where only parts of the old walls remained standing, or a heap of debris was leveled off sufficiently to lay foundation stones on the old site, though often under difficulties. On sites where it required too much work for immediate building, the houses were built in the yards or gardens. At Neuvilly many of the houses were built in a cite (little city) to one end of the town. Nearly all of these houses are Mission type. The tile covered roofs over these strongly built huts along the main road leave a splendid mark of the Mission's work in this area.

Of the seven different types of Mission houses, type B-1 was most popular and a good size for the average French family. This is a 3-room and shed house 25 feet long and 21½ feet wide; a living or dining room 13 feet 3 inches square; a bed room 13 feet 3 inches by 11½ feet; a kitchen 13 feet 3 inches by 8 feet 3 inches; and a shed 8 feet 3 inches by 11 feet 6 inches. Other types of 2, 3, 4, and 5 rooms and shed were also built according to the number of persons in the family. Many of these houses were given a heavy coat of carbolyl (a substitute for paint) which will preserve the rough wood against the wet weather. It is estimated that these houses are good for ten years or more. Over 200 of the Mission type houses were erected in the Clermont district. The price of the 3 room and shed type is listed at 2150 francs or rented at 86 francs a year, whereas the Blocus type, built by the French contractors, is listed at 2800 francs or rented at 112 francs a year.

A special allowance of 250 francs is made for each hut erected by the Mission in respect of our labor gratis in building it. A deduction of 10 francs a year is made when rented.

By April the Regions Liberies (government) began to supply us with huts that had been made for their services by the French contractors, so it was decided to close the workshops of the manufacturing department at Dole and Ornans, and the men came out in the field for erection. A special Mission hut was built at Clermont and this with a large barracks left by the American army were used as shops to manufacture windows and extra building material.

In May the building groups at Neuvilly and Courcelles finished practically all of the houses which had been ordered up to that time, so they moved farther north into the canton of Varennes to Montblainville and Boureuilles. The supply of Mission huts were kept for the Clermont district and the new type furnished by the government were shipped to the Varennes area. The Swiss style were of two types —4 rooms, and 2 rooms with a long shed in the rear. These huts measured 26½ feet by 20 feet, while Blocus style were long huts with 2 rooms and shed, and 3 rooms in a row. The Blocus style was also made in a square type with 2 rooms in the front and a long shed in the rear.

In some of the towns there were families too large for a single house. In such cases combinations of two houses were joined together. Two houses of the 2 room and shed style were combined into a very conveniently arranged 4 room house with large shed. The houses were placed side to side, forming a characteristic double-gabled facade. The square type were placed end to end forming a long structure with a shed in the rear.

Railway transportation from Aubreville to Varennes had not been resumed when we were ready to ship houses to the Varennes area, but a Liberty auto truck (known as Jerry) after slight alterations, was placed on the tracks and did the service of a locomotive by pulling the cars loaded with houses to Varennes. The distance between Aubreville and Varennes was about 7½ miles. From Varennes the houses were transported by auto trucks to outlying towns. To Montfaucon and Avocourt, the farther-most points, deliveries were made by the narrow gauge railroad.

By July 15th our work in the Clermont district was practically completed with the exception of Aubreville where half of the group remained to finish the late orders, the other groups also moved northward to the Varennes district. Building supplies were sent to the new warehouses at Varennes which was made the departmental headquarters. Dombasle group moved to Montfaucon. Here, as at Neuvilly, the houses were erected in a cite on the southeast side of the hill, as the spot where the old houses stood lies in

wild desolation of crushed stone and weeds. The men, who went to Avocourt from Aubreville, also struck a desolate country where during the hot weather the army of flies could sting like wasps.

The building in the Somme and Aisne was again resumed in the spring. Only 16 of the 72 houses erected in 1917-1918 remained standing with some damages but these were repaired and 84 more erected during the summer, so that now 100 are standing in this area. During the fall and winter months, constant delays were caused in railway transportation from points of shipment, due to the shortage of coal and locomotives. This condition retarded the work considerably—extending the building program into part of January. All the equipes were closed before the end of January. Tools and small quantities of building materials were sold in the respective towns to the French people who had scarcely anything of this kind and were far away from towns where it was available.

The principal part of the work was now accomplished—that of housing the families who returned for the winter and, we believe, all those who stayed in a dark and dreary dugout are now living in a comfortable home. In fact, many houses were built which will not be occupied until spring.

For the spiritual side of our work we have probably attained good results in carrying the message of good will by our actions—the spirit of cheerfulness in rendering this service to mankind. Many of us, who left when the work was completed in the various towns, received a very warm appreciation of thanks from the French people who had become good neighbors and friends.

Brief statistics:—

| | | |
|---|---|---|
| Houses repaired | 79 | |
| Stables repaired | 25 | |
| Houses erected in Somme and Aisne | | 84 |
| Houses erected in Chatillon district, Troyes, Besancon, etc. | | 143 |
| Houses erected in Verdun Area | | 817 |
| Total | | 1044 |
| Families housed | 942 | |
| Persons lodged | 3277 | |

Philadelphia, Pa.


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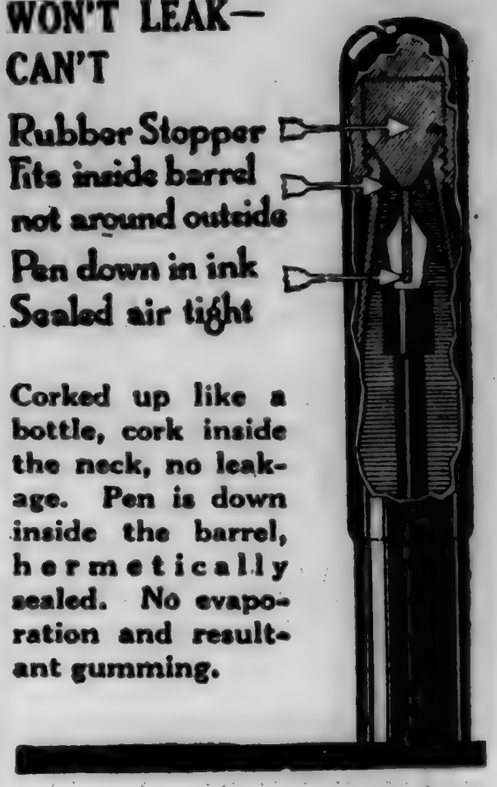


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## INTERESTING FACTS AND ITEMS

An orange grove in Florida has been sold for $18,000. The grove contains forty acres and gave a return of $6,000 the past season.

Hotel waiters, on an average throughout the United States, receive $2.28 in tips.

It is reported that there are twenty Jews in New York City to every one in Palestine. The United States has the same percentage of Jewish population as Rumania.

The deepest well in the world is said to be an oil and gas well near Fairmont, West Virginia. It goes down to a depth of 7597 feet, or almost one and one-half miles.

Passengers on the steamship Mauretania on a recent voyage were treated to a concert at sea, transmitted from the shore one hundred miles away by wireless telephones. Vocal and instrumental selections were given and the music was heard distinctly.

There were 7,602,600 automobiles in use in the United States in 1919.

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By Sallie E. Moyer

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## CURRENT EVENTS

(Concluded from page 541)

**Railroad Strike:**—At this writing one of the most serious and baffling strikes our country has seen for some time is in active progress. It is primarily a strike of R. R. switchmen, with some firemen and a few others striking in sympathy. It is peculiar in several respects. First, it is an "outlaw" strike, unauthorized and even opposed by the legitimate unions. Second, it came so suddenly and without warning that the public for a time could scarcely comprehend its significance. It spread over the entire country with a swiftness which indicates thorough and secret organization. Third, no grievances or demands have been formulated and presented to authorities and the real cause of the strike is a mystery. In many places freight service is almost completely tied up, factories and large industrial plants are forced to shut down, throwing thousands out of employment, the food situation is getting serious and passenger service is seriously curtailed. The government is taking action and there are some evidences that the strike is weakening. I. W. W. propaganda is suspected in connection with the strike.

**Coal Controversy Ended:** — Beginning with April 1, Federal control ceased over the coal industry in the United States. The Coal Commission appointed by President Wilson granted the miners an advance of 27 per cent instead of the 14 per cent offered by the Fuel Administrator. It is said that this will increase the annual pay roll of the bituminous mines by about $200,000,000. It is already evident that the increase will be paid by the consumer and not by the operators.

It will be recalled that the original demand of the miners called for a 60 per cent increase in wages and a six hour day, with a five day week. Later they agreed to compromise on a 35 per cent increase in pay with a seven hour day. The decision of the coal commission was not unanimous but President Wilson has served notice on all parties concerned that he expects them to abide by the decision. The new schedule is to remain in effect until March 31, 1922.

**Tornadoes Strike West and South:**—A series of tornadoes, the most general and destructive for years, swept over parts of the country on Sunday, March 28, taking a total toll of 155 lives and many millions of dollars worth of property. The states most severely affected were Illinois, Indiana, Ohio, Missouri, Wisconsin, Michigan, Georgia and Alabama. A number of small towns were almost completely wrecked. Relief supplies and food were rushed to the stricken towns as soon as possible and everything possible was done to alleviate the suffering of those in the path of the storm.

Thomas Edison is now 73 years old and is as active as ever. His Great-grandfather lived to be 104, his grandfather 102, and his father 94.

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# CHRISTIAN MONITOR

JUNE, 1920

The Temple Area, Jerusalem, Under a Foot of Snow
See "To Jerusalem in a Snow Storm"

# SELECT READING

## ECHOES OF LIFE

### Magnify Your Office

Clayton F. Yake

Friend, have you ever stood by the little gurgling spring at the mountain top? Have you ever listened to the story it so cheerfully tells as it creeps forth from the hidden realms of the earth into the clear and dazzling sunshine? Have you noticed its smile as it sparkles and shimmers thru the sunbeams' dances on its face? Have you noticed how small and insignificant it really is in size and yet the sweetness of its song is not marred nor is the brightness of its smile lessened. It is just as joyful, just as happy, and its song is just as sweet as any spring any number of times its size.

Then have you followed it down the mountain in its winding course as a brooklet thru brambles and brushes, over rapids and falls, by curves and bends, thru gullies and gorges and noticed how its size as a brook increases thru the help of other little springs like itself and the joy of the little mountain spring is magnified many, many times over and over again. As it continues on its ever busy course to the great wide sea this marvelous increase ceases not until it is lost in the deep blue of the boundless ocean where its joy must be supreme as it becomes a part of that limitless whole.

Just like the little mountain spring there are many who devote their energies to magnifying their offices until they become a part of God's limitless whole. And that should be life's mission for all. Regardless of what the task or the vocation may be it should be done as if it were the greatest task that ever comes our way.

I walk into a school-room and see the busy children at their daily tasks. I notice the teacher hearing the recitations with care and exactness. How carefully the questions are asked and the thoughts of the pupils directed for the proper response. Her personality is so pleasing and her enthusiasm is contagious that even a visitor can't help but become its victim. It acts like the song of the sirens of old, and every pupil has been enthralled by it. The school is active, the pupils are exact with their work and all try their best. The general appearance of the room shows that the teacher is paying attention to details as the floor is clean and everything looks neat and tidy. And the conclusion is that here is a teacher that has not considered her task a little matter. She has vision enough to know that even tho it were a back-woods school it would be too important a position to do her work half-heartedly. She has recognized her vast responsibility and is doing excellent work and one thing is conclusive that she has magnified her office.

But it would make a sad story should I tell of the many school rooms that I have visited where the teachers taught—and who would like to state their motive in teaching? One thing was easily observed and that was that they did not recognize the great responsibility of their task and failed to magnify their position.

Have you noticed the repair men on the railroad? Probably you have walked by them and shunned them because of their dirty clothing and the foreign lingo that many of them speak, but do you know that the very smallest imperfection of their work is manifest in the comfort of your ride? And any bit of carelessness may result in a wreck and the loss of life. And yet there are many who abhor the job, who would consider the work too hard and humiliating but the magnitude of the task is enormous when weighed with the responsibility resting upon the workers. I never take a ride on any of our large railroads but I think of the man who levels the tracks and drives the spikes and keeps the signal lights clear. And I appreciate him whether foreigner or native for he has a worthy task. Many are the men who have risen from section-hand to railway officials because they magnified their office.

The street-sweeper! Oh yes what would you give for a job of that kind?

Trade yours for his, would you? Nine times out of ten you'll walk down street and look askance at him as he goes along collecting the dirt and rubbish and waste-matter in a hand-cart. But he holds in his hands the very destiny of your physical health. The hundred millions of germs he takes from the street that would otherwise be blowing about in the air may be just some of the very ones that might cause you tuberculosis. And then estimate how many lives of children are saved by the careful exaction of his work. Do you appreciate him? Friend, you must, if he magnifies his office for really he is the chief member of the board of health. Recently the health commissioner of New York city marched his street-cleaning force thru the streets of that city in their regular white uniforms to give them the public recognition they deserve. And they were cheered and cheered time and time again for they were made to feel that their task was the most responsible one in that big city for they held in their hands the health of seven millions of people. Do you think that they didn't return to work with the full recognition of their responsible task and an added dignity to their job! Their task has become magnified now to such a degree that without them a city would soon be as filthy as some of the streets of Constantinople and Jerusalem have been in the recent past and are even now.

The Roman on being ridiculed by his friends when elected to the office of street cleaner, remarked that before he would be thru with his job he would make it the most enviable position in the city of Rome and the empire and we have the evidence today that he did for the roads constructed thruout the empire and the streets of the city are some of the very best in existence. All because he magnified his office.

Philip, the deacon, magnified his office sufficiently to feel the responsibility to go into Damascus to preach the Word while ministering to the needs of the people and with the result that he was the first one to carry the Gospel to those people who were objectionable to the Jews. But when his work was tested by Peter and John his converts were also baptized with the Holy Ghost by the laying on of hands and the

(Concluded on page 553)

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### FROM A "DUMPS" DIARY

O. R. Liechty

We were busy repairing the roof of the mess hall at Grange one rainy morning last March, when "Pop" Heath and "Brec" Thomas came along looking for help in the "Dumps." I became a victim of their designs though it was difficult for me to see how anything could be more urgent than our job of making eating more tolerable for the hundred or more men who stayed at Grange in those early days. Upon consenting, I was told to prepare at once for the trip to the Rattentout Dump.

The whole proposition appealed to me like a venture into "no man's land" with a dugout for a house; without a cook; with trench rats, cooties and hand grenades for companions; mail two or three times a month; and huge heaps of salvaged materials as one's sole source of exercise and amusement! Of course we also looked on the bright side with many expectations as we rolled into Rattentout, in what soon became known as the Dump Dodge.

Taking charge of Rattentout proved to be very interesting at least. It certainly would have been more thrilling had we been fully aware of the tons of high explosives buried in the Park. We inherited the position and quarters of several American Army officers and this seemed quite promising! After giving the Dump and the officers' hut a "once-over" we proceeded to settle down, and Gordon, stepping on the starter of the Dodge, promised to bring us news from the outside world as often as possible. The little hut had two rooms, one with an open fire place and the other full of engineer inventories and Y. M. C. A. stationery. After we got our eats and equipment in there was very little room left for Carey and me, who were dreaming of "All the comforts of home without the disadvantages." But we could not be worried about that for we were hungry, and we proceeded to look for some supper. We found guns, ammunition, a valuable surveying instrument, half a dozen gum boots, a wrecked Corona—in fact anything and everything except a cook stove; so we "heated" some eggs and Philadelphia Scrappel in the open fire place. We came to the conclusion that Army officers probably hadn't much use for cook stoves!

An interesting feature of the evening was the preparation of Mothers Oats for breakfast. A variety of opinions were expressed on method. Finally, theory was turned into practice and we contrived a double boiler unique to Rattentout. We suspended this scorch-proof apparatus on the inverted frame of a wrecked bicycle which we projected into the fire place. And while the oats was being converted into a paste we wondered what another night might bring forth.

We were rushed in those days for one of the first things we did was to invite one hundred Germans over from the neighboring prison camp to help us load about as many railroad cars of materials to be shipped. Now from Newell Dwight Hillis' description of the "Huns" I should have guessed that Carey and I would do well if we managed one of them! So you can guess that Carey was a man of large propensities, for we ordered an even hundred the first day! To have two American Negro camps in the vicinity and an unknown number of tons of explosive in the Park might seem bad enough without inviting additional anxiety. But we couldn't be worried about that for we were thinking about other things.

#### "The Dumps" Explained

Someone wonders what on earth can be so all-absorbing? One explanation is found in the words of one of the Americans.—"You may try to run one of these Dumps, but it works out that the Dump runs itself and it keeps you a-jumping to keep up with it!" To get a fuller explanation one must understand the how and why of the "Dumps." We acquired the "Dumps" to meet an economic need of the Mission. The program of the Mission demanded greater material resources. You see we had plenty of ideals, but to manifest these ideals we needed some saws and some lumber, and many other material things in large quantities. (One of the other things proved to be francs.)

So the Mission invested in five American Engineer Dumps in order to secure the desired construction materials, with the hope of again realizing the amount invested from the sale of unneeded materials. (The army refused partial sale of the Dumps.) After the Dumps became property of the Mission the various Mission departments requisitioned harness, stoves, roofing, tole, wire, lumber, cement, plaster, oil, essence, kerosene, all sorts of tools, and so on. In the meantime Pop Heath and about a dozen colleagues got busy on the unneeded surplus which promised some much needed francs.

The largest of the Dumps was located at Rattentout; the most valuale one at Souhesmes because of its many small tools; the most important one at Dombasle, because of its central location. There were two smaller Dumps, one at Aubreville and one at Les Islettes. But in the early days those of us who were at Rattentout were so busy that we almost forgot there were other Dumps.

For the first week we existed on mere necessities. We ate; we washed; we slept, if there was time left over; and what one couldn't do the other had to! Carey spoke French and I spoke German, so between us we got away with it. The first alarm in the morning after the nightly rat raids usually sounded something like this----

"Hey! D'you hear that! Those Germans are here already."

"That's right! Its 6: 15."—And one of us would jump into a sweater and a couple of gum boots (not necessarily a pair) and continue.—"Let's see, we are only getting 80 men to-day—we'll put 60 loading ten of those cars that came in yesterday, ten on the barbed wire pile and let the other ten carry 'tole' up to the track."

"All right; but don't forget to take out two men to help Heinrich in the kitchen."

And thus the day began. At 8 o'clock we all took coffee with a light breakfast, and at eleven dinner was served in a large American Army mess hall. In the afternoon we worked from one to 5:30 with a pause at three for coffee or cocoa. We also gave the men candy or fruit when we had them.

Later on, for the big offensives, Pop brought in reinforcements. One week we had "West" Howland and half of the Transport Department down for a moving bee. We were a little crowded in our cabin in those days, especially if Gordon and Webb or Douglass or Webster happened to roll in on the Dodge or Harley. It was that week when Pop slept under the table with the pup and we decided we didn't want Pop at Rattentout any "longer" and the pup turned out to be a "stupid chien"! At any rate we put the big salvage heap on about 101 cars before Saturday noon, when we treated the Germans with fresh veal from Verdun and 200 home-made doughnuts, with other things to complete the dinner.

Those German boys didn't make such bad neighbors after all! And after the first week when we asked the German cook to cook for us also, we enjoyed first class board, for Heinrich Langenheim was a baker from Hanover. Heinrich did our cooking and took charge of affairs when business called both of us away. Think of it! One of those "horrible huns" in charge of an entire American camp in a French community where he was fast becoming a favorite.

### Friends We Have Made

However, life at Rattentout was not always strenuous. There were periods between the big drives when local trade was our chief occupation. This usually allowed us some time for recreation. Our chief sources of amusement were photography and French lessons. I think that Cawl, who helped wind up Rattentout, would agree with me that our interpretation of "French lessons" was not always of the "strict constructionist" type.

We gradually became a part of the community and could count on most people as our friends, though in some cases kindly considerations toward us were intended to have purchasing value on our materials. This is a human trait which accounted for some of our invites out to dinner, but the French do not have a monopoly on it. Unfortunately, they could scarcely understand our inability to appreciate their usual mode of manifesting hospitality, for it was always difficult to persuade them that we really preferred water or milk to wines or liquors. One old gentleman became very indignant when he heard how recklessly we used a certain bottle of Champagne, for, tired of having it around, we used it in christening Markle's Liberty truck.

There were many little incidents full of human interest; such as that of the French buyer from Paris who had bought some construction materials. We asked him who would have charge of removing the materials. Pointing to his colleague across the way he drolly replied, "That Frog la bas."

Another remark not so humorous as the one above was made by our German mechanic. We had been discussing the work of the Peace Conference at Versailles and he was complaining about the harsh peace terms and lamenting the fact that the German prisoners were not being released to go home. As if to mock the authority of the "Big Four" he concluded —"Und jetzt bin ich polnisch geworden! Was will ich zu Hause machen? Ich! Ich gehe nicht nach Hause!" (And now, I have become a Pole! Why should I want to go home? I! I shall never go home!)

Several German students, after learning a good deal about our work and principles, enthusiastically wished that it were possible for them to join the Mission and help us. And one French girl who stayed at Dieue-sur-Meuse during the entire war, said that if we had another war she would flee to the Societe des Amis. Unfortunately such sentiments are not entertained by the majority among the French and Germans.

"Old Charlie" and "Foxy Grandpa" were also interesting characters. They were two men who put life into our local trade, for ofttimes it took more than meekness and good will to keep up with them. You see Rattentout is located in that section back of Verdun which was never evacuated by the French so we found ourselves in a community of French civilians many of whom were well to do. Though many things were given to needy families or sold at low prices, most of the materials not shipped were sold at market prices to people of the community who could afford to pay for what they wanted. Not only was it interesting to see these war materials turned over to civilians for the arts of peace but it also was a satisfaction to have a hand in persuading French men of means to aid French people made needy by the war—that is, persuading the well to do to help the poor indirectly through the Mission.

Thus during the last Spring and Summer when the Mission might have been short of funds it was able to continue with its full program by means of its own departments, and these funds will be a large factor in the success of our Maternity Hospital project at Chalons-sur-Marne.

The financial success of the Dumps Department directly expanded the work of the Mission in its various Departments and the operation of this Department expanded the influence of the Mission by putting us in vital contact with French commercial life and with the American Army, through each of which I am convinced the work of the Mission, and hence its ideals, are getting favorable advertisement. This is also true of the German prisoners whom we employed. Looking back to compare my early anticipations concerning the "Dumps" with my experience in this department, I find that what had appealed to me as a venture into "no man's land" with many unfavorable possibilities has really been a venture in "practical idealism" with many gratifying phases emphasizing to me the desirability of a Missionary Proposition's being self supporting.

December 1919. Home address, Sterling, O.

## MARGARET'S PROMOTION

"Margaret, you certainly have lost your senses," said Helen Haddon, severely. "The idea of a girl with your talent burying herself on a farm."

"My talent must take second place this time, for duty is first."

"Even if you think it is your duty, you could hire some one," persisted Helen. "You might put your grandfather in a home for old men by paying a small amount. He would be well taken care of there, and your health wouldn't suffer. And another thing," she went on, impressively, "you are almost sure of a promotion at the college. I can't tell how I know, but it's a fact. You won't run away in the face of all this, will you?"

"Helen, what would you think of me if I deserted grandfather when he is old and ill? As long as he had money he did everything for me, and I owe my education to him. I should be glad of the promotion, of course, but I must do my duty. I couldn't possibly put him in an institution, no matter how well managed, for his heart would break. Please don't say anything more about it, for my mind is made up."

"All I have to say is that you'll regret it," said Helen, not at all convinced. "Some day you'll see I was right."

Margaret gave up her place as teacher and went back to the old farm, where her grandfather had lived all his married life. It was a hard task for this delicate girl of nineteen, but she set resolutely to work to do her best.

"I'll find something to do if the housework doesn't keep me busy," said Margaret, almost fiercely. "I won't leave grandfather."

Her opportunity came. A neighbor girl came in to borrow some sugar, and noticed an algebra lying on Margaret's work table. "Do you know how to work algebra problems?" she asked in an awe-stricken tone.

"Certainly. They are not hard," said Margaret, quickly. "Have you ever studied it?"

"No but I'd like to so much. I've been through the arithmetic five times, but our teacher don't know anything about algebra. I guess you don't know how it is to want things you can't have," said the visitor, bitterly.

"You come over and I'll show you about the problems," said Margaret, gently. "I am never busy in the afternoon."

In less than a month Margaret had gathered a dozen eager young students about her and was giving them lessons in various branches. She was astonished at the perception and readiness with which

they grasped her instruction, and every day became more and more interested in her task. Her grandfather loved to spend the afternoons walking about among the trees his hands had planted or dreaming on the old porch, so she could have her class without neglecting him in the least.

Three busy, happy years went by and then one day they found the old gentleman asleep under the big pear tree with a smile on his face—asleep to awaken no more in this world. After the funeral expenses were paid there was little left, so Margaret again faced the problem of taking care of herself. She determined to apply once more to the college officials for a place, though she little expected to get it, because they had urged her not to give it up in the past.

"You are not Margaret Briscom," said the president, when she was obliged to introduce herself to the man she had known so well. "She was a delicate, consumptive-looking girl, while you," and he looked at the rosy, healthy being before him in surprise, "you are in perfect health."

"Yes, my living in the country did that for me," said Margaret with a smile, "I feel able to do twice the work I once did."

"Of course, you are rusty in your studies after all these years," said the president, "but we'll give you a trial. You won't expect the place you lost, but I have some extra classes you may take if you care to."

"What do you think?" said Helen Haddon a few months later to a friend. "Margaret Briscom has been promoted twice since she came back from the country. It seems the air and work out there built her up into a strong girl, and she is doing better work than ever in the college. Sometimes it really seems to pay to do one's duty."

"It always pays," said Margaret, coming up with radiant face. "I know it from my own experience."—Ex.

## HER USEFULNESS

When Sallie's mother brought the little basket into the room, the piano lid closed with an angry snap. Sallie was not unkind, but she did not enjoy going to see Grandmother Grey, who was old and bedridden and impatient. At sixteen it is not always easy to make allowance for the fretfulness of those who suffer.

"I certainly hope," she said, "that I shall not outlive my usefulness."

But an unpleasant errand could not long disturb her happy temper, and her face was beaming again when she mounted the big black horse, blew a kiss from the tips of her fingers, and galloped away. Flowers nodded in the spring breeze; a bird swinging on the topmost bough of the hedge warbled gleefully. Sallie met a friend and called a merry greeting, and the friend went on with a smile that was an echo to Sallie's gladness.

During the two remaining years of her life Grandmother Grey frequently told of that brief visit and admitted that Sallie had brought sweetness and freshness into the room by her very presence; but at the time she only grumbled that the jelly was too stiff, the fruit not ripe enough and the flowers of a kind that would soon wilt.

As soon as she could with courtesy, Sallie escaped into the spring sunshine. It was only a twenty minutes' ride to her home, but on the way a startled rabbit leaped from the bushes and the big black horse sprang violently to one side. Some men at work in a near-by field ran to the road and found Sallie a crumpled heap on the ground.

Poor little Sallie! Her friends grew pale when they heard the verdict of the doctors who were called in consultation. She would never walk again; as long as she lived she must always be helpless and suffering.

Day by day Sallie endured the pain and weariness as the slow weeks became months and years. "Poor little Sallie!" became "Poor Miss Sallie!" and still the years crept on. The members of her family, who for a time had ministered to her with every tenderness, one by one slipped away from her bedside and did not come again. The little children who had brought her flowers, grew up, became grandparents, and died. But Sallie lived on for sixty years of helpless suffering.

Yet her life was not spent in vain. She was "Dear Aunt Sallie" to the better part of a city of forty thousand inhabitants. Having no remaining relative, she occupied a bed in the pleasantest room in the public hospital, which was paid for by some of those whose lives she had blessed. Those who were weary and disheartened called at that quiet room and went on their way happier and stronger; ministers visited her and talked with her of their problems, and went to their tasks with clearer vision. Old and young and little children, all were welcomed by her, and each, as he passed on, carried with him the lesson that God is good.

At last one day the withered hands lay quiet on the counterpane. The wrinkled face on the pillow, in its halo of silver hair, was still. A church bell tolled seventy-six. All through the city with hushed voices and tearful eyes the people repeated the message, "Dear Aunt Sallie is dead."

She had not outlived her usefulness.—Youth's Companion.

## HOW CHARACTER PREACHES

One bright morning, by the side of a country road, running along the Hudson, not many miles from New York, two men stood talking together. One was a judge of high social standing and legal distinction; the other was a stone mason; and their conversation was about the building of a new wall near the place where they were standing, to consult about which the judge had sent for this mason on this Sabbath morning.

Just coming into sight as he trudged along the road on his way to church, was a plain Scotch farmer, well known as a God-fearing, Sabbath-keeping, honest, hard-working man, neither fearing nor asking favor of the great or rich. His chief ambition seemed to be to raise his large family of children in the fear of God and honorably in the sight of men, which his example was well fitted to do.

In the midst of an animated explanation of what he wanted in the new wall, the judge caught sight of the farmer. Stopping suddenly, he said, "There comes David Stuart. It will never do to let him see us talking business on Sabbath morning. We will just step behind this bit of wall until he passes."

And the judge and the mason crouched down behind the wall until the plodding footsteps of the farmer echoed faintly in the distance; and the good man passed from sight, all unconscious of the silent reproof his appearance had caused, while the judge, with feelings, one would think, belittling to his manliness, crept from his hiding-place to continue his conscious and confessed desecration of the Lord's day.

The next morning the incident was related to the farmer by the mason, who was himself a Scotchman, though unhappily not so conscientious as his friend. He told the story with some glee, "Wha wad a' thocht, maun, that ye had sich a pooer in ye as to mak' the judge hide behint the wall for fear o' ye?"

Is this not an illustration of the force and influence of a sincere Christian character, though devoid of the adornments in the world's sight of either position, wealth or learning? All these together could not resist the silent sermon of the good man's life, which brought home to the haughty judge the conviction of sin.—Selected.

## HAVE A CARE

Frank M. Beverly

The ghost of an unkind act
May shade the face today,
The light of tomorrow's sun
May chase the cloud away.

But like our aches and pains,
'Twill come another day,
And oh, the sadness of it,
If it should come to stay!

But when our acts unkind
Give to another pain,
Forgiveness we should ask
To reinstate again.

But let the heart be good,
From unkind acts abstain,
We'll save ourselves the ghost,
And save the others pain.

Freeling, Va.

"The Holy Ghost can use all the culture and finish of the schools with marvelous effect."

# EDITORIALS

## Our Religious Educational Problem

Elsewhere in this issue will be found a symposium on Religious Education in the Mennonite Church. We believe that the problems there mentioned are significant and well worth our careful consideration, whether or not we agree with the conclusions given by the several writers.

**The Problem Vital.**

The Problem of religious education in the Mennonite Church is a very vital one. It is facing us as never before. How to teach our boys and girls the vital principles of our faith in a way that will grip them and help them to grow up loyal and consecrated to the Church has become a serious question. Modern civilization, interdependence and intermingling of all classes, our public school systems, the super-abundance of all kinds of reading matter flooding our homes, the demands made on our time and energy in discharging our daily duties, the short time for teaching religious truths in our Sunday schools,—all these conditions raise problems which demand our serious and intelligent consideration. If the Mennonite Church is to hold her own she dare not avoid the issues. Too many people have not yet awakened to the seriousness of the situation, so that one great need is for us to see that there are great problems facing us. The diagrams presented in connection with the symposium give some striking truths. May we as a Church awaken to our real need and may we set about carefully and prayerfully to meet the needs revealed to us.

**We Must Face Facts.**

If we limit religious education so as to refer only to our schools of higher education we are missing the point. By religious education we refer primarily to the teaching of religious truths to the boys and girls who are growing up under the care of the home and the Sunday school. The ideal solution to the problem would of course be to have the home give enough attention to this matter so that by co-operating and working with the Sunday school, the one supplementing the work of the other, our boys and girls would be properly taken care of and trained in this important matter. But facts are facts, and we might as well face them, even though they may be somewhat unpleasant. One of the stubborn facts in connection with our subject is that for some of the reasons already mentioned the Home is not properly taking care of the religious training of the children and that neither is the Sunday school meeting the need adequately. Very few of our boys and girls grow up with any connected idea or knowledge of the Bible. Our Sunday school lessons are "patchy," taking only important points and isolated passages from the Bible, leaving the child with a very inadequate knowledge of its contents as a whole. Yet for how many of our children are the Sunday school lessons practically the only source of religious instruction and Bible knowledge? Think of the idea of giving thirty minutes once a week to the study of the Bible, the Word of God, the Word of Truth and Life! And then even these thirty minutes are often not improved as they might be, on account of poor equipment, crowded classes, no separate class rooms, and even sometimes untrained and unqualified teachers, as well as a variety of other conditions and circumstances. Yet these boys and girls will make up the future church and on them we must depend for the preservation and propagation of the most holy faith. Is it not time that we stop and consider seriously some of the problems in connection with the religious teaching of our boys and girls?

**Not Only a Sunday School Question.**

This question need not be emphasized solely from the standpoint of our Sunday schools. The Home should very properly be made to see its responsibility more keenly, as well as its opportunity and privilege of co-operating closely with the Sunday school. Both agencies are indispensable and should supplement one another. The literature to which the boys and girls have access can be made to play a large part in their religious training, so some of our efforts should very properly be devoted to giving them the right kind of literature. Supplemental work in the Sunday school can be helpful and here again the co-operation of the home is desirable. The right kind of teaching and interest from the pulpit also helps solve the problem. Every influence that can be brought to bear along these lines is valuable and important and should not be minimized.

**The Public Schools.**

The public schools have ceased to function as an institution of religious education. We can readily see the reason for this with so many different religious creeds and beliefs represented among its patrons. Yet the fact remains that we turn our children over to these institutions at the most impressionable period of their lives for over forty-eight times the length of time that we have control of them in the Sunday school. The Catholics have to a large extent solved their religious educational problem by establishing parochial schools. As a Church, we have steadily and consistently maintained that we are a separate and a peculiar people except in this one thing,—the public school system. Instead of having primary schools where we could have charge of our children during these important years and as we give them training along secular lines, also instil our distinctive doctrines into their young and receptive minds, we have turned them over to the state and so have lost some of our greatest opportunities. Whether we are doing sufficient to make up for this handicap is doubtful. Whether we can hope to do so is perhaps open to question. Whether we ought even yet try to control this branch of education within our own Church is

at least open to argument. It certainly is not an impossible solution of the problem. Naturally many difficulties and questions would present themselves, but this is no reason for calling it impractical. At any rate, we ought to face the problems and difficulties of the whole question and take such steps and measures as will most nearly bring us to its solution.

**Agencies at Work.**

The General Sunday School Committee is working on some of the problems raised above. It solicits the help, advice and prayers of all those who are earnestly concerned in the matter. But at the best it can touch only a small part of the issue as a whole. Our Publishing House is seeking to put out the kind of literature that will be most helpful to the cause. The Mission Board is endeavoring to do what it can in various ways. We are sure that a large number of our ministers, Sunday school superintendents, parents and workers are vitally interested in the same problem and are laboring unselfishly for the perpetuation of the principles which we hold dear. With all this, there are still many who do not see the seriousness of the problem, or feel the responsibilities devolving upon us. Let us wake up to our opportunities, face the issue, and by the help of God meet it to the very best of our ability.

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## The Spirit of Sacrifice

Let us be careful that we do not lose the spirit of sacrifice that was so much in evidence during the period of the war and to a greater or lesser extent since that time. All of us were willing to deny ourselves uncomplainingly of many things to which we had previously been accustomed and which we had learned to regard as necessities. Many of our comforts and personal conveniences were willingly foregone. We were even willing to endure great hardships and ridicule when necessary, and many gave large sums of money to aid those who were unfortunate and needed help. In fact we would have been willing to give our lives, if necessary, just as men were willing to lay down their lives in battle for a cause which they considered righteous and worthy.

But the thing that concerns us now is that we should not lay aside this spirit of sacrifice. Let us not feel that our abstinence in the past gives us license to indulge all the more freely now. Take the matter of giving, or of unselfish service, productive labor, or any one of a number of other things we could mention. Can we forget the joy which the spirit of sacrifice brings in these things? And will we not be willing to continue to carry on in the same spirit, especially in the light of the present unsettled conditions in our country and of the very serious and depressing conditions in other countries? Do we look upon our attainments along these lines during the period of stress and war as high-water marks, not to be attained again except under similar conditions? If so, we have not reached the ideal or gained an adequate conception of the meaning of sacrifice. The sacrifice that we make under stress or practical compulsion is not the kind that counts for the most. Our service must be unselfish service, given deliberately and whole-heartedly, not spasmodically or by jerks and starts. And that kind of service and that kind of sacrifice are just as needful today as they were ever before. They are more necessary in meeting the spiritual needs of the world than they ever were to insure the success of armies on the field of battle.

One of the most unfortunate things that we as a Church could do is to think that now there is opportunity for relaxation of our efforts and a greater opportunity for self-indulgence. Under the stress of conditions for the past years we have been able to accomplish things which earlier we would have considered impossible, but these things should serve only to show us what can be done and to better fit us for the battles yet to be fought. Let us not lose the spirit of sacrifice.

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## Do You Pray for Editors?

It is impossible to estimate the amount of good or evil accomplished by the press. Its product goes to thousands of homes, and allowing an average of four or five readers in each home it can readily be seen that the editor's audiences are large indeed. Moreover, the editor's words are not like the minister's,—spoken and apt to be soon forgotten, but they are written, so that they may be read and reread until they become firmly fixed in the mind of the reader. How important then, that the words be right words, even words of wisdom and truth.

In view of these facts, is it not important and necessary that Christian men and women should engage in earnest supplication for those on whom is laid the responsibility of conducting our papers. Editors are human and liable to make mistakes. They appreciate when you write to them and tell them frankly and kindly what you think about their work. But above all, don't regard the request lightly when they say "Pray for us."

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## Preserve Your Christian Monitors

Have you ever looked over the index volume of the Christian Monitor at the end of the year and noted the great variety of topics which it presented to its readers during the year just passed and wished that you might have access to all of them again? Or have you ever searched for an article or for some information contained in a back number at some time when you were particularly anxious for it and been unable to find the copy which contained it? Why not have some arrangement which will enable you to do this? All that is required is a place to preserve the copies for each month as they come, instead of allowing them to go with the waste paper. At the end of the year you can easily provide some way of binding the copies into one volume and you will have a book of reference, with index attached, which will often prove valuable when you desire information and help along certain lines. The Christian Monitor aims to furnish material that will be helpful not only at the time it appears in print, but which will be of more or less permanent value, and we believe that whatever efforts are necessary to preserve your copies will prove to be well spent and will provide you with a volume of reading matter which you will find extremely interesting and helpful.

# CHRISTIAN LIFE

## SOCIAL GATHERINGS: HELPS OR HINDRANCES?

Gladys Krabill

We are living in a world which has been planned to be inhabited. It is the design of the Creator that we should associate with others as He made us sociable beings. He has not created us for association without giving us laws by which this association may be agreeable and profitable.

Man thru the fall became sinful and carnal in nature, but by accepting God in the person and influence of the Holy Spirit we can again have that close association and relationship with Him, the purpose for which we were created. Jesus is our example in the social life. We find that He mingled with the people in many ways. Jesus was often found sanctifying social gatherings with His presence. His first miracle was performed at a wedding. We find that Levi, after the call to follow Jesus, made a great feast in his house. Doubtless the motive of this feast was to bring his friends to meet Jesus. Jesus is criticized for eating with sinners, but He justifies the act in the motive which prompted the coming together.

A good example of His conduct at every place may be gathered from the words He spoke. All His speech was becoming and uplifting to the hearers. Jesus accepted the hospitality of people on many occasions, thus He approved of the spirit of hospitality and gave teachings that would enable us to engage in it with proper motives. Christian sociability is one of the great positive life forces that keep us separated from the world unto God. Then social gatherings held by Christian people and conducted in an unselfish and Christian manner are a great help to us individually from a spiritual, moral and educational standpoint.

There is within the normal young man and woman a desire for society; to go out farther than the immediate home circle and form companions for association. Between the playfulness of childhood to the more sober thought of manhood comes the age of dreams and idealism when youth begins to venture out into life and begins with his companions to work out some of these ideals. Here is where they exchange ideas and develop the tendencies of another's thoughts. Then how important it is that we should keep our young people within the society circle of Christian influence. Thus we can more wisely choose for ourselves the words we speak, the songs we sing, the thoughts we think, the places where we will obtain our recreation, and our behavior that leads to pure elevating thoughts and a noble, strong character. If we observe the universal law of Christian conduct it will do away with selfishness, partiality, jealousy, unkind words, and gossip.

Since all young people are full of energy and if not properly directed will naturally follow pleasure, which means spiritual decline, why not provide recreation that will meet with God's approval and which will direct thoughts and lives in the proper channel? Literary societies, reading circles, singings, mission study classes and prayer and testimony meetings would be a great uplift spiritually, socially and educationally. It would prove to be a profitable way of spending evenings and would leave neither the time nor the inclination for worldly amusement. Social gatherings have proven a real help in learning to really know and understand one another and to become broad-minded enough to see others' views. What is good for young people is equally good for the old who are made better for their association with others.

The crime in the world is often caused by misapplied energy. So in providing ways of directing this energy in the young people let us be sure our methods and plans are all in harmony with the teaching of Christ.

It is the higher spiritual life that is first needed, then the social problem will be worked out right.

West Liberty, O.

## THE POINT OF VIEW

A little girl, walking in New York with her father, saw some workmen on top of a building twenty stories high, and she asked, "Papa, what are those boys doing up there?" He replied that they were not boys, but men, who looked like boys, because they were so high. The little girl meditated for a moment, then said solemnly, "They won't amount to much when they get to heaven, will they?" The question gave the father food for thought. As we rise toward heaven, self becomes smaller, until, by and by, when we reach the height of the heavenly character, self will not amount to much.—Selected.

"The nearer the soul gets to God, the more its own imperfections are revealed and the more wonderful God's love appears."

## SELFISH OR UNSELFISH—WHICH?

Alice H. Nissley

What does it mean to be selfish? We hear so much said about it; so much of it is pictured before our eyes daily. May each child of God ask himself the question, "Am I the guilty one"? Must things go only as I want?

Is it enough to make self comfortable? Is self the most important being on this earth? We act that way sometimes. We lay plans. They must be carried out regardless of who is affected thereby. Is that the way Jesus taught us while here on this earth?

A Christian (as His Master) should be the most unselfish being on the earth. To follow His footsteps we will be unselfish. We would not be satisfied otherwise. We will be mindful of others' comforts and (what is more) they will find it out.

We are to live moment by moment. We should not lay plans. Jesus gives us grace only for the day, for the present moment. When we live God's way we will live the "present" doing the most possible good to the greatest number of people.

When we measure our actions with God's Word what do we find? Fault from beginning to end. Jesus wants His character, His nature to be recognized in us by the world. Do we disappoint Him?

Is His righteousness imputed to us for naught? O how blindly we walk in this wicked, selfish world. The carnal nature has desires and wants. Is it right to satisfy those inclinations at the expense of others?

Does God expect too much when He tells us to lay all upon the altar? Keep nothing for selfish use. It means more than we realize, and in carrying it out many of us come far short.

The more we study this subject the more guilty we become before God. We are not willing, when we have a chance, to give a few spare moments of our time to others; but selfishly want them for ourselves. At the time we may not see the harm done, by our neglect, as we see later on, when we take God's view of the situation.

How can we win souls when they see we are selfish? O brethren and sisters we need to be awake to our duty. When we are intensely interested in souls we will be more loving, more thoughtful, and more longingly looking for a chance to help them. Do we not prefer wearing out to rusting out?

Is the "salvation of souls" not of greater

importance than our own comfort? A soul is more precious in His sight than the whole world. Will we strive with renewed zeal, from this day to please Jesus?

Do our lives cause our Father's heart to be saddened because of our thoughtlessness of others? Our body does need a certain amount of rest but even "resting" is carried to extremes as well as an excessive "layout" for food and raiment.

When a soul sees that we are individually concerned in his or her salvation we have more influence over that soul than many sermons would have. This world is dying for a little bit of "exercised love."

Are we awake to our duty? Are we willing to do as Jesus would have us do, be as He would have us be, and go where He would have us go. An obedient and a prayerful life go hand in hand. We need to be continually in touch with the "Throne."

Altoona, Pa.

## BEGIN RIGHT

"John, let us begin right."

The word was spoken with a winning smile, itself a good beginning for the day, flashed at John across the breakfast table.

Yes, they were just setting up housekeeping—John and Mary—and this was their first meal in the pretty home the young husband had provided for his dainty bride. The interior of the house, the cleanness and neatness of its furnishings, the flowers tastefully arranged, the well-laid repast, gave token that the little wife had done her happy part and that, as ever, the deft weaver and the doughty houseband had united to produce the charming picture of "Love in a Cottage" that men and angels love to look upon—if they may.

Just now John was folding his napkin with a satisfied air, and was evidently preparing to give the hearty but hasty morning salutation and catch his car for downtown and the day's work that was calling him.

"Wait a minute, John. Let us begin right," said Mary.

John looked across at his little wife a bit surprised. "I—I thought we had already begun," he ventured.

"Yes; but you know what I mean, John. We ought to begin the day with God, oughtn't we?"

The man of the house threw up his head slightly and then looked gravely down for a moment. He was a Christian, as was the fair daughter of a pious home he had chosen for his helpmate; but he had never accustomed himself to lifting his voice in public prayer or voicing his personal petition aloud. How many others there are like him! And so he answered quite naturally, "What shall I say?"

He had "asked the blessing" at the opening of the meal, had done it at a glance from the little lady across the table, in the simple fashion he had learned at the old home: "Dear Jesus, we thank thee for our daily bread. May it nourish us and strengthen us for the duties of the day. Amen."

But this was something other and harder, he felt. And yet it was something he knew ought to be done, and that he always meant sometime should be done. And now here he was facing the issue. "What shall I say?" he asked.

"Here is the Good Book," said Mary, producing her study Bible from the sewing stand at the side. "I marked a passage I thought you might like to read." With a little eagerness to know what she had chosen, and yet his hand trembling a bit with the new and sudden burden of his priesthood in the home, he turned to these words and read:

"And the man bowed down his head, and worshiped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth; I being in the way, the Lord led me to the house of my master's brethren."

It was one of those many Scriptures in the Old and New Testament that dignify the home and sanctify the wedded life. Its holy atmosphere and accent chastened the thought and refreshed the soul in the very reading.

When he looked up Mary was gazing calmly and expectantly at him. He knew what it meant. A moment he paused, while a silent, arrowy prayer went up for strength from two hearts, and quietly he said, "Let us pray."

And this was what he said: "Our Father in heaven, we thank thee for this thy Word; we thank thee for our happy home, and for all the mercies that come to us new every morning. Help us to live for thee today and for the blessed Christ that hath redeemed us. Grant us thy Spirit, preserve us from harm, and keep us from sin this day, and at last, when life's work is ended, graciously receive us to Thyself and to the dear ones gone before. We ask it all in Jesus' name. Amen."

It was enough. The good-by kiss was sweeter and more sacred, and all the day long the remembrance of this happy, wholesome opening of its hours lent a sense of peace and of calm praise to the soul, that made it like one of the days of heaven upon earth.

Thus well begun, the days went on evenly and rightly. Each morning Mary had her Scripture marked for John to read—a brief passage—not more than ten verses usually, for the time was short.

One day they were later than ordinarily in rising, and there was but a moment to spare at the close of the meal. But there was the resolve each had tacitly made, "In the morning will I direct my prayer unto thee, and will look up."

The up-look of the morning was not forgotten, two heads bowed a moment while it was the wife's gentle voice that glided into the petition that both took up: "Our Father who art in heaven." Then off for the day's tasks with a ready hand, a happy heart, and a quiet mind.

Dear friends, starting out on life's pilgrimage, hand-in-hand, start right. Begin each day at the gates of prayer, and keep Christ a constant guest in your home and your heart.

—The Family Altar.

## MAGNIFY YOUR OFFICE

(Concluded from page 546)

door was entirely opened to these people.

Christ, humiliated and debased, despised and rejected, yet filled His mission nobly and perfectly that He magnified Himself above all others. Had He chosen to do otherwise He might have, but He didn't. He took the most difficult way and we rejoice in the fact that He has set us an example of magnifying the lowest of things as they are usually the greatest.

Indefinitely one might go on to tell the stories of such who have recognized their responsibility and have succeeded thru magnifying their office. If you look thru the annals of history, thru the realms of literature, thru the great list of missionary heroes, thru the limitless column of men and women who have risen in all walks of life you will find that usually they were ones who started at the very bottom and ascended by degrees to the height they have attained. And if you study their biographies and search for the secret of their success you will discover this one great idea. They magnified their office whatever it may have been from the very start. Regardless of how little or humiliating it was because it was their task for the time it was their task to do as perfectly as possible. Nothing was too small to be done well. And on that basis they succeeded.

What makes the dividing line between the successful and unsuccessful young men and women of today? Why do some forge ahead regardless of steep trails while others lag behind? Why do some hold the same position year after year without any advancement? Can't we draw the conclusion from the fact that they do not recognize this vital principle of life?

Friend, whoever you are and whatever you may have to do, that task of yours is not so little but that it is big enough to demand your very best. Put this one principle uppermost in your life and live up to it. Magnify your office. Don't allow your task to remain little. If it is little make it big. If it is large make it larger. Don't become satisfied with the best you have done but keep on tugging to make it better. Do it with all sincerity and humility. Never allow success to make you a failure like it did Saul. Take the Great Example as your guide in this and your life will grow like the little mountain-spring until it is lost in the Infinite.

Scottdale, Pa.

"The greatest mistake that one can make is to fail to discriminate between the artificial and the real; between the mask and the substance; between the shell of the present and the granite of the future."

# • MISSIONS •

## NOTES AND COMMENTS

**The Mexican:**—Dr. R. N. McLean, who is director of Spanish work in the Southwest for the Presbyterian Home Board, regards the present Mexican tangle as 10% Mexico's fault, 10% America's and the rest the result of mutual misunderstanding. As for the misunderstanding, this is largely a border problem, and there the beginning must be made in its solution. The thousands of laborers who come to us, after completing their contracts are sent back home, and naturally carry with them definite impressions about America and Americans. The key to the situation is in the hands of Christian Americans.

Recently a union evening service was held in Los Angeles, Cal., when Mexican Protestants of the Church of the Divine Savior sat in the pews with the members of the Immanuel Presbyterian Church. About 300 Mexicans attended. In his talk in Spanish to his own people, the pastor said: "I have heard some of you say after a hard day's work, which has been full of bitter experience: 'This is not the city of the angels (Los Angeles) but the city of devils.' When you think of Americans think not of those who have cheated you or been harsh to you; think in terms of these Christian Americans who are seated with you here tonight."—Missionary Review.

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**Sartorial Service for Orphans:**—"Clothed while you wait" was the slogan for an impromptu haberdashery set up in an old box car in the railroad yards at Konia recently. The "tailors" were Near East Relief workers and the "trade" consisted of 250 little Armenian orphans who had stopped over for twenty-four hours while waiting for permission from the railroad authorities to proceed.

On account of the threatening situation in Caesarea, these helpless little creatures were hurried to Smyrna, and when the train was held unceremoniously at Konia, the welfare workers stationed there discovered that the little travelers were clad solely in underwear. Hurriedly a clothing station was set up in one of the freight cars, where several bags of boys' old clothes were distributed. After an extremely wild scene all the orphans emerged more or less triumphant, with a substantial covering for their nakedness.—Missionary Review.

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**Difficulties of Languages:**—A translator, in trying to translate the parable of the Prodigal Son into the language of an Indian hill tribe found that the only word for festival implied the meaning of "much beer drinking," and when he tried to translate the phrase "they began to be merry" he found it difficult to do without implying the idea of drunkenness. Another language had no word for "holy," and no term to express purity. Another language used by a tribe of 3,000,000 black men in Southern Nigeria used the same word for "right" and "might" and there was no word for "conscience." The Fiji Islanders, in praying the Lord's Prayer utter the sixth petition by saying "Be not angry with us on account of our sins, as we are not angry." It seems that speech, as well as heathen hearts must be reborn or remade when Christianity is introduced into a new country.

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**To Study American Farm Methods:**—Fouad Khyatt, son of a rich landowner of Bagdad, has arrived in the United States to study agriculture. The young man's father owns thousands of acres of land in the valley of the Tigris river and there he intends to introduce scientific farming methods using American machinery. In addition to this he intends to establish agencies for American farm implements. The young man was graduated from Robert College.

He is greatly interested in the work of the Near East Relief in striving to save from starvation the hundreds of thousands of people in Western Asia; and obtained his first idea of the great commercial and industrial development in this country through American relief workers and missionaries in his own country.—World Call.

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**Many Non-Protestant Immigrants:**—Food for considerable thought is contained in the recently published report of the Commissioner of Immigration in which it is shown that recent immigration has been coming chiefly from non-Protestant countries. In 1913, just before the war, 1,400,000 immigrants came to our shores. The Protestant Church membership in the United States is given as 25,359,890, which would make the per centage of immigration to the Protestant Church membership as 5.6%. Earlier immigration came largely from Protestant countries, so that the new trend is bound to have its effect on our country. It is said that only one signer of the Declaration of Independence was non-Protestant.

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**Jewish Christian.**—It is said that during the nineteenth century, 72,740 Jews were baptized into Christian fellowship, adding, with the children, some 120,000 to the forces of evangelical Christians. During the same period 57,300 were received into the Roman Catholic Church and 74,500 into the Greek Catholic. If the same proportion had been maintained among Pagan and Mohammedan religions the total number of Christians recruited would have been seven million instead of two million. It is said that there are three times as many Protestant converts from the Hebrews as from all other non-Christian faiths.

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**Waldensian Seminary Re-Opens:**—The Waldensian Theological School at Florence, silent for four years, has resumed its activities. Thirteen students are in attendance. At the re-opening Dr. Giovanni Luzzi outlined the aims and attitude of the school, after giving a brief history of its work. The students were warned against two evils which always lie in wait at the doors of a theological seminary, namely, Rabbinism, which he defined as following the letter and not the spirit of the law; and Rationalism, which he characterized as heavier than the Mosaic Law and sterilizes Christianity.—Missionary Review of the World.

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**Preaching in Siberia:**—It is said that Siberia is now an open door for Gospel preaching. An evangelical preacher there writes: "Gospel-thirsty people are like a field ready unto harvest. We can now work freely. The power of the Greek Catholic Church is broken. They no more can stir up the people against the evangelicals for the purpose of massacres. One can now freely preach the Gospel and baptize converts without asking permission of the Most Holy Synod or from the governor. Recently I read of a convention of priests to discuss measures to be taken against us, but we have nothing to fear."

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**Christian Hymns in Favor in Orient:**—Christian hymns are fast becoming popular in the eastern countries. A king in one of the provinces was recently crowned under the stirring strains of an American Gospel hymn, played by the potentate's brass band. An Englishman tells of one night seeing in that country a torchlight of flares and a large crowd of natives. He expected to be attacked but as the procession came closer he heard the stains of "Lead Kindly Light." Hymns such as "Rock of Ages" and "Onward Christian Soldiers" are sung in many homes which are not Christian.

## INDIA'S NEEDS

### IV. The Home Life of Indian Women

Eva H. Brunk

In writing upon this subject I shall consider in particular the home life of both the rich and poor, high and low, Hindu women. In India as in other countries wealth and social standing have a great deal to do with the condition of the home life. And so with this in view it may be well to give a brief description of the home, for home life and its happiness is influenced a great deal by the immediate surroundings of the home; however custom and habit count for as much or more in the daily life of an Indian woman.

The orthodox well-to-do Hindu will be guided by religion in the erection of his home, just the same as it guides him in all the minute details of his life. When a home is to be erected he must consult the sacred book, Vastu Shastra (the science of domestic architecture) and the Vastu Shastris (doctors of building) as to the material to be used, the site on which to build in respect to roads and direction, also as to the time to begin operations for should he build his home at sometime not in accordance with the Shastras or the advice of the house doctor he would surely come to grief. But the more unorthodox Hindus and especially the lower classes are not so particular or careful in the building of their homes and therefore we have a great variety of homes ranging from the miserable huts of the low outcastes to the costly dwellings of kings. The poor outcaste requires only a few jungle sticks and some palm leaves or grass or reeds to make a covering or shelter for himself and his family to creep into on cold nights or rainy weather. The higher and wealthier castes have better homes than these but they all appear to have one thing in common and that is they all lack that comfort and charm that we find in the American homes. Their furniture ranges from a few pieces of earthen ware and no beds, tables and chairs in the poor homes, to the many charming and expensive brass and silver articles found in the wealthier homes. And in such homes as these we find women each in their own sphere contributing as best they can to the life of their homes. Some in homes of seeming ease and happiness and some in homes of drudgery and poverty and many, ah, too many in homes of misery and woe.

The position and degradation of India's women is alarming. There is sadness and life long misery in many a home because of the power of evil and the dense ignorance and superstition that exists there. A woman is not free to do anything according to her own desire; for has not Manu said, that, "By a girl or by a young woman, or by a woman advanced in years nothing must be done, even in her own dwelling place, according to her mere pleasure." She is as it were a mere slave, a machine and domestic drudge. Among the common and lower castes of Hindus the women are at more liberty to go out into society and mingle with people. And aside from hard labor, poverty, suffering and abuse, heaped upon them by cruel custom and habit, they may have a fairly decent home life. But among the wealthier high castes the women are kept in the "zenanas" (the place of women) and are shut up for years together and rigorously kept behind the "purdah," from the gaze of the outsiders. There are said to be about 40 million women shut in the "zenanas." In some instances women have been killed by their husbands because they were accidentally seen by their husband's friend. I read of an instance that is said to have occurred in Calcutta. A woman was standing at a window when a man passed by and happened to look up and saw her face. Her husband trampled her to death. Her children cried and begged their father not to beat their mother. But the mother-in-law of the woman took them away and said, "Your father is doing the right thing. We don't want her, you shall have another mother soon."

The sacred scriptures of Hinduism say, "Stealing grain, base metals, or cattle, slaying women and low caste Sudras are minor offences." In some parts of India girls are kept in the zenanas after they reach the age of five or six years. But in our own town I know of some instances where the girls were allowed their freedom until the age of nine because their parents were living in this jungle place and felt that they dared to deviate from the general custom. This was fortunate for the girls for in this way they had the opportunity of attending school for three years! What would we think if that was all the education we dared have in our youth? Then can we realize the density of the ignorance there is in the homes of the Indian women? It is said that out of one thousand girls of school-going age only thirty-three are in school, and three of these are receiving the most elementary teaching. This degraded position of women is due to their religious teachings and the Hindu scriptures. The Purana says, "One may trust deadly poison, a river, a hurricane, the beautiful, large, fierce elephant, the tiger for prey, the angel of death, a thief, a savage, a murderer; but he who trusts a woman must wander about the streets as a beggar." Again the Padma Purana says, "Let the husband be choleric and dissipated, irregular, a drunkard, a gambler, a debauchee; suppose him reckless of domestic affairs, agitated like a demon; let him live in the world destitute of honor; let him be deaf or blind; his crimes and infirmities may weigh him down; but never shall his wife regard him except as her god!....He may sometimes be in a passion, he may threaten her, use imperious language, or unjustly beat her, but under no circumstances shall she make any return but meek and soothing words."

In India there are about 154,000,000 women and of these over 26,000,000 are widows. And of these over 335,000 are widows under the age of fifteen, over 111,000 under ten, over 17,000 under five, and over 1,000 are baby widows under twelve months. The treatment of widows differs in different provinces and in different families. A Hindu gentleman in an article on, "The Hindu Widow," gives the testimony of a Hindu lady:

"The widow who has no parents has to pass the whole of her life under the roof of her father-in-law, and then she knows no comfort whatever. She has to meet from her late husband's relations only unkind looks and unjust reproaches. She has to work like a slave, and receive abhorrence from her mother-in-law and sisters-in-law. If there is any disorder in the arrangements of the family, the widow is blamed and cursed for it. Among most Hindus, women cannot inherit personal property; and if a widow is left any property by her husband, she cannot call it her own. All her wealth belongs to her son, if she has any, and if she has nobody to inherit it, she is made to adopt an heir, and give him all her property directly he comes of age, and she herself to live on a bare allowance granted by him. Even death cannot save a widow from indignities; for when a wife dies she is burnt in the clothes she had on, but a widow's corpse is covered with a coarse white cloth, and there is little ceremony at her funeral. 'The English have abolished suttee, but, alas! neither the English nor the angels know what goes on in our houses, and the Hindus not only do not care, but think it good!'"

Such were the words of a widow, and well might she exclaim that neither the English nor the angels know, and that the Hindus not only do not care, but think it good; for Hindu as I am, I can vouch for the statement that very few Hindus have a fair knowledge of the sufferings of the widows among them, and fewer still care to know of the evils and horrors of the barbarous custom which victimizes their own sisters and daughters in so ruthless a manner. Nay, on the contrary, the majority of orthodox Hindus consider the practice to be good and salutary. Only the Hindu widows know their own sufferings; it is perfectly impossible for any other mortal, or even the angels (as the widow says) to realize them. One can easily imagine how hard the widows lot must be....when to the continuous course of fasting, self-inflictions, and humiliations, is added the galling ill-treatment which she receives from her own relations and friends. To a Hindu widow, death is a thousand times more welcome than her miserable existence. It is, no doubt, this feeling that drove in former times, many widows to immolate themselves on the funeral pyres of their dead husbands.

This gives us the social standing of women in part, but this seems not enough: her very soul is also to be in absolute subjection and bound by the chains of cruel service. She has little or no part in religious affairs. Manu says, "No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting: as far only as a wife honors her husband, so far she is exalted in heaven." A woman is practically nothing without the man. She can have no worship apart from her

husband. She can by her good deeds benefit her husband in heaven and by her bad deeds cause him to suffer eternal punishment. But nothing that he may do can benefit the woman in any way.

The high caste woman generally rises very early in the morning; performs her personal ablutions, puts red marks on her forehead—a round spot in the center if she worships Lakshmi and a horizontal line if she worships Gauri. Then she sweeps and cleans up the rooms of the house where low castes never enter, and washes up the drinking pots and other dishes that were used the evening before. And the rest of the forenoon is spent in preparing the noon meal and in gossiping with other members of the family. Before she eats her midday meal she has a simple little worship of her own that she performs. The low castes of Hindu women pay little attention to religious matters except to clasp their hands and perhaps bow to the rising sun and occasionally worship the demons.

Could we put our ears to the ground and hear the groans of heathen women and their bitter cries, I am sure we could not rest till we had done all in our power to relieve their sufferings. May the time soon come when the healing streams of light from the Sun of Righteousness may shine into the hearts and lives of India's women and dispel the darkness that is found there.

Goshen, Ind.

## "GO YE"

Celesta Smucker

"And He said unto them go ye into all the world and preach the gospel to every creature. Mark 16:15.

These words were spoken by Jesus to the disciples just before He ascended to heaven. He told them to tarry at Jerusalem until the Holy Ghost had come upon them. They were then to go forth.

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria and unto the uttermost part of the earth." Acts 1:8. So we too are to witness for Him first at home, then elsewhere; ready to speak to those about us who are in sin, pointing them to the Savior. It is very needful that we obey this command now for the places are many where they know not of a Christ who came to save them. In this our own country there are thousands of settlements where boys and girls are growing to manhood and womanhood in homes where no Bibles are found and in communities where they have never heard the Gospel preached. Will not God hold us responsible for their souls.

It is said, that there are 336,000 Indians in the U. S. Of these, 47,596 have no opportunity to hear the Gospel; of 29,173 children only 8,560 are provided with religious instruction. Over 100,000 are unclaimed as adherents of any Christian Church. Is not this an open door for us?

By far the greater part of the unsaved world lives in the cities and towns. Sin of every description abounds there and the only remedy is Jesus and His blood. The poor and destitute dwell there in great numbers. The city churches do not want them. The story is told of how a poorly clad girl, during a revival responded to the invitation to accept Christ and went forward and knelt at the altar for prayer. Neither the pastor nor the people would speak a word to her, or utter a prayer to God in her behalf. The Mennonite Church can more easily reach them than some other churches and it is her opportunity to bring the Gospel to them.

Mexico is sadly in need of the Gospel. It is torn by constant internal troubles. Nothing will ever get her on a right basis except the Gospel of Jesus Christ.

South America is tired of her religion which is nothing more than idolatry. One report says there are only 1,207 missionaries and a native staff of 1,342 in that country. In Argentina alone there are 8,000,000 souls. Just stop and consider the many millions in this part of the world only, who know not of Christ. What would you think of a man that could tell you of a loving Savior and a life of joy and happiness, but he being concerned only about his own selfish interests, would let you go on in misery, want and woe with your future nothing but the blackest of darkness? But are we not doing that very thing?

India is a very large field, a portion of it has been given to the Mennonite Church to evangelize. It will take fifty missionaries the next ten years to occupy this part of India. Will you my brother or my sister, be one of the fifty?

To us who are choosing our life work, we will find carrying the Gospel to all nations the best paying business we can enter. God deserves the very best. Anything we can do for him should not be considered a sacrifice when we think of what He has done for us. Many think they are not qualified to go. Jesus said, "Follow me and I will make you fishers of men." Matt. 4:19.

The reward truly is great to those that will obey when He says "go ye." In Matt. 19:29 we read, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." As the Father sent the Son so He sends us to live the same life of suffering and do the same work of helping those about us and telling the good news to them. But our suffering is nothing compared to the glory that will follow.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." II Cor. 4:17.

What need we fear of what may befall us if we are doing His bidding. Jesus says, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

Where are those who will answer as Isaiah of old "Here am I, send me"?

Will you? Will I?

West Liberty, O.

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**A Porto Rican Judge:**—The Judge of the Supreme Court of Porto Rico, Sr. Emilio Del Toro, in a message to the Puerto Rico Evangelico, said: "If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world."

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**Hospital for Point Barrow:**—The Presbyterian Board of Home Missions has announced a gift of $25,000 for the erection and equipment of a hospital for the northern-most mission station in the world,—Point Barrow. The work of building will begin at an early date.

Point Barrow is far north of the timber line, and is completely shut off from the rest of the world except for one lone steamer each year when ice permits. The Presbyterian Board has carried on medical work there for some years.

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**A Living Epistle:**—The incident is related of an American teacher who was employed in a Japanese secular school on the condition that he was not to mention Christianity. The silent influence of his life however was so profound that in time forty of his pupils, without his knowledge, made a covenant to abandon idol worship, and later twenty-five of these forty entered a Christian school. Some later became ministers of the Gospel among their own people.

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**Rural Survey in Iowa:**—It is said that in a certain county in Iowa there are four churches which are partly supported by Mission board, although practically every resident of the county is well-to-do. Seventeen churches out of forty-eight are closed or without a minister, and twenty are said to be merely existing.

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"Let us not rest until we can truly say in the Spirit, 'I live, yet not I, but Christ liveth in me.'"

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"Where God is all, self is nothing."

## SOME STRIKING FACTS

Ruth B. Miller

One Hundred Million people live in the United States today supplied with churches, schools and hospitals. One Hundred Million live in other lands unoccupied by Christian missionaries, and outside the plane of any missionary agency.

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One-half of the world is without doctors, nurses, drug stores and hospitals.

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There are many large sections without missionary effort. In China there are 1557 walled cities without a missionary. In the United Provinces of India seventeen districts with a population of sixteen million have no missionary. In Japan 80% of the whole population is still unevangelized. The cry of the unoccupied fields does not come up to us, for there is no-one to voice their needs.

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Seventeen million people call from the land of the Incas.

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French Indo-China calls forty strong men to launch three new mission stations.

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India is cursed by caste, child marriage and enforced widowhood. Twenty-seven million widows are held accountable for their husbands. There are One Hundred thousand widows under ten years of age; Fourteen thousand under four years of age; One thousand are not yet one year old. These are steeped in humiliation, loneliness, drudgery, despair and cannot re-marry.

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Mexico needs not guns, but schools; not curses, but friends; not creeds, but Christ.

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The unoccupied mission fields need soap and sanitation, as well as salvation.

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In the Near East during the war,

Two Hundred sixty-two missionaries did relief work.

Nine Mission Stations were abandoned.

Four stations were held by single women.

Countless schools were broken up and wiped out. A call for 257 new workers comes from Turkey, Syria, Persia and Arabia.

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China is the largest republic in the world. For every American in the world there are four Chinese, most of whom are without the Christian Message.

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In Africa, for every convert that the Christian missionary is making from Mohammedanism, Mohammedanism is able to gather ten from Paganism.

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If one had started the day Christ was born visiting one village each day until now, he would still have to live 80 years to reach the last village in India.

There are seven doctors in the city of New York alone to every medical missionary in the non-Christian world.

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In India, where nine-tenths of the people live in villages, it has been estimated that ninety out of every one hundred in the smaller villages die unattended by a qualified or even partially qualified physician.

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One-half of the world does not know how to read.

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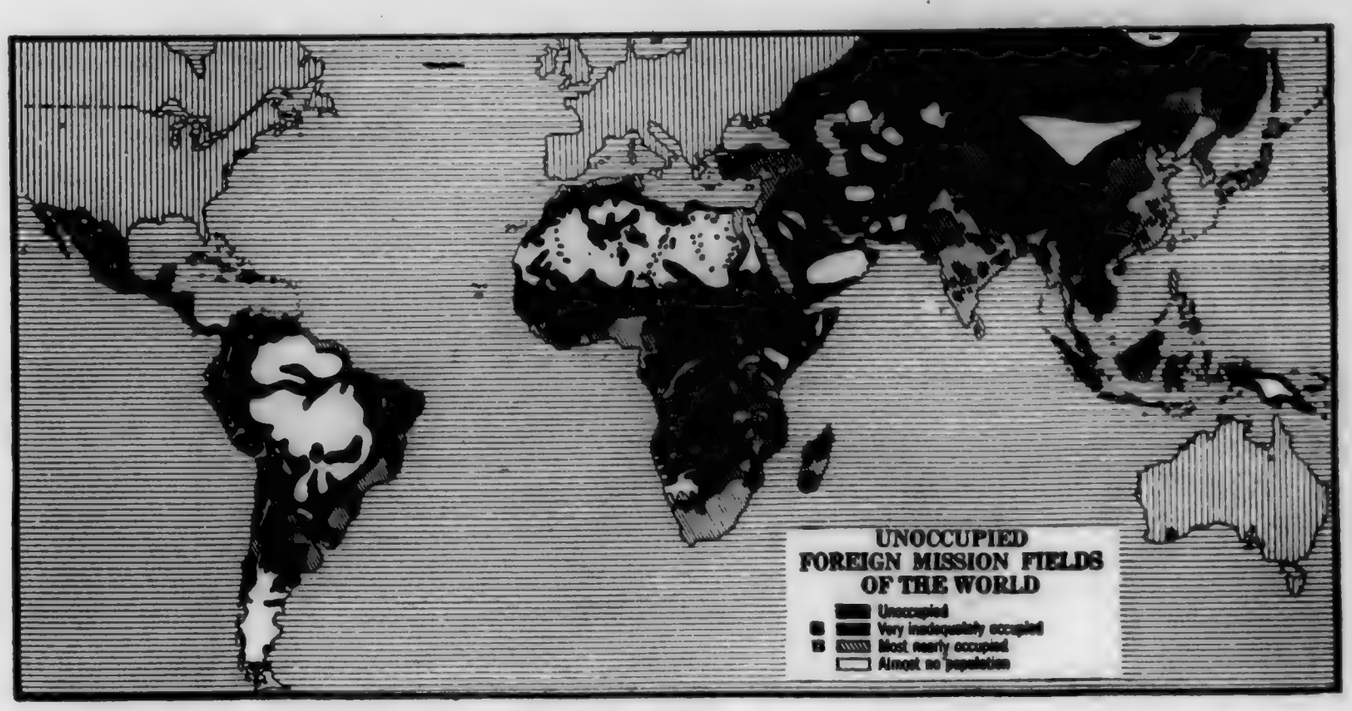
In Africa there are 40,000,000 Mohammedans, 80,000,000 Pagans, and 10,000,000 Christians. The destiny of 80,000,000 Pagan Africans is in the balance.




In a Syrian Protestant College there are 1,000 students.

In El Ahzar, a Moslem college, there are 10,000 students.

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Arabia offers hard tasks for strong men, dangerous tasks for brave men and tedious tasks for faithful men.

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Twenty-eight million of China's young women will be married without knowing how to read a cooking book.

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In India there are as many women as there are men and women in North and South America—125,000,000 and 49,000,000 respectively. Of this number, those women who can read and write could comfortably live in the city of Philadelphia, which has a population of 1,549,000.

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It is estimated that in Asia and Africa more than 200,000,000 people go to bed hungry each night.

100,000,000 women in India—159 women doctors.

200,000,000 women in China—93 women doctors.

50,000,000 women in Africa—15 women doctors.

100,000,000 women in Moslem lands—20 women doctors.

If your map has less than the world on it you cannot rightly decide your field of Christian endeavor.

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A knowledge of the need constitutes the call to go, let, or help go.

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The whole duty of the whole Church is to give the whole Gospel to the whole world.

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How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?

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The resources of God are promised only to those who undertake the program of God.

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Love never asks "How much must I do?" but, "How much can I do?"

Rawson, Ohio.

**Never Heard of Christ:**—A Y. W. C. A. secretary in Kyoto, Japan, recently entertained seven Japanese girls from the Freshmen class of Kyoto college. These students showed a desire to know something of Christianity. On being questioned it was learned that six of the seven had never heard of Christ, and the seventh had heard only a very little. In the course of their college work they had heard that there was a new religion about which they were not taught, and they seemed very eager to learn everything possible about the new religion.

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**Mission to Lepers:**—Twelve American and Twenty-one Canadian and British Boards are allied with the Mission to Lepers, whose fourfold objective is to preach the Gospel to the lepers, to relieve their suffering, to supply their wants, and ultimately to rid the world of leprosy. It is said that there are over five hundred lepers in the United States, and that a few years ago there were over nine thousand cases in the Philippine Islands. Through effective segregation and treatment this number is now said to have been reduced to about five thousand.

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"God wants men and women these days who will dare go anywhere alone with Him."

## FREEDOM FROM SIN

John 8:32

A barnacled ship comes sneaking into port, more like something half dead rather than with the joyful speed of something rejoicing that the journey is ended. Examination reveals that barnacles from many waters have spread themselves all over the sides, and hinder the free movement of the heavily freighted vessel. These can be removed, but with the greatest trouble, with hammer and chisel. But the better way is to run the vessel into a fresh water port and they will fall off. A dip of a very short time in the fresh waters will give the ship freedom of movement on the sea. There are barnacled souls; they have been sailing in the waters of doubt, uncleanness, inactivity, fear and listlessness. It would be hard to think of a way by which they would all be made ineffective against the freedom of the spirit in its approach to the kingdom. Run the soul into the great waters of eternal life and all these things that defy the strenuous energies of the natural man will all disappear and the soul will take its upward flight into its native air.—Conrad Clever, D. D.

## THE MAN WITH THE BOOK

When a young man, and shortly after his conversion, Bishop Oldham, then a surveyor in the service of the British government in India, visited a little desert village on a narrow oasis. As was his custom, he sent out his men to call the people together when the day's work was done. Himself an Indian by birth, intimately familiar with every working of the Oriental mind, he held a brief service of worship, and talked to the people about God and the eternity. After the service an old man came to him, leaning on his staff. Speaking, he said: "O Sahib, while you were speaking my heart fluttered like a bird in the cage. I have lived in this little village all my life. I have seen many born and many die, and now of all those who were with me when I was young, there is no one. I am alone in this desert. At night time I have looked up at the great stars and asked what they mean. I have been like a little child in a large pilgrimage. I have asked what means life. What means death? Oh, sir, when you told of Jesus, I said, 'This is it! this is it! This is what I have been thinking these long, long years, here in the desert." The old man mused for a moment, then suddenly asked, 'Young man, how do you know this?" There was the challenge of age and experience in his tones. Bishop Oldham replied, "Father, it is not that I am wise, a knowing man; it is because God put it into the hearts of men long ago to write down God's answers to these questions, men are asking, 'Is it in a book?'"

"Is it in a book?" the old man excitedly exclaimed.

Looking down into his face, he said, "Yes, I have it in your own language. I have it in the tent yonder."

Dropping his staff and straightening up his frame, bowed with age, and leveling his finger, he cried, "Go, go and bring the Book!" It was the imperative command of the age-long hunger of the soul of men.

"I returned with the Book," said Oldham, "and, turning rapidly through it, he said, 'I never thought to find an answer to my question.' Then suddenly he asked, 'How long has this Book been in the world?" 'A long, long time.' 'In the hands of you white men?' 'Yes.' 'Then why didn't you bring it before? I am an old, old man, and I might have died and never have known there was a Book in the world.'"

That old hand of suffering, battened down by ignorance and poverty and suffering, will rise up and demand of the Anglo-Saxon, the Christian world, of you and me, "Why did you not bring it sooner?"—Sel.

## HER REPRESENTATIVES ABROAD

More than thirty years ago a young man with his bride went to live in a little prairie town in Kansas. A struggling Sunday school was in need of workers, and the young woman was asked to help in the work of the school. Although her baby girl was very frail, yet the mother accepted the responsibility for the "infant class," as they called the primary department in those days, and she often taught her class, holding her sick child on a pillow in her arms. Closely confined to her home by the responsible duties of the household, the mother could not call upon the members of her class and instead she had them come to see her. She organized them into a mission band, and the Bible class on Sundays met as a missionary group on week days.

There were never more than fifteen in the entire class; and yet the teacher set them to work raising chickens and growing things, and by and by they had money enough to support a Bible woman in China. The programs for the week-day sessions consisted largely of missionary stories and incidents, and the children became tremendously interested in the work of Christ in the world.

But that was a long, long while ago, long enough to test the value of such a program, and the fifteen little tots grew to be men and women, and today all are united in the work of the Kingdom. One of the little tots, grown big, went as a missionary to Africa, and when her husband died of the fever she later came home and is now the head of a splendid mission school in the United States. Another went as the wife of a missionary to the Philippine Islands. A third member of that little group of fifteen became a medical missionary in the Philippines. Another became the head of a great Christian Association in the Orient, and still another labored with her husband in the regions of Alaska. In a letter to the teacher of the mission band, who had scarcely been outside of Kansas at that time, she said, "You know, I can never forget the little mission band, for in it you made each one of us feel as though we ought to be missionaries."—S. S. World.

## BOOK REVIEW

### Our Home Missions

Alta Eby Erb.

"Our Home Missions" is the second of a series of books being prepared under the auspices of the Mission Committee of the Mennonite Board of Missions and Charities. It was prepared especially for use in mission study classes but is written in such a manner that it will be suitable for anyone interested in the mission interests of the Church.

The author's experience with young people, as instructor of mission study classes at Hesston College and Bible School, and as a worker in one of our stations add inspiration to the work. This with facts and testimonies from those engaged in mission work and also those benefited thereby add interest and strength.

The contents of the book deal with four phases of mission work, viz., The Rural Field, The City Missions, The Charitable Institutions, and a brief sketch of The History and Organization of Our Mission Interests.

The first phase deals with rural work. Data concerning existing conditions in various sections, the work being done by the Mennonite Church, a description of the various fields, and the problems and qualifications of a rural worker are the leading features of this part. Special emphasis is laid on the need of our taking up this phase of activity because of the manner in which the doctrines and customs of the Church fit her in particular for rural work.

The next phase deals with city mission work. A brief description and history of the work in our various city missions furnish interest for those interested in city work. The testimonies of those saved from sin, the testimonies of the joy and benefit of this work, along with future problems add interest that should furnish us with inspiration and instruction for intelligent giving of prayers and means.

The next phase deals with the charitable work of the Church carried on by institutions established especially for that purpose and also by established mission stations. A historical and descriptive sketch of each institution is given. Special emphasis is placed on the fact that charitable work is not an end in itself but a means of approach to the spiritual part of life.

The last phase deals with the history and organization of our mission work, the problems facing us, and the possibilities at our door. In connection with this are a number of statistical reports of the work being done in various fields. A careful reading of its contents should add to our interest in the home field—the Samaria of the Church in America.

Allen Christophel,
Scottdale, Pa.

# BIBLE STUDY

## THE WITNESS OF JOHN

### VI

It is both interesting and important to note the manifestation of that disposition on the part of Jesus to reveal Himself to all men. The method of the revelation is unique, in that He did not use the same means at any time nor did He use the traditional methods of reaching and teaching men. For a while He used the same methods as were used by John the Baptist, — teaching and baptizing — John 3: 22-36. This occasioned inquiry and afforded the Lord to reveal to men that fact that He was the greater light, and also afforded John the opportunity to declare the superiority of Jesus, and the privilege to conclude his own witness. From that time on Jesus and his disciples occupied the attention of the people. His miracles and teachings attracted men from all parts of the country. They came for many different reasons. Some came for the benefits of healing; some for curiosity; others for inquiry and searching after the truth of the Messiahship, and some that they might find fault and denounce one whom they felt to be laying a foundation for the true way of life, but who was also undermining the foundations of a formal and corrupt system of religion which had departed from the true revelations of God at Mount Sinai.

Jesus and His disciples visited Samaria. —John 4:1—24. On this occasion He used a method of revelation that was not customary for any of the Jewish teachers and not customary for any of the Jews. He came in touch with the Samaritan people and through one of them who was of unsavory reputation. The case was one which proved the declarations and purposes of Jesus. He came to enlighten all men in the world. The impossible with men was possible with God. He sat by Jacob's well and asked drink of a woman of Samaria who came from the city of Sychar to draw water, Her life was darkened by her career; she was steeped in the traditions of the Samaritan religion; she seemed only to know what had been told her by her own religious teachers, who had perverted the truth that had been given to their own forefathers by Moses, and her arguments were those which had been used principally against the people among whom it had originated. This was indeed a case of spiritual darkness. Yet, the conversation of the woman proved that she had some power of spiritual perception. She had a conscience that could be touched and quickened. The light of the truth as it was revealed to her from the source of all truth entered into her heart and reflected from her the entire city of Samaria. This most unusual method used by the Lord had a wonderful effect. If one so low in sin and so darkened by ignorance and superstition could be so wonderfully enlightened, what possibilities there were for others who desired to know the truth and for those who were earnestly seeking to know the truth!

Samaria turned to the Lord. The Samaritan conscience responded to the light as revealed by the Master on that one occasion. Among the earliest believers after the day of Pentecost were the people of Samaria. They called for the approval of their faith by some of those disciples who were with Jesus on this first visit to the city of Sychar, and who had tarried with the Lord for two days while He taught them the things concerning Himself and the Kingdom of God. The Holy Ghost came upon these people as upon the Disciples in the upper room at Jerusalem. Jesus had come to be the light of His own people, the Jews, and He came for the "other sheep" who were not of the same flock but were of the same fold.

Two days after the visit to Sychar the Lord and His disciples went on their way to Galilee.—John 4:43—54. Two facts concerning the receiving of the Light of God were there revealed. The Galileans who had seen the miracles which He did in Jerusalem received Him gladly. The prophet whom they would not receive, because He had been brought up among them, had been acknowledged by the people of another country and this appealed to them in a manner in which they had not been affected on their own personal judgment. It is evident that men sometimes may see the truth, but need to have it proven or interpreted in the experiences of others. Men have not always confidence in their own judgment. Jesus chose men to be His witnesses and to bear the truth of the Gospel into all the world. The light as reflected in the lives of Christ's followers is effective in persuading men to believe on Jesus Christ. The second fact proven by the return of Jesus to Galilee is that those who believe in the power of God with an honest heart are ready to acknowledge it to its utmost limits.—John 4:46—54. Along with this incident there is also manifested the fact that Jesus included all men as being in the possibilities of faith and life through His name. This incident of Jesus coming in touch with the Royal officers is most important. He had been in Jerusalem where men had believed on Him, seeing the miracles which He did; He had traveled in Judea, preaching and baptizing and gathering about Him many followers; He had visited Samaria and brought them the tidings and blessings of the Gospel; He now met and blessed one of the representatives of the class of high mark and authority. This was His program on this journey and it is the program which He has set for all of His servants. The results of this journey of Jesus show what results may be expected from the testimony of the Gospel throughout the world. It is most important that great emphasis be laid upon the manifestation of the faith of the nobleman. His nationality, environment, teaching and training were all of national character. He had known the true God of the people of Israel and the history of their religion. In Capernaum he had learned of Jesus who had performed great miracles,—had shown Divine power. The sickness of his son brought him to give expression to his faith in a Divine Being and to the manifestation of Divine power in the affairs of men. Through the miracles of Jesus the light had entered into his soul and He followed its revelations in true faith and received of the blessings of its fruits. Jesus showed that the blessings of the true Light were for all classes of men.

John seems to have laid special emphasis on the incident of the healing of the Nobleman's son, both as to the method that was used and the results of the miracle. The nobleman asked Jesus to come down to his house. Jesus reminded him that the seeing of signs and wonders was a thing expected of the Jews. That was the history of the nation through all of their experiences. Signs and wonders were accomplished for them from Egypt until the time of the Lord. Yet the people had not had faith in the God who had performed them. The lowly and the common people followed Jesus because of those signs which He wrought. Their faith was quickened as they beheld Him and they followed Him in that new faith. The higher classes,—among them the elders, scribes, priests and rulers,—held aloof from Him, refusing to acknowledge their lack of power and of faith in God

by publicly accepting Christ as the power of God and showing their dependence on that power. The nobleman must learn that the power of God is spiritual and is not attached to the person of man. Moses was an instrument, but not the only channel of God's power. "Go thy way,—thy son liveth." The nobleman went away dependent on the operation of the unseen power of God, and dependent on the Word as revealed in the Son Jesus Christ.

In the home of the nobleman a great work had been accomplished. The son lived and recovered from his sickness. The servants and the father returned with the news of the method of healing. The household believed in the One who had shown them in a new and real light the great power and work of God. "And himself believed and his whole house." Jesus had accomplished His purpose with the nobleman by convincing him of the truth that He was the Light from heaven, the Divine One, in whom was the power of eternal life. The restored son in that home was ever the witness for Christ in whom all believed and of whom a nobleman need never be ashamed. Jesus proved Himself to be the Saviour of all classes of men.

# The Workers' Column

## THE WAYS OF CHILDREN.—Luke 7: 31-35. (Jr.)

June 13

**I. Things which children do.**
1. They play in companies.—v. 32.
2. They play together in public places or gather together in groups.
3. They sing and play for each other's entertainment.—v. 32.
4. They show appreciation for the efforts of others to entertain them.
5. They often weep because of injuries received or for sorrow.—v. 32.
6. They mourn or weep in sympathy for each other.—v. 32.

**II. Some things which children do which are not so commendable.**
1. They lose sympathy for each other —v. 32.
2. They often quarrel, and in public places.—v. 32.
3. They publicly accuse each other (call to one another).—v. 32.
4. They refuse to try to please each other.—v. 32.
5. They always expect others to please them.—v. 32.—"We have piped.—We have mourned."
6. They become unhappy and make others unhappy.
7. They let their feelings rule them instead of using their good judgment to restore and continue their friendships.—v. 32.

**III. The consequences of continuing childish ways.**
1. It makes men act like children.—vv. 31, 32. Jesus accused the men of Israel of acting like children.
2. It makes men selfish.—They desire to have their own way.
3. It makes men intolerant,—insisting that others think and do as they themselves think or do.—vv. 33, 34.
4. It causes men to follow their feelings rather than their judgment.
5. Because of their childishness men often lose the best things in life; as many lost both the blessings of John the Baptist and of Christ.
6. It makes men do foolish things instead of that which is wise.—v. 35.
7. God expects men to act as wise men and not as foolish children.

## WHAT THE BROTHER OF JESUS SAYS ABOUT THE NEW LIFE.—Jas. 1.

June 20

**I. The source of the new life.**—vv. 17, 18.
1. It is a gift from above.
2. It is from the Father of lights.
3. It is the will of God.
4. It is accomplished by the Word of God.

**II. The nature of the new life.**
1. It is of faith and asked for in faith.—v. 6.
2. It is given to poor and rich alike.—v. 6-11.
3. It is to be tried and will not be found failing.—vv. 2-16.
4. It does not perish with the glories of the flesh.—vv. 10, 11.
5. The end of it is a crown of life.—v. 12.
6. It leads no one away from God.—vv. 13-16.

**III. The character of those who possess the new life.**
1. They are the first fruits of God's creatures.—(Samples, and the best of the creatures of God.)
2. They readily hear.
3. They are slow to give out their own opinions.
4. They are slow to do any injury.—v. 19. (Man's wrath does not carry out the wise purposes of God's judgment.)
5. They receive and retain the Word of God as a part of their life.—v. 21.
6. Their salvation depends upon the Word of God.
7. They purify themselves from all impurities.—v. 21.
8. They prove their new birth by the deeds of the new life.—vv. 22-25.
9. Their speech agrees with their profession and life.—v. 26.
10. Their lives are filled with ministry to the oppressed and distressed.—v. 27.
11. Their fellowship is with the people of the Lord, and not with the world.—v. 27.
12. They are true in their estimation of the worth of character, and are not partial toward men.—2:1-26.
   a. They respect not the rich on account of their riches.
   b. They esteem the poor, rich in faith. —v. 5.
   c. They fulfil the royal law by loving their neighbor as themselves.—vv. 8-13.
   d. They show their true faith by their righteous works.—14-26.

## A LIFE OF PEACE.—Luke 6:27-36.

June 27.

**I. Promoting peace on the earth.**
1. Those who are to promote it.—vv. 27-36.
   a. Those who hear the Word of the Lord.—v. 27.
   b. The disciples of the Lord.—see v. 20.
   c. The "Ye" (Disciples of Christ).—vv. 31-36.
   d. The troubled and distressed ones, —having enemies, cursed, smitten, oppressed, etc.
2. By doing the right where others have done wrong.

**II. Means of promoting peace.**
1. Not by a negative attitude.—There are no "Do Nots" in the Lord's directions for the conduct of His children toward their enemies.
2. By a positive character of life.
   a. Loving enemies.
   b. Doing good to those who hate.
   c. Blessing them that curse.
   d. Praying for the evil doers.
   e. Turning the other cheek to the smiter.
   f. Giving the coat to him who took the cloak.
   g. Giving to the asker.
   h. Asking not of the one who takes away.
   i. Treat others as one would desire to be treated.
   j. Be merciful to all conditions of men even as God is merciful to them.

**III. The peaceable attitude of believers does not make all men peaceable, but removes the occasion of their violence.**

## FREEING THE WRETCHED MAN.—Rom. 7, 8.

July 4.

**I. His bondage.**
1. Man is in bondage in his flesh.
   a. Sin is in his members.—7:5.
   b. Man is carnal, sold under sin.—v. 14.
   c. In the flesh dwelleth no good thing.—v. 18.
   d. The law in the members wars against the law of the mind.—vv. 23.
   e. Man is joined to and cannot deliver himself from the body of death.—v. 23.
2. Man cannot separate himself from the responsibility of the sin and bondage of his flesh.
   a. Man in the flesh must share in the judgment of the sin in the flesh. —vv. 7-11.
   b. The Rebellion of the law in the members brings the man into captivity to the law of sin in the members.—v. 23.

**II. The deliverance.**
1. There is only one deliverer.
   a. Jesus Christ our Lord, for whom we must thank God.—7:25.
   b. Christ, in the likeness of sinful flesh, for sin, condemned sin in the flesh.—8:3.
   c. The Son was delivered up for us all.—8:32.
   d. Christ died to save us from condemnation.—8:34.

**III. Living a life free from sin.**—(Not becoming free by this life, but living a free life after being made free.)
1. Walking after the Spirit.—8:1.
2. Being in Christ.—8:1.
3. By the indwelling Spirit.—v. 9.
4. Living as Sons of God.—vv. 14, 15.

The total cost to the United States of the war, up to May, 1919, exclusive of loans to the allies is said to be $21,850,000,000, or $1,000,000 per hour. This sum would have been sufficient to pay the expenses of our government from its beginning up to the outbreak of the war, and is twenty times our national debt when the war began.

# EDUCATIONAL

## OBSERVATIONS IN THE ARGENTINE

S. C. Yoder

### Introduction

According to arrangements, previously made by the Mennonite Board of Missions and Charities, the writer together with Bro. S. H. Musselman of New Holland, Pa., proceeded to New York to set sail on the S. S. Vauban, Oct. 29th, 1919, for Buenos Aires, Argentina. On account of a strike of the longshoremen the sailing was postponed for an indefinite period, which delay caused us to return to our homes, during the time intervening. On November 19th we set sail and after an uneventful voyage, arrived at the port of Buenos Aires, Dec. 15th where we were met by Bro. T. K. Hershey. After a delay of four days in getting our excess baggage through the Custom House, we proceeded to Pehuajo where we were met at the station by the Mission group together with the local membership.

### Buenos Aires

As this is the first city one sees on arriving and in all probability the last one on leaving the continent, no description of the Argentine is complete without a description of Buenos Aires, the chief city of the land with a population of 2,000,000 people, the Capital of the Nation, the pride of the Republic. It is a wonderful city, reveling in wealth, beauty, extravagance, vice and sin.

Its buildings are beautiful, its principal streets well kept and some of its avenues and drives are marvelous, full of parks, plazas, statuary and beauty spots. Its Botanical and Flower Gardens, with their secluded retreats and embowered seats, where lovers meet in the soft southern moonlight, are a dream and reflect the sentimental nature of the Castilian.

In many things it is the equal of the large cities of her sister continent on the north, in a few its superior, and in others much behind. Altogether the city presents a beautiful appearance, but much of it is like the character of her people,—a glossed surface and deficient interior. For example, yonder building that has all the appearance of solid stone, with its huge columns that appear to be of granite and massive slabs that we are almost sure are marble, is after all not what it seems to be. A few cracks in the stone and a chip knocked off the corner, reveals the fact that the building is made of crude, rough, hand-made brick, plastered over with cement which is penciled out to represent cut stone, in which art these people surely excel. The granite columns are in all probability made of brick and coated and glossed with something else and the marble slabs the same. However this is not saying that the genuine does not exist but it is the exception and not the rule.

If one should visit South America and not get away from Buenos Aires and its surroundings, he would likely go away with an altogether wrong idea of the whole republic when the truth is that this city does not in any way reflect the condition of the rest of the country. It is the home of the rich, who are lovers of beauty and pleasure, who hold the reins of authority and in order to keep up their extravagance and wastefulness, exploit the rest of the country and draw tribute in the form of taxes from laborers, farmers, business enterprises, both domestic and foreign, which together with the lack of assurance of protection and a square deal is conceded to be one of the chief reasons for the retarded development of the country.

The city has an excellent system of street cars and a system of subways, which while not as extensive as those of New York are as efficient and probably more beautifully constructed. It has good schools, both Spanish and English, the latter being maintained by individuals, corporations and missionary societies. There is also an English speaking American M. E. Church, of which Dr. McLaughlin of the State of Ohio has been pastor for a quarter of a century.

### Country and Country Towns

On leaving the city of Buenos Aires, by one of the several railroads, a person enters upon a vast sea of land, one great level, unbroken plain, stretching away to the Andes Mountains on the west. The beauty and charm of the city are now left behind and those of nature alone remain. With the exception of the residence of some large Estancerio, (Ranchman) the contribution of man, many times detracts from, rather than adds to, the beauty of the country. Most of the people who till the soil, live in anything from a small brick house, with from one to three rooms, with flat roofs and mostly without floors, to a miserable mud hut or a house made of reeds and plastered with mud. Of barns or outbuildings, as a shelter for stock there is little to be seen. In the evening the horses or oxen are unhitched, their crude harness hung on the shafts or tongue of the heavy carts or wagons, and turned loose to graze till morning.

Residence "Des Marias" Ranch

Naturally the country is beautiful, the soil rich and where rainfall is sufficient very productive. Water is generally not far from the surface but is often salty. In fact good water is not the rule except when obtained from a greater depth. Grasses grow luxuriantly and herds of exceptionally good cattle and sheep are to be seen all along the way. In the region of Bahia Blanca and westward as well as between Rio Cuarto and Cordoba,

the soil is more sandy and grasses of the "Bunch Grass" variety, found on the plains of Eastern Oregon and Washington and many of the Semi-arid sections of the western part of the United States, prevail as the natural growth. However these are the great wheat producing regions of the Argentine. We passed through these sections for miles and miles, seeing the white stubble and large stacks of headed wheat and large warehouses along the railroad. If it had not been for the many Spanish faces and tongues, as well as the strange type of architecture and often the miserable abode of the farmer, we might have fancied ourselves to be in some of the great wheat regions of the United States .

**Home of the Poor at Pehuajo**

Country towns have little that is attractive except their need. The style of architecture, from hut to palace, is all of the Spanish design and presents a sameness that becomes very monotonous. All houses are surrounded with a brick or cement wall as a protection against "Ladrones" (Thieves) and to make themselves doubly secure, broken glass, with crude jagged edges projecting, is often placed in the cement on top of the walls. In spite of all these precautions, fruit disappears before it is ripe and ready to harvest and other movable objects follow. In planting an orchard one might as well count on planting enough for himself and his neighbors or plant none at all. This causes a very unpleasant and unsatisfactory state of affairs and it is sometimes a question whether a man could engage and prosper in that line of work and adhere strictly to the principles of Christianity without an occasional gross violation of the laws of non-resistance. Thieving is very common and the disgrace and crime consists not so much in stealing as in getting caught. One Sunday afternoon, while I was alone at Bro. Shank's home, I was awakened from my nap by a noise at the front door, so I quietly proceeded to investigate and found that someone was trying to unlock the door but evidently the key did not fit so they next tried the window. While working at this they caught a glimpse of me and of course disappeared. Later I was again disturbed by the dog barking in the back yard and on investigation found a girl, from the other side of the square, on top of the kitchen roof which she had gained by climbing on the wall enclosing the back yard.

What often takes place at the missionaries' homes during their absence, no one knows, save that things which are not carefully secured often disappear. Thieving is not a sin of which the poor alone are guilty but the rich as well. Two pair of trousers which I brought from the states for Bro. Hershey never reached their destination, evidently having been lost as they went through the Custom House where all the boxes were opened. Bro. Sickles of the Brethren Church lost some things in the same way.

Cities with a population up to ten thousand and sometimes larger ones, have but few of the modern improvements and conveniences of cities of that size in the states. None have sewer systems but every home has its "Cess pool" and after a rain or any other phenomena that disturbs the placity of these holes, there rises an odor as it were a protest from the very earth, against such gross slothfulness of man. Will this ever change? The country is so level and has such few streams or other outlets for sewage that it is a real problem but I presume that when the earth gets so saturated with this filth that the contamination of earth and air and water will give rise to a contagion that will wipe a goodly portion of this easy going population off the earth, as was the case in Rio de Janeiro and Buenos Aires and other now up to date cities of this continent, they too, will awake and resort to measures that will produce health instead of disease and death.

I have not seen a city of ten thousand or less in South America, that has water works. Water is supplied by wells and each family must look out for its own. Often the same vein of water, six to twelve feet below the surface, that carries off the refuse of the cess pool furnishes water for the family across the way. How it is that not more people die is a wonder unless it is because those with a low power of resistance die early and the rest become immune. Electric lights are generally used and in many other respects the cities are progressive.

Milk is delivered from house to house by the milkman who drives his cows before him and at each house milks, if the housewife chooses, in her presence the amount she desires. Or another in a two-wheeled cart, drawn by horse or donkey makes his round and delivers the product which he has extracted from his herd at home. Personally we prefer the former, as a visit to one of the large dairies in the early morning in time to see them milk, completely satisfies our desire. Ice cream of a quality for which I would not vouch, is sold by a boy who drives a donkey, hitched to a two wheeled cart and goes up and down the street, tooting his horn, telling his patrons that his ware may be had at places suited to their convenience. The scissors-grinder pushes his machine before him and with some peculiar ,reed instrument, announces his coming. The vegetable man cries his ware from house to house as does the baker. All people in this country buy bread if they eat any, as but few have stoves with ovens and those that have find fuel so expensive that it is cheaper to buy than bake. Add to the above the daily traffic peculiar to a country town, but here more so because of the strange vehicles that one sees, together with children of all descriptions, from the poor ones scantily clad to the rich ones daintily arrayed in silks and satins and include in your picture a goodly measure of dogs of all descriptions and you have a fair picture of the average country town.

In these cities there is much that is strange and new at first but one becomes accustomed to it and finally things become common and one must be on his guard that they do not become so common that they lose their horror and he becomes a partaker of them.

(Continued next month)

Kalona, Ia.

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The soapweed has long flourished in certain parts of Kansas, Colorado, Arizona, New Mexico and Texas, and was considered to be only a useless pest. It had a habit of spreading over large areas and killing off other vegetation. Recently however it has been found that it can be used commercially in the manufacture of soap at a very fair market value. It is especially suited for this purpose as it is entirely free from alkali and does not injure the most delicate fabrics.

## OBSERVATIONS AND EXPERIENCES AMONG THE MEXICANS

### III

J. A. Hilty

I think religiously most Mexicans are Catholics, and one is very much surprised considering the treatment they often get that they hold to it so firmly as they do in so many cases.

Take the Catholic Church in Phoenix, Arizona, for example. We had heard some tales about the way the white portion of the church had treated the Mexicans in the building of the massive structure they have there. So in order to get the facts in the case we took the matter up with our friend Philip. This was his version of the affair. A rather wealthy Mexican widow was persuaded to donate a city block to the church which she did after some very flowery promises as to their places in the church. Then the Mexican people were solicited for a large portion of the funds for the building, and they liberally contributed with the understanding that they and their white brethren would share it together. A large but rather dark basement was placed under the structure but the main auditorium is a magnificent affair. These poor people looked upon the new building with a great deal of happy anticipation, but sad to say they were doomed to a bitter disappointment, for when all was complete the priest very graciously informed them that the Mexican brethren and their priest would have the use of the basement, and the only thing for a Catholic to do is submit to what the priest says. Philip, Mexican fashion, shrugged his shoulders and said "not very much satisfied."

This same Philip had an experience of his own. He is a fine steady workman, so he saved a fair sum for a Mexican laborer. He married a sweet little maiden, bought his furniture and started a home. But too soon he learned that his wife had weak lungs, contracted tuberculosis and a long siege of illness and a lot of unavoidable expense followed. Finally his dear wife died, and with money all spent he went to his priest for comfort and to arrange for the funeral in the church. The priest said "Pay me so much and you can have the funeral in the church." Philip replied that his money had all been spent for doctor bills, but that he had a steady position and would pay so much per week until the bill was paid but the priest replied, "Pay first." He got his uncle to go with him to the priest and he tried to prevail on him but he firmly said, "Pay first," and he had to carry his own load unless he could pay the priest. Funerals cannot be conducted in state unless all the bills are paid.

One day Lorenzo came to us with his troubles which were as follows: A large class of children had been confirmed, or something of that nature and because he was behind in his dues his children were refused. And it would be six months or more before another class would be arranged for, so the babies must wait for baptism or confirmation.

Most anything can be done otherwise, and that will be all right as far as the priest and the church are concerned, just so long as they stay away from other churches and do not get too much education.

West Liberty, O.

## TO JERUSALEM IN A SNOW STORM

Orie O. Miller

A little more than a year ago the Near East Relief Committee of Syria purchased from the American Red Cross at Jerusalem a large quantity of supplies left over from their work there. Some of these supplies were used in other relief work and the rest disposed of in various ways. Early in February of this year, it became my duty to collect the data connected with the disposition of these goods, and this was the occasion for the trip referred to in the title of this narrative. Both Bro. Hertzler and Bro. Deter had vacations due them;

The Pool of Siloam

and so we three planned to travel together. Frank Stoltzfus also returned with us from a short business trip he had made to Beirut.

On Monday evening, February 13th Deter and I were taken as far as Sidon by Ford. Hertzler and Frank had gone earlier in the day. Miss Leck had prepared a nice supper for us in the sitting room. At five on Tuesday morning I awoke and soon had the rest out. At six we started for Tyre via two Fords, reaching it at eight o'clock. During the rainy season the forty mile stretch below Tyre is impassable for autos, so we arranged for four horses to carry us to Acre, and a donkey for the baggage. Two boys from Tyre accompanied us to goad the donkey and to bring back the horses. Our path lay along the coast all the way. It was raining or snowing most of the day. Just below the third ladder of Tyre at a Bedouin village called Zeeb we stopped twenty minutes to feed the horses. Then on again to Acre which Silas and I reached at seven o'clock, making nine hours in the saddle in all. Frank and Deter had gone on ahead, leaving us to look after the donkey. The night was pitch dark and a cold drizzling rain falling, but by calling out we found that the other two boys were waiting for us at the railroad station. There was just time enough to separate the donkey from the baggage, and to put ourselves with the latter on the train when she pulled out for the twelve mile run to Haifa. This is the city at the foot of Mt. Carmel. We were there by eight o'clock, and soon were in bed very sore and tired.

Although there had been a break in the train service south of Haifa for some days, there was a train on which we could go as far as Ludd the next morning. Washouts had prevented it going before. Ludd (ancient Lydda) was reached at two P. M. Wednesday. The Railway Transportation officer there informed us that the train to Jerusalem had not been running for some days on account of the heavy snow in the Judean mountains. So we loaded our baggage on two donkeys and walked the four miles to Bir Salim farm. This is the farm managed during the past eight months by Bro. Eash at Jerusalem. We took tea there, and finding the family all sick, arranged for the farm carriage to take us to Jerusalem. The start was made at four, and we came to the foot of the mountain by dark. The snow began there, and we were advised not to go further. While we still believed the report of the snow to be simply another case of oriental exaggeration, we put up for the night at a native khann (inn). There was no fire or supper. We ate some dry bread which had been brought along. Then we made a bed out of four benches which the room contained, and our blankets. All four of us slept in it. When one turned during the night we all had to turn.

In the morning at seven another start was made. From here to the city the road was upgrade practically all of the way.

After an hour the snow became so deep that the mules could not pull the carriage, so we unhooked them, loaded the baggage on their backs and walked. After floundering around thru the snow drifts for another mile, the mules stuck again. Stopped at a house where we found two Swiss women living. Here we had a good hot dinner. They live on the top of the hill on which was located ancient Kirjith Bairim. Here the ark rested for a few years, after being returned by the Philistimes, and where David came to get it. The village now may be about the same size it was then. From here the driver with the mules was sent back, and after leaving all except the most essential baggage, we started to walk the remaining twelve miles to Jerusalem.

The snow averaged from one to three feet deep all the way. Most of the way ours was practically the first track made thru. The road took us thru Emmaus, and a short distance off from this road we could see, nestled in sort of an amphitheater the village of Ainkaram, the birthplace of John the Baptist. It is a beautiful village set off amidst the pine trees. Four and a half hours of steady plodding brought us to the city of Jerusalem. The walk was a real endurance test. All of us were soaking wet to the hips, and at five o'clock that evening we were probably as tired and worn out physically, as we ever were before. All were soon in dry clothes in a dry room and eating a good supper. The next morning only the sore joints and the stiffness remained as a reminder of the day before. We saw Jerusalem under an average depth of twenty-nine inches of snow. There are no records of another blizzard like it for the past hundred years. A description of the city in its present condition will probably be forthcoming in later papers written by Bros. Eash or Stoltzfus.

Akron, Pa.

**Walls of Jerusalem, taken from South-west Corner in Valley of Jehoshaphat**

## THE REFORMATION PERIOD

### III. Martin Luther

Savilla Wenger

Martin Luther was born in 1483 in Eisleben, northern Germany, and spent his childhood in the small mining town of Mansfeld. His father Hans Luther had belonged to Möhra (Moortown) a small peasant township lying in the northeast corner of the Thuringian Wald, and his mother, Margarethe Ziegler had come from a burgher family in Eisenach. It was the custom among these Thuringian peasants that only one son, and that usually the youngest, inherited the family house. The others were sent out one by one furnished from the family strongbox to make their way in the world.

Hans Luther had determined to become a miner in the Mansfeld district, where the policy of the count of Mansfeld, of building and letting out on hire small smelting furnaces, enabled the thrifty and skilled workmen to rise in the world. The father leased one, then three of the furnaces. He won the respect of the people and in 1491 became one of the four members of the village council.

During Luther's early childhood the family life was one of grinding poverty. He grew up amid the poor coarse surroundings of the German peasants, but was protected from the worst by the severity of his parents. He was taught the simple beliefs of his people: that the emperor was God's ruler on earth who would protect the poor people from the Turks and that the church was the "pope's house" wherein the bishop of Rome had all the rights of the house-father. He shared the common superstitions of the time and some of them never left him. He was taught about hell and purgatory and the future judgment. He trembled whenever he looked at the stained glass window in the parish church and saw the frowning face of Jesus, who seated on a rainbow and with a flaming sword in his hand was coming to judge them he knew not where.

He first went to a school in Mansfeld, and later was sent to a school of the Brethren of the Common Lot in Magdeburg for a year, in 1497. From there he went to St. George's school in Eisenach where he remained for three years. After his three years at Eisenach he entered the University of Erfurt, 1501, then the most famous in Germany. Luther's father had been prospering and was now able to help him so that he was free from care and could acquire a little library. He studied chiefly scholastic philosophy: logic, rhetoric, physics and metaphysics. This was the time of the disputes about realism and nominalism on the question whether the general ideas had objective reality or merely a nominal, subjective existence in the mind. Nominalism was then the prevailing system. On the other hand the humanistic studies were reviving all over Europe and opened a new avenue of intellectual culture and free thought. He did not neglect the study of the ancient classics. He acquired sufficient mastery of Latin to write it with clearness and vigor, though not with elegance and refinement. The knowledge of Greek he acquired afterwards as professor at Wittenberg. In classical culture he never attained the height of Erasmus, Melanchthon, and Calvin, but in orginal thought and in mastery of his own tongue he was unrivaled.

The scanty accounts of Luther's student days show that he was a hard working, bright, sociable youth and very musical. He prized music as a noble gift of God, as a remedy against sadness and evil thoughts.

In his twentieth year he first saw a complete Latin Bible in the University library and was surprised to find that it contained so much that was never touched in the church. He did not begin to study the Bible until after he had entered a monastery.

He took his various degrees in an unusually short time. He got his Bachelor of Arts degree in 1502 and his Master's degree in 1505. He had begun to study law, then suddenly entered the Erfurt Convent of the Augustinian Eremites. His contemporaries gave all manner of explanations but Luther himself said he entered because he "doubted of himself." His resolve was sudden because he knew his decision would grieve his father. In later years Luther declared that his monastic vow was forced upon him from fear of death and judgment to come. Yet he never doubted that God's hand was in it.

The doubts which drove him into a convent were a series of pictures: the one on the window of the church; that he saw when a child; the altar piece at Magdeburg, representing a great ship sailing heavenward, no one within the ship but

priests and monks and in the sea laymen drowning; the living picture of the prince of Anhalt who had become a begging friar. Luther thought he could not do what he believed had to be done to save his soul, if he remained in the World. The lurid fires of hell and the pale shades of purgatory were present in his mind from childhood.

The Augustinian convent at Erfurt became the cradle of the Lutheran reformation. Erasmus spent five years reluctantly in a convent and after his release ridiculed it with irony and sarcasm. Luther was a monk by choice and conviction and was therefore better qualified to refute it afterwards. Luther was a sincere, earnest, conscientious monk. The study of theology was part of the convent's discipline; he worked hard at it. He was more of a schoolman and less of a humanist than any other of the leaders of the Reformation. He practiced all the ordinary forms of bodily torture for spiritual elevation and invented new ones but to no purpose. His theological studies told him that God's pardon could be had through the sacrament of Penance, and that the first part of the sacrament was sorrow for sin. Then came the difficulty: Godly sorrow must be based on love to God. Had he this love? He almost hated the arbitrary will which the nominalist called God. Years after the conflict was over Luther tells us that no pen could describe the mental anguish he endured. During this state of mental anguish, in the second year of his monastic life, he was ordained to priesthood. The sudden enlightenment, the personal revelation which was to change his whole life came to him when he was alone in his cell, reading the "Epistle to the Romans."

Luther, with a band of brother monks, was sent from Erfurt in the interests of the Young University at Wittenberg. He was to teach Aristotle,—a hateful task. He also began to preach. His work was interrupted by a command to go to Rome on business of his Order. When his official work was done he set about seeing the Holy City. He saw the moral corruption which disgraced the Holy City and princes of the church who lived in open sin.

Luther returned to Wittenberg in the early summer of 1512. Then he was sent to Erfurt to complete his training for doctor of theology. He was still a genuine monk when he graduated. From the beginning his lectures differed from those ordinarily given but not because he was at variance with his old teachers. He was practical and believed that religion might be made so. None of the scholastic theologians of his time looked at theology as practical.

In his lectures he found that the scholastic phraseology did not always suit his purpose, he turned to the popular mystical authors and discovered there a rich store of phrases in which he could express his ideas. Along with this change in language we find that Luther is beginning to think less highly of the monastic life with its external renunciations. A sermon on Indulgences in 1516 and one against scholastic Theology in 1517 widened the breach. By 1517 he had become powerful as a preacher and teacher.

The Indulgences proclaimed by Pope Leo X and preached by Tetzel drew Luther from his retirement. The Ninety-five Theses against indulgences were nailed to the door of the church on All Saints' Day. They at once became popular. When Luther had posted the Theses he had been a solitary monk but in nine months became popular with thousands of supporters. The Theses were republished later in a collected works in 1545. He wrote in the preface: "I allow them to stand that by them it may appear how weak I was and in what a fluctuating state of mind when I began the business. I was then a monk and mad papist and so submerged in the dogmas of the pope that I would have readily murdered any person who denied obedience to the pope."

The Theses of Luther sounded the trumpet of the Reformation. At first the pope ignored the Wittenberg movement as a monkish quarrel; when it threatened to become dangerous he tried to make Luther harmless by the exercise of his power. He ordered the vicar-general of the Augustinian order to quiet the restless monk. When he found it impossible he demanded the Elector Frederick the Wise, one of the most powerful princes in Germany, to give up this "child of the devil" to the papal legate. The Elector was unwilling to sacrifice the "light" of his beloved University so arranged for a peaceful interview at the Diet of Augsburg. Luther refused absolute submission to the pope and was therefore excommunicated. With the aid of friends he escaped from Augsburg. Before the final decision another attempt was made to silence him. The pope sent Karl Von Miltitz a noble Saxon to negotiate with Luther. The pope provided him with a number of the highest recommendations to civil or ecclesiastical dignitaries.

Miltitz discovered on his journey a wide-spread and growing sympathy among the Germans for Luther. He found three on Luther's side to one against him. Luther agreed at the conference to ask pardon of the pope and warn the people against the sin of separating from the mother-church and to say that indulgences were useful. His opponent had pursued one line of argument: "the power to issue an indulgence is simply one case of the universal papal jurisdiction. Indulgences are what the pope proclaims them to be, and to attack them is to attack the power of the pope; the pope represents the Roman Catholic Church which is actually the universal church, and to oppose the pope is to defy the whole Church of Christ; whoever attacks such a long established system as that of indulgences is a heretic."

Th agreement was only a short truce. The Reformation was too deeply rooted in the wants of the ages to be surpressed by the diplomacy of ecclesiastical politicians. Even if the movement had been arrested in one place it would have broken out in another. It had already begun independently in Switzerland.

Soon after this Luther was challenged by Dr. Eck to debate with him at Leipzig on the papal supremacy. Eck's intention was to force Luther into admission which would justify opponents of accusing him of upholding the doctrines of John Huss of Bohemia. In this he was successful. Eck was professor of theology at Ingolstadt in Bavaria; a man of great learning, well stored memory, ready speech, loud voice, but over-confident, conceited and boisterous. Luther was inferior to Eck in historical learning and in use of Latin but surpassed him in knowledge of Bible, independent judgment, originality and depth of thought. His voice was clear and melodious. His learning and knowledge of Scripture were so extraordinary that he had nearly everything at his finger's end. He was polite and clever. There was nothing stoical, nothing over-bearing about him, and he was able to adapt himself to different persons and time. He was severely criticized for his cutting remarks.

On his return to Wittenberg he published an account of the meeting which immediately became popular beyond his expectations. The importance of this theological tournament lies in that it marks a progress in Luther's emancipation from the church. From now on he had nothing but his private judgment, the Scriptures and his faith in God to guide him.

The pope issued the bull of excommunication; Luther invited all Wittenberg to witness the burning of it. Luther was summoned under a safe conduct to the Diet of Worms for trial. The emperor tried to condemn him unheard but was unsuccessful. On his return to Wittenberg he suddenly disappeared. The people were indignant and four hundred knights swore not to leave Luther, unavenged. After the failure of the conference the elector of Saxony had commissioned two of the councillors to convey him to a place of safety. Many weeks passed before Frederick himself knew that Luther was in his castle.

The latter part of 1521 saw the spread of Lutheran opinions all over Germany. Every movement of reform carries within it the seed of revolution. The revolution began in Wittenberg during Luther's seclusion. Luther immediately left his hiding place and quieted the people. From this time on everything promised a gradual reformation without tumult but the Peasant War ended this anticipation. Luther having come from the peasant class sympathized with them. But believing that peace is the best way to have wrongs set right, risked his life to put down the revolt. Luther issued the pamphlet which cast a stain on his whole life in which he

(Concluded on last page)

# THE YOUNG PEOPLE'S MEETING

## HABITS; HOW THEY AFFECT US.

**(Jr.) Prov. 22:6; Jer. 13:23.**

**Topic for June 13**

MOTTO

"Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

THE STUDY HOUR

**I. Habits.**—These are so common that we have them without thinking. Whatever is done so often that it becomes natural to do it is called a habit. We find some people always ready to say "Thank you," for every favor until it has become a habit of their life to do it. Then we have heard some use "by-words" with almost every speech they make because they have formed the habit. I see a man pull a plug of tobacco out of his pocket and I know that he has a habit of chewing the filthy weed. Another man pulls out a pipe and lights it, with a habit of smoking. The drunkard is a drunkard because he has a habit for taking strong drink.

Habits are either good or bad. A good man has practiced things which are good until it is a habit. The boy and girl who have always made a practice of going to Church on Sunday morning have a habit which would make them feel out of place to do anything else. It is a good habit because it takes them to a good place where they learn of God. It is better to practice saying kind things and doing kind deeds and doing right things than to do wrong things.

Habits are either our servants or make us slaves. It all depends on what it is that makes us form the habit. When Satan is in our life he will make us do wrong things until a habit is formed that we cannot break away from. Getting angry, speaking curse words and taking God's name in vain, using tobacco or strong drink, exaggerating and lying, stealing and cheating are habits that come from the devil and we need help from God to break the chains of slavery to which the devil has bound us. But when we serve the Lord and obey His Holy Spirit and practice things which are true and pure and good, habits become our servants to help us to do good. With such habits we are not slaves but free men. The law of the Spirit makes us strong to put away the evil habits and gives us freedom to do the right things which God commands us. The Bible speaks of it in these words in Romans, eighth chapter, verse two, "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." A servant of God is different from a servant of the devil. God's servants can serve because it pleases them always to serve. The devil's servants serve not only when it pleases them but even when they see that it is going to ruin their bodies and souls. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

**II. The Text.—Prov. 22:6.**—This text tells parents to train their children in the way that they should go. Training means more than just telling and scolding. It means that the parents have the children do as they tell them and that they keep on having them do it till it becomes a habit of life for them. But well trained children do not always become Christians even if they keep on doing the many good things their parents trained them to do. But if they have the good training and then have Christ to make it mean something they will be better off than to have grown up without any training. We should praise God for Christian parents who train us to walk in paths of honesty and purity and temperance and obedience. We should praise Him too, for the Holy Spirit that fills the life of those who believe in Jesus and makes life free and happy.

**Jer. 13:23.**—The Prophet long ago spoke of the power of evil habits. He said it was just as possible to do good when people have evil habits as it is for a black man to change himself white or a leopard to change his spots. That is impossible, and so it is impossible for one to do good who has evil habits, without the power of God to come and change their black hearts white.

**III. Outline Study.—**

1. **Good Habits.**
   a. Church going.—Luke 4:16; Heb. 10:25.
   b. Respect to parents and elders.—Eph. 6:1-3; Lev. 19:32.
   c. Industry.—Prov. 24:30-34; 10:4, 5; I Thes. 4:11.
   d. Honesty.—Prov. 20:7.
   e. Upright speech.—Prov. 21:23; 25:11.
   f. Purity.—Phil. 4:8.
2. **How Habits Affect Us.**
   a. We are known by our doings.—Prov. 20:11.
   b. We can be enslaved by evil doings.—Jno. 8:34.
   c. We are blessed by good doings.—Ps. 37:27.
   d. Evil habits are the tools of Satan.—I Jno. 3:8; Gal. 5:19-21.
   e. Good habits are directed by the Spirit in Christians.—Gal. 5:22, 23.
   f. Good doings without salvation will not be counted before God.—Titus 3:4-7.
   g. Good doing with salvation will be rewarded.—Heb. 6:10; I Cor. 15:58.
   h. Evil doings will be punished.—Rev. 21:8.

PERSONAL THOUGHT

Are our habits of life built upon the truth of God?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, "Walk."
2. Habits, What are They?
3. Good Habits to Have.
4. Evil Habits to Avoid.

**For Others**

1. The Bondage of Sinful Habits
2. How to Overcome Evil Habits
3. Power to Form Good Habits

(See Workers' Column for same date on page 560)

## THE NEWNESS OF LIFE.—Jno. 3:1-21.

**Topic for June 20**

MOTTO

"If any man be in Christ, he is a new creature."

THE STUDY HOUR

**I. A New Creation.**—A creature is one who has been created. As we look out upon the world and its living beings we behold the creation of God. "In the beginning God created the heaven and the earth." Of man it is said, "So God created man in his own image, in the image of God created he him; male and female created he them." This then was the old creation of which it has been written that it is doomed to destruction. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." II Pet. 3:7. And what about the new creation? "Nevertheless we according to his promise look for a new heaven and a new earth wherein dwelleth righteousness." Man also is doomed to destruction as noted in the above passage, "perdition of ungodly men." How shall man escape? Surely not in his old state of wickedness and sin. Neither by patching up the old man who is fallen and corrupt according to the deceitful lusts (Eph. 4:22). But there must be a new man which is created in righteousness and true holiness.—Eph. 4:23, 24. The whole matter is summed up in this fact that man fell from his first estate of purity and with the fall God sentenced him and the earth to destruction, not only natural with man but eternal because of his spiritual nature. Now to be saved man must be regenerated or born again and become a new creature with such qualities acceptable before God and fitted for the glorious state which God has planned for him. While the natural body is still doomed to die there is a promise of an incorruptible body like our glorious Lord's who has risen triumphant over all.

Christ is the head of the new creation. As Adam was the head of the old and failed, Christ is the head of the new but will not fail. "Be of good cheer, I have overcome the world," He says. It is only those who are in Christ who will escape the awful doom of the lost with the terrible judgments that are to come upon them. Are we walking in newness of life?

**II. The Text.—Jno. 3:1-21.** Jesus gave the startling words to the Pharisee that a man must be born again to see and enter into the kingdom of God. It was not a natural birth as the fleshly birth had been but a spiritual birth begotten from heavenly seed, bringing forth a new spiritual life. —"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is not a visible act like a fleshly birth, but invisible as the wind because it is spiritual. It comes not by natural touch but by spiritual touch. Only the one from heaven could reveal such a wonderful thing. Yet the spiritual process is simple. It is simple on our side

even as He says in verse sixteen, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." To refuse this simple message is to continue in darkness and under condemnation.

**III. Outline Study**

1. What is the newness of life?
   a. A new creature.—Gal. 6:15; II Cor. 5:17.
   b. A making alive.—Eph. 2:1, 4, 5, 10.
   c. Washing by a new life.—Tit. 3:5.
   d. Born again.—I Pet. 1:23.
2. How it acts.
   a. With a new spirit.—Eph. 4:23; Rom. 12:2.
   b. Loves the brethren.—I Jno. 3:14.
   c. Does not commit sin (act lawlessly).—Jno. 3:9.
   d. Causes a walk in the Spirit.—Rom. 8:5, 14.
   e. Overcomes the world.—I Jno. 5:4, 18.
   f. Doeth righteousness.—I Jno. 2:29.
   g. Believes in Jesus as the Christ.—I Jno. 5:1.
   h. Grows in knowledge and strength.—Col. 3:10; II Cor. 4:16.
   i. Keeps His commandments.—I Jno. 2:3.
   j. Bears fruit.—Jno. 15:5.

PERSONAL THOUGHT

We may know whether we are born again if we apply the tests of the Word. How does our life abide the test?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **"New"**
2. A New Life.

**For Young People**

1. What is a Newness of Life?
2. "How Can These Things Be?"
3. The Proof of the New Life.

**For Older People**

1. Why We Need a New Life.
2. Means of the New Birth.

(See Workers' Column for same date on page 560)

## PEACE ON EARTH.—Luke 2:8-14; Rom. 12:17-21.

**Topic for June 27**

MOTTO

"Blessed are the peacemakers, for they shall be called the children of God."

THE STUDY HOUR

**I Peace on Earth.**—The angels sang about it; men have talked and written about it; visionary men have dreamed about it; the prophets have foretold it; Christian people believe it and taste it; but the world in striving for it cannot understand it or know how to bring it to pass. It is still the grandest theme ever published on earth and the greatest work for men to be exercised in.

The God of peace caused peace to be born in the coming of the Son who became man for our good that we might become partakers of God and so enjoy the blessings of peace. When the Father looked down upon His Son He said, "This is my beloved Son in whom I am well pleased." The angels sang "good will toward men" meaning the same thing as above that God is well pleased with men through His beloved Son. The Son of God has done everything needful to complete the work of peace. The Armistice has been declared and the terms of peace have been set forth. Messengers are sent out to preach the Gospel of peace, as it is written, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Jesus has made the reconciliation needful to meet the demands of justice and so everything is ready for every man who will accept to have perfect peace with God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." God's children are peacemakers today in the business of the Son who gave His life for all who will receive Him. Peacemakers not only observe the terms of the armistice which stops hostilities (Matt. 12:20) but bear the terms of peace to those who know it not that they may become reconciled to God. The Christian has the peace of God in his heart and so bears peace on earth to all men. Men may fight and legislate and plan to bring about a state of peace on earth but their efforts will all be failures until they recognize the terms of the Prince of Peace and the great plan of His Gospel of love. But there will never be a time when all men shall accept the terms willingly. When the day of grace shall cease (the armistice will be at an end and the terms of the peace will be carried out for both the just and the unjust) then the Lord shall have put down all rule and authority and power (I Cor. 15:23-28). Then His foes shall be quiet (Isa. 2:4) and his saints shall reign (Rev. 20:6) and "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 9:11). "Blessed are the meek for they shall inherit the earth" (Matt. 5:5).

**II. Outline Study.—**

1. Peace between God and man.—Rom. 3:23-26; II Cor. 5:18-20; Rom. 5:1.
2. Peace in our conscience before God.—Phil. 4:7; Rom. 14:17.
3. Peace among brethren.—I Thes. 5:13; I Cor. 5:13.
4. Peace toward all men.—Rom. 12:18; Heb. 12:14; I Pet. 3:9; I Pet. 2:21-23.
5. The present possession of the saints.—Jno. 14:27.
6. Division the present condition of the world toward the cause of Christ.—Jno. 16:33; Luke 12:51-53; Matt. 10:34-36.
7. Submission the future condition of the world toward Christ.—Phil. 2:10, 11; Isa. 45:23; Rev. 5:13.
8. Peace the everlasting condition of Christ's kingdom.—Isa. 9:6, 7; Ps. 72:7.

PERSONAL THOUGHT

Peace has been prepared for us by the Lord through His Son. Do we receive it in fullness and bear it before a sinful world in truth?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **"Peace"**
2. Jesus the Prince of Peace

**For Young People**

1. How we have Peace with God
2. The Peace Which Passeth Understanding
3. Peace With All Men and How to Keep It

**For Oolder People**

1. The Progress of True Peace
2. The Failure of National Wars
3. The Failure of Rendering Evil for Evil in the Time of Grace

(See Workers' Column for same date on page 560)

## CHRISTIAN FREEDOM.—Jno. 8:31-47

**Topic for July 4**

MOTTO

"If the Son therefore shall make you free, ye shall be free indeed."

THE STUDY HOUR

**I. Christian Freedom.**—When a man or woman is bound to a master from whom they cannot get away and when that master uses them according to his own pleasure regardless of the welfare of the slave it is indeed a bondage worth while seeking freedom from. There are different kinds of bondage. There are those who are physically bound in prisons and put to hard tasks according to the demands of the keepers. There are those who are bound to servitude under some master. There are those who are bound under severe financial burdens and debts from which they have no hope of being freed. Then there are those who are in bondage to the moral evils of the world and cannot deliver themselves. Jesus said, "He that committeth sin is the servant of sin." Here is a bondage which every sinner at first does not recognize. The one who looks upon the intoxicating cup at first does not realize what the slavery to that enticement will mean until too late they find that "it biteth like a serpent and stingeth like an adder." Many morally unclean men and women do not realize the extent of their bondage until they begin to groan under the hardness of their life when the wages of death began to be claimed from the terrible master who has deluded his victims into the way of uncleanness. Spiritual bondage is a bondage to a real master the devil who takes men captive at his will and destroys their souls. The road of this bondage often lies along the pathway of sensual pleasures such as many will indulge in during the celebrations of the national holiday on the 4th of July. People are nominally celebrating freedom when they are in a worse slavery than any political foe that ever was met. Spiritual freedom comes alone through Christ.

**II. The Text—Jno. 8:31-47.**—People had come to hear Jesus and became convinced that he was the Sent of God and Savior. He taught them that to be freed from real bondage required a continuance in the word which He had begun to teach them. They were almost insulted at the thought of being bondservants. Then He taught clearly the kind of servitude to which He referred. Sin makes slaves of its victims. The devil is the father of sin. No one can change the awful slavery to such a father but Christ who came to destroy the works of the devil. Some men are so much enslaved to the devil that they will not even listen to the voice of their deliverer who is seeking to make them free.

**III. Outline Study**

1. The Bondage of the Soul.
   a. Is to the devil.—II Tim. 2:26; I Tim. 3:7.
   b. Is a service of sin.—Jno. 8:34; Acts 8:23; Rom. 6:16; 7:23; II Pet. 2:19.
   c. Means enslavement to fear.—Heb. 2:14, 15.
   d. Causes fear of the law with no power to keep it.—Rom. 7:7-12.
2. Christian freedom.
   a. Deliverance from the power of darkness.—Col. 1:13.
   b. Makes slaves sons.—Gal. 4:3-7; Rom. 8:12-16.
   c. Enables sons to keep the law of righteousness.—Rom. 8:1-4.
   d. Takes away fear.—I Jno. 4:17, 18; I Cor. 15:54-57.
   e. Makes service a pleasure.—Gal. 5:6.

f. Brought about by Christ.—Luke 4:18, 21; Jno. 8:36; Eph. 4:8.
g. The instrument is the Gospel.—Jno. 8:32; Acts 26:18.

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PERSONAL THOUGHT

Are we really free? So free that we do not long for the follies of the flesh; so free that we delight to do the will of God; so free that we have power to do His holy will?

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SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **"Free"**
2. Free From Sin

**For Young People**

1. Kinds of Bondage
2. The Bondmaster of Human Souls
3. The Deliverer

**For Older People**

1. The Freedom of the Christian
2. Entanglements of Christians that Lead to Bondage
3. The Power Unto Salvation

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(See Workers' Column for same date on page 560)

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## SUPPLEMENTAL Y. P. M. TOPIC

(Conducted by O. B. Gerig)

VI. MENNONITES AND RELIEF WORK. A study of the conditions of native Mennonite brethren located in central Europe, with a view of creating greater interest in their behalf.

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REMARKS

Reference is frequently made to Paul's admonition to the Galatians when he said, "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith" (Gal. 6:10). But aside from this injunction there are many Mennonites in every part of America who have brothers, sisters or cousins among the Mennonites of Europe and are for this reason doubly interested. A discussion of this subject may prove profitable in some Y. P. meetings.

The writer with Bro. S. E. Allgyer spent about ten days among a number of different Mennonite communities last year a report of which was printed in the Gospel Herald shortly thereafter. Considerable information was also given by Bro. Pierre Sommer of Montbeliard, France, in an address at the Clermont conference last June and published in the Gospel Herald of Oct. 30, 1919. Copies of this address are also included in a report of this conference which can be obtained from Bro. J. C. Meyer, Goshen, Indiana. Some more recent information can be obtained from Bro. O. O. Miller, Akron, Pa., who conversed with some Mennonite brethren from Central Europe and Russia while returning from the Near East. The writer still corresponds with a Mennonite evangelist located in Alsace and from these various sources believes the following to be a correct general statement of the case.

**Before and During the War**

Mennonites of the different countries of Europe differ among themselves about as much as different branches of Mennonites in this country. An attempt was made within the last decade to hold General Conferences but was of course interrupted by the war. Some good results accrued from this effort.

The language problem which for us was the problem of substituting English for German, was in the case of the French Mennonites that of replacing German with French. Many of the same difficulties occurred when they made the transition. Many of those who wished to retain the German tongue were doubtful if the Mennonite doctrine could be rightly taught in another tongue. But the problem was a more serious one for them because the German Mennonite brethren near at hand could finally not make themselves understood to the French Mennonites and the latter were not strong enough in numbers to get along without outside help. This is today a serious problem for them.

Mennonite communities have increased in few, if any, cases. In France they are greatly scattered. Many families live alone outside any community of Mennonites and their children are soon lost to the faith. Because of this sparsity of settlements services are held only twice a month or not that often, hence interest and spiritual strength wanes. An attempt has been made to have a visiting preacher attend to the spiritual needs of these scattered families but even this was terminated by the war. During the war few services were held. It so happened that many of these Mennonite families lived near or on the line of battle and nearly all of them were forced to quarter troops on their property. The French government made no exemption of Mennonites to war service and those who refused to fight fled from the country. Most of them took some form of service and fought against their blood relation who lived a few miles across the line. One Mennonite mother who lost a son in the war related how for four years they heard the constant roar of battle by day and the hum of the enemy airplane at night and that every moonlight night, instead of being a cause for joy was a source of added terror. As with their neighbor peasants the outbreak of the war was to them a complete surprise. In twenty-four hours their houses were filled with blood-thirsty soldiers, their horses seized for cavalry. Their actions whether right or wrong were the result of impulse and not of deliberate reason. They all profess to be non-resistants and pacifists even yet. But we must consider all this from their particular relation to the problem.

Mennonites in America sometimes say that European Mennonites are not as conscientious on matters of principle as regards our beliefs else they too would have migrated to this country. This question might be challenged. We all know how difficult it is to break away from the old home community and instincts play an important part in every individual's acts.

In Germany the community life is stronger. Yet churches which years ago had a large membership are in most cases dwindling away. Here too the absence of all religious services during the war greatly cooled their religious enthusiasm. Also no religious literature to speak of came into their hands during this period. Swiss Mennonites were not greatly affected by the war except those near the line as at Basle.

**Present Needs**

Pierre Sommer plead for help to revive their people. These people have spent their extra energy worrying about the war and feel that without outside help Mennonites will become extinct in France in a few generations. No Sunday schools and infrequent preaching services mean for them the beginning of the end of Mennonitism. There are still earnest nucleii around which strong communities could be built, but it is doubtful if this can be done without aid from American Mennonite brethren. This thought was repeated over and over again to us. It would indeed seem strange if Mennonites of America should be interested in every part of the world save that from which they and their ancestors came but a few decades ago. Oscar Kuhns, in his book describing the emigrations of Mennonites from this country to America, tells how the little groups would float down the Rhine, tearfully watching the tall cathedral spires of the old Munster at Basle fade in the distance, knowing the while that it was unlikely that they should ever again come back to this their sunny Rhineland. Nor should their descendants so soon forget the circumstances of history which have placed them in a more favorable location. Their two greatest needs just now are probably evangelism and Sunday school organization. For the most part they are not averse to either altho the work would need to be carried on tactfully and judiciously. From their reports it would seem that their few ministers would earnestly cooperate. Those working with them would need to be conversant with the French and German languages. Their material needs are not as great as their spiritual needs. Brethren confining their work to one locality could be entirely self-supporting. Evangelists would need some support.

**Some Questions for Discussion**

1. Should we and do we have a special interest in those of our own faith who need our sympathetic help?
2. Should an effort be made to sustain closer relations with those of our faith in foreign countries through literature and conference?
3. Is a world conference of Mennonites undesirable?
4. What have been the effects of infrequent services in Mennonite communities in this country?
5. Can it be said that the failure of European Mennonites to remove to this country is an indication of their being less conscientious on matters of principle?
6. Discuss the advisability of American Mennonites aiding their European brethren in the work of evangelization? of Sunday school organization?

**Note**

This is the sixth and last of the series of Supplemental Y. P. M. topics on our relief work in France, conducted by Bro. Gerig. Though they have not been as much adapted to Juniors as was intended by the Committee, we feel that they have been helpful and thought-provoking and well worth our careful study. The next six months will be given to a study of our relief work in the Near East and will be conducted by Bro. Orie Miller. Since Bro. Miller has just returned from that work we are sure he will be able to conduct the department in an interesting and helpful manner.—Editor.

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## "IT PAYS TO BE COURTEOUS"

A Mr. Robinson, student at the Moody Bible Institute of Chicago, was asked by the door man to show a gentleman (a stranger to him and the city) around the Institute buildings. This he did thoroughly and cheerfully. The man asked him his name and a couple of weeks afterwards wrote him a very nice letter thanking him for the service rendered, to which he replied.

Some months later this student received another letter asking if he was still in the Institute, to which he responded and by return mail received a check for the sum of $100.00

The student had been praying especially for two things, namely, money to get his eyes straightened and money to give to missions. He used $50.00 for his eyes and gave $50.00 for missions.

# THE SUNDAY SCHOOL

## WHAT IS THE GREATEST PROBLEM IN RELIGIOUS EDUCATION FACING THE MENNONITE CHURCH TODAY?

### A Symposium

(See also Editorial)

One of the problems in religious education facing the Mennonite Church today is that of meeting the worldly, irreligious spirit of the public primary and secondary schools. A democratic institution like a public school must because of its democratic ideal refrain from stressing religious instruction. The Jew would object to teaching about Christ, the Christian Scientist about sin, the Unitarian about the Holy Ghost, etc., etc. Thus any vital religious instruction is eliminated. The elimination of religious instruction in the education of our children is having a baneful influence upon the church of the next generation. There is scarcely a congregation among us that is not affected for worse by the worldly influence above referred to.

The problem of the High School is met to some extent by our Church schools. A Church school is the only immediate remedy. Of course the above arguments apply with equal force to the College but this influence is less inasmuch as fewer are affected by it.

The problem of the grade school is met by the Catholics in the parochial school. While this may at first not appear practical, it would solve the problem. If it would do this the apparent barriers should be surmounted. Religious instruction would then be made a part of the school curriculum. The Sunday school and home do much in meeting this need but they need the help that religious instruction in the school would give.

We are facing the danger of having a pagan education but called Christian. The real problem is to make our Christian education CHRISTIAN.

Allen H. Erb,
La Junta, Colo.

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Religious education is one among many problems facing our church today, and that it is a great problem no one will deny. It is easier to name problems than to solve them. Some have the gift of telling how things ought to be, but their gift seems to end there.

There are many things in this world not as they ought to be; this in my opinion is true of some of our educational interests.

The greatest problem as I see it, is to get instructors sound in faith and loyal to the Church in the peculiar doctrines of the Bible.

The finished product of a factory, farm, school, etc., should give a person some idea of its problems.

If our religious training in our schools will not help our boys and girls to be more spiritual, and less worldly, more consecrated to the work, and loyal to those called of the church to be in authority, in my judgment some vital things are lacking.

J. W. Hess,
Manson, Iowa.

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The Mennonite Church is at this time facing a great problem in the matter of instilling into the rising generation the sacred and vital principles and teachings of God's Word **the infallible, unchanging, absolutely reliable, ever-abiding Word of Eternal Truth.** Our forefathers died for "the faith once delivered unto the saints." In these days our people read much literature that is not sound and not according to the teachings of the Word as accepted by the Church. In our International Sunday School Lesson study, we are inclined to make use of many and various outside helps, some very good and others not sound. Some are unconsciously imbibing some of the popular teachings which are not in accordance with the Bible teachings along various doctrinal lines of thought. Another reason why it is real difficult to get some people to accept the simple faith of our fathers, is because in many of the schools of higher education there are taught many things which are contrary to God's Word, which evidently some teachers who crept in unawares have accepted and if the ministers and teachers do not all teach the same things the problem becomes a real serious one.

John W. Weaver,
Union Grove, Pa.

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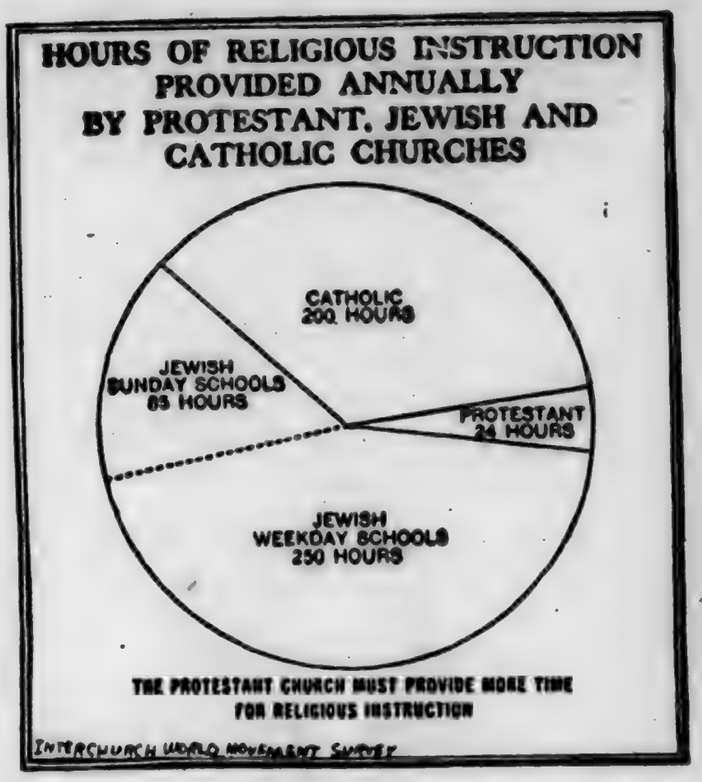
In my mind our greatest problem in religious education is to keep our schools free from the false theories that are taught




by other similar institutions. The tendency of popular educators is to belittle the divinity of Christ, the divine plan of God in the origin of man, and the inspiration of the Bible. Scientists make many claims which have never been proven to be true and which can not be accepted by any one who believes the Bible to be the Word of God. Some seminaries have accepted and are teaching evolution as the origin of man.

They discount the atonement of Christ for the redemption of man, and teach other false theories. Some of our educators are learning from such institutions, and the greatest care must be exercised if these things will not creep into our schools.

All our schools should be required to give a clear statement of the fundamentals for which they stand.

Ed Miller,
Pinto, Md.

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In my mind the greatest problem in religious education facing the Mennonite Church is to get the Church to see the problem and face it seriously, prayerfully and intelligently. It is serious because of a lack of literature along many lines of church and home needs as well as in our

Sunday schools, Bible schools and colleges. In the light of a revealed growing need and demand by many ministers, Sunday school and Young People's Bible Meeting workers and the young people in our homes and colleges for sound literature that will stand the test of truth, and so few giving themselves to the making or producing of this literature we must admit the seriousness of our task.

Some see the need of a constructive program of religious education and are putting forth a feeble yet zealous effort; sometimes not according to knowledge, while others see a need but are fearful of many possible dangers and give their time and effort to pointing out the evils and weakness of what we have and the dangers of what might be, without giving anything for what ought to be. To unite these forces is a problem in our educational work and demands the earnest prayer of all concerned that "we might be one." Another evidence of the greatness of the problem is the call for qualified leaders in so many of our church activities local and general and the unsatisfactory findings. May the Lord bless us in the work that we may be worthy of an intelligence, consecrated wholly to the course of Christian education, that will give us more aid in this time of need.

I. W. Royer,
Orrville, O.

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The greatest need confronting the Mennonite Church in the field of religious education, in my mind, is teaching the one faith, the faith once delivered to the saints, the living inspired faith as recorded in God's Word, so that it literally becomes the daily, hourly life of the believer. Education is good, religious education is better, but a thorough Biblical education practised consistently and persistently is best. Theory alone is invaluable, practice without theory is aimless, but sound theory made practical is the only safe and worthwhile education. It is a deplorable, nevertheless an established fact, that many of our educators have emphasized theory at the expense of practice. This teaching has spread through the churches until today, when the Gospel is preached, and lived, even tho imperfectly yet sincerely, many accpt what suits them, and put into practice very little of what they accept. If every young man and young woman, who leaves the home congregation for a few years to be instructed in our church schools, could come home again prepared to practice the teachings of Scripture, as interpreted by the Mennonite Church, with greater sincerity than before, the congregations throughout the land would be greatly edified and strengthened.

Oscar Burkholder,
Breslau, Ont.

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The greatest problem in our Religious Education today is:

1. To advance in thought into a deeper, broader, richer vein of Bible truth, religious knowledge and greater preparation for Gospel service;

2. At the same time remain on the true Bible plane and foundation in principles of non-resistance, non-conformity to the world, and true humility.

In this age of Higher Criticism, discarding the Blood—our only means of approach to God and salvation, denying the Divinity of Christ and loose interpretation of Scripture we have a real problem as we come in contact with the above in association with religious educators, and still hold our people to the primitive standard of Salvation by Blood, Grace, and a Divine Christ, instead of our own great attainments and good works to merit the favor of God.

E. J. Berkey,
Oronogo, Mo.

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In my mind, the greatest problem in religious education, facing the Mennonite Church today is **a general conviction and realization of the need** of more definite steps being taken toward religious education; and the church working together in love and harmony all being led by the Spirit of God in supplying that need.

About twenty-five years ago, a few wide awake brethren saw the need of a church school. There was very little sentiment in favor, and therefore was begun as a private enterprise. It has been working out its problems ever since and many are convinced of its usefulness. To attempt to defeat these problems, as they present themselves without due consideration and prayer, may bring ruinous results.

Let us consult our Heavenly Father and take His plan, for He is the great Counsellor, and great will be the fruitage in the kingdom.

L. J. Wenger,
Smithville, O.

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We have reached the point in our educational activities as a church when a definite policy to guide us in the future is desirable. In my judgment this policy should conform to the following principles:

1. It should be consistent with the nature of Spiritual Truth. We are interested, primarily, in the religious phase of education. Since investigation and interpretation of spiritual principles and ideals are in part the function of an Educational institution, our conception of spiritual truth will have a vital bearing upon our future trend. Now truth as God knows it, or as He has revealed it is final, absolute, and static. But that Truth as man, or any group of men are able to conceive it, is relative, partial, and fragmentary. In the interpretation and application of it to the problem of life, men and institutions of somewhat diverse abilities and inclinations may play their part. We should expect such institutions to uphold and promulgate the principles and ideals of the Church, but we should also expect them to make some contribution to it.

2. It should be of such character as will meet the approval of the largest number; particularly, those whose experience and training has been such as to enable them to understand the problems involved.

3. It should seek to meet the present, as well as, to anticipate the future educational needs of the Church.

W. W. Oesch,
Bristol, Ind.

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The greatest problem, in our mind, facing the Mennonite Church in Religious Education is, to maintain and foster the desire for spiritual growth, (a "hunger and thirst after righteousness") among its members. The reason we believe this to be the greatest problem is, that if the Church as a body more fully realizes this need other problems will be more easily solved. Too many have not fully realized the importance of "Seeking first the kingdom of Heaven" and to "Give attendance to reading" and to "Study" (II Tim. 2:15), thus "Laying up Treasures in Heaven." From the "abundance of the heart" we shall be known on this question. Once our desire for Religious Education becomes stronger, more will be accomplished.

S. S. Hershberger,
Latour, Mo.

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In my mind the greatest problem in religious education facing our Church is derived from three closely associated conditions.

1. The indifference toward religious education found in the average home.

2. The fact that most of the religious education is given by untrained teachers.

3. Our Public School System.

There is so much to do; we need the services of the boys and girls, and they must learn to work and make money; there is no time and little thought or inclination for systematic adequate religious instruction. The old custom of having Sunday school every two weeks still has its friends and influence and the idea which it helped to establish, that of visiting the Sunday school rather than attending to teach and be taught is prevalent.

During the most impressionable and critical age of our boys and girls while they are drawing conclusions, forming habits, determining their career, the most of the little religious education given them is done by those who are not trained teachers and in many instances not familiar with the Bible.

We understand that our boys and girls must go to school. We readily submit. This work is carried on by trained teachers followed by enthusiasts thru a system quite adequate to reach and hold the pupils.

By bowing submissively to these conditions we have been taught and are teaching that religion is a secondary matter, or that it comes without effort or teaching, and that religious education is of minor importance and rather intended for a select few.

This constitutes a grave problem which needs the prayers of all God-fearing people and the united effort of those who

(Concluded on page 572)

# CURRENT EVENTS

**Army Bill Passes Senate:**—The Senate has recently passed the army bill which has been before that body for some time. It is a separate bill from that passed by the House, and conferees from both bodies will now attempt to reconcile the differences between the two bills. Neither measure contains any provisions for military training, but the Senate bill establishes a volunteer reserve, offering four months of military training to men from eighteen to twenty-one years of age who apply for service. The size of the permanent standing army is fixed by both bills at about 300,000. The House bill makes the National Guard a part of the militia, while the Senate regards it as part of the army. Only ten votes were cast against the Senate bill,—one Republican and nine Democrats.

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**Wilson Desires to Make Treaty Campaign issue:**—President Wilson has again made it plain that the Versailles treaty must be the issue in the coming presidential campaign. He is anxious that it should be the paramount issue and is willing to have the fortunes of the Democratic party stand or fall by the verdict of the people on this matter at the polls next November. He feels that the Lodge reservations should be condemned as "inconsistent with the nation's honor and destructive of the world leadership which it had established and which all free peoples of the world, including the great powers themselves, had shown themselves ready to welcome."

It is evident that the President will not be able to bring about this attitude on the part of his party without stern opposition. Already some of the leading Democrats have expressed their disapproval of this, his latest utterance, and it is difficult to forecast just what will be the final attitude of the party on the matter.

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**Revolution in Mexico:**—Revolution has again broken out in Mexico. The state of Sonora first withdrew from the central government and set up an independent republic. Other states soon joined the 'rebel' state and the revolt spread until the whole country is in disorder. Mexico city, the capital of the nation is in the hands of the rebels, and President Carranza has been driven out and possibly captured. American warships and marines have been sent to Mexican waters, to give protection in case United States citizens or property are endangerd. General Murguia is reported to have massacred a number of military prisoners before evacuating Mexico city to the rebels, and rebel leaders will probably do likewise with any federal prisoners who fall into their hands, except President Carranza who it is reported is not to be molested if caught.

The trouble began when Carranza sent federal troops into the state of Sonora, ostensibly to preserve order, but interpreted by the Sonorans as an attempt to fill state offices with his own followers in order to check the movement for placing General Obregon in the presidential chair. The elections were to have taken place in June. General Obregon is a Sonoran and his candicacy is not favored by Carranza who has a candidate of his own choosing whom he hoped to be able to place into office without active opposition. Just what the outcome of the whole matter will be is difficult to predict at the present time.

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**"Wear Overalls" Movement:**—As a protest against the extremely high prices of clothing a movement was started which has spread over the country with remarkable swiftness. Everyone is urged to "wear overalls," as well as cotton stockings in place of woolen and silk. Overall clubs are being organized throughout the country, overall parades are common, a Topeka judge appeared on the bench in overalls and the lawyers followed his example, students in colleges and universities took up the fad, and organizations are being formed which pledge themselves to make their discarded suits and shoes serve them again. A member of congress appeared in the House wearing a four dollar suit of denim, but when other members tried to buy similar suits they found that the price had doubled.

Aside from being a "faddist" movement there are practical considerations which will doom the plan to failure. Already the price of overalls has in many places doubled and tripled itself and in many places the supply is not nearly equal to the demand. In New York City, army overalls that had been offered by the government at sixteen cents per pair were marked up to three dollars by profiteering dealers. That there is a very definite cause for the movement there is no doubt, but that it will do little more than raise the price of cotton is evident.

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The internal revenue receipts from taxes on fermented liquors and distilled spirits amounted in 1919 to $483,050,854.

**Scarcity of School Teachers:**—According to statistics compiled by Mr. Claxton, Commissioner of Education, 41,900 teachers are at present employed as substitutes without meeting the required standards of the various states for the regular teaching force. Over 18,200 schools are closed entirely for lack of teachers. The number of teachers being trained to take the place of those who leave the profession is also decreasing. Sixty per cent of the normal schools throughout the United States show a decrease in attendance of 11,503 as compared with the year before the war. The percentage of men engaged in the profession is decreasing rapidly; in the last thirty years it has been cut in half. The cause for this condition is the low salaries paid to teachers in view of the increased cost of living and the numerous opportunities to enter better paid professions. In the year 1918 the average salary for the whole profession throughout the United States was $635. Active campaigns are in progress in many states to increase salaries, but the discrepancy between present pay and the cost of living is so great that it is doubtful whether a satisfactory adjustment will be made.

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**"Outlaw" Strike Ended:**—The mysterious strike which came so suddenly and for a time almost paralyzed freight traffic and seriously interfered with passenger traffic, has practically come to an end without any of the demands of the men being recognized. Railroads issued ultimatums to the men, stating that unless they returned by a certain time they would lose all seniority and priority rights,—rights which mean a great deal to the average railroad man. The new labor board created by the Esch-Cummins act refused to hear the case of the strikers, since it did not come through the regularly organized and recognized channels, and the strike even from the standpoint of the unions was "unlawful." The majority of the men gradually returned to work, and those who failed to do so sought other employment. It is not denied that the demands of the men for more pay were just, and the new board will no doubt seek to right whatever wrongs may exist as soon as possible, but as "strikers" the men won nothing and the whole country suffered a tremendous loss.

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Seven girls from the Freshman class of a college in Japan, when questioned, had never heard of Christ.

**The Peace Resolution:**—The resolution declaring the state of war between Germany and the United States at an end passed the House some time ago and is now up for consideration before the Senate, with prospects of a final vote before this paper comes into the hands of the readers. It is generally thought that the resolution will pass the Senate, and it is equally certain that it will be vetoed by President Wilson. Since the vote in the House was far short of a two-thirds majority there is little hope of being able to pass the resolution over the President's veto. However, this will give the opponents of the President the opportunity to attribute the blame for the continued state of war directly to him, unless he is able to show reasons for his action sufficiently convincing to justify him in the eyes of the world, in which case it may prove to be a boomerang for his opponents.

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**Presidential Candidates:**—As the time for the nominating conventions of the two great political parties approaches the political atmosphere is becoming more clouded than ever. It is said that never has there been so much uncertainity as to the standard-bearers of a great campaign as at the present time. The state primaries have not come up to what was expected of them and in many cases nothing decisive resulted from the vote of the people on their presidential preferences. Little interest was shown and in some states adherents of one party were allowed to vote for candidates of the opposing party. Some candidates were strong in one state or section and extremely weak in another. Because of these conditions as well as the complex political issues involved, the conventions promise to be unusually interesting and exciting.

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**Woman Suffrage:**—Advocates of woman suffrage have so far been unsuccessful in securing the necessary number of states to ratify the federal amendment to the Constitution giving women the right of equal suffrage with men, although the ratification by the legislature of only one more state is necessary. For some time the suffragists hoped that Delaware would be the thirty-sixth state to uphold the cause and so make the amendment final but they were disappointed in their hopes thus far, though the fight there is not yet over. Louisiana now offers the best hope for the final approving state, but the outcome there will be in doubt for a few days at least. The Louisiana legislature is solidly Democratic, without a single Republican member, and suffragist advocates claim that a small majority of the members favor the cause.

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**Assistant Secretary of Labor, Post, to be Impeached:**—For some time charges have been made that certain branches of the government were under control of radicals who are sympathetic with some of the "red" propaganda in this country. Especially has this been true of the department of labor, some of whose officials were instrumental in releasing agitators who had been marked for deportation. Recently matters came to a head with the introduction of a resolution for an investigation of Louis F. Post, assistant secretary of labor, with a view to his impeachment. It is thought that if the charges prove true party lines will be obliterated in the endeavor to bring the guilty parties to justice.

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**Shortage of Print Paper:**—The railroad strike aggravated very seriously the already serious shortage of print paper in the United States, due to the fact that prompt shipments could not be made. A number of important dailies appeared for a few issues without any advertisements and with from four to six pages of reading matter. In most cases it was possible to tide over the immediate emergency in this manner, although it is evident that the supply is still far short of the demand and the peak in high prices has not yet been reached.

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## OUR RELIGIOUS EDUCATIONAL PROBLEM

(Concluded from page 570)

love the appearing of Him who said Go Teach.

P. R. Lantz,
Wooster, O.

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Many indeed and exceedingly perplexing are the problems confronting the Mennonite Church in connection with religious education. To the mind of the writer the greatest is this: How can those who are full of the vim and vigor of youth so develop their mental and spiritual faculties that they will be able to discriminate between helpful and destructive influences? To develop the reasoning faculty may result in rationalism. To develop initiative may lead to egoism. To recognize historical situations in the production of Bible literature may result in over-estimating its importance and not recognizing the definite influence of God in the production of the Word. While in process of making a careful, minute, and detailed study of the Bible the learner may, perhaps even unconsciously, be infected with that destructive method of Bible study known as Higher Criticism.

Because the pathway of the student is fraught with these and many other dangers which are destructive in their nature the power of discrimination needs to be developed in the process of obtaining an education—and how to do so is a real problem.

Simon W. Sommer,
Dryden, Mich.

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In my mind, the greatest problem facing the Mennonite Church today in religious education is the menace of scholars who have not been washed from their sins in the blood of Jesus, and who don't even so much as know that there is a Holy Spirit. Too many of these men are merely adherents to a theological clique. They will befuddle men's minds, either to make them "orthodox," or to get them started on "modern" lines. In both cases they are usually occupied with establishing certain sets of ideas by means of their own wisdom. For them, tremendous issues depend wholly on arguments. Eternal verities and human and divine destinies are at stake in the conflict and confused noise of schools of thought. The old simple way of salvation which is so plain that a wayfaring man, tho a fool, may not err therein, may after all be a delusion. The problem is how to keep the hearts of young people from being spoiled by vain philosophies.

M. D. Landis,
Hesston, Kans.

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It has recently been found that large amounts of pine products, such as rosin, turpentine, pine tar, creosote, etc., can be extracted from the pine stumps that remain on the land when the timber is cut off. It is estimated that $300,000,000 worth of these materials can be secured from the pine stumps of northern Minnesota alone and a company has been formed to reclaim the material thus going to waste.

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In view of the proposed colonization of the Holy Land by Jews a Norwegian engineer proposes a water power plant which would provide ample power for all electricity that could possibly be used for manufacturing or other purposes. The plan is to build a tunnel from the Mediterranean to the Dead Sea at a cost of about $40,000,000. The difference in the levels of the two bodies of water would allow for a sufficient fall to generate the power.

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In order to reduce the number of pay-check forgeries the U. S. Government has ruled that men in the navy must place the impression of the four fingers of the right hand under their indorsement on their pay-checks before they will be cashed. Since there is a copy of the finger-prints of every man in the service on record it will be practically impossible for the forger to escape identification.

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Prudence is a word much abused; but there is a heavenly wisdom, which the Lord has promised to give to those who humbly wait upon Him for it. It does not consist in forming a bundle of rules and maxims, but in a spiritual taste and discernment, derived from an experimental knowledge of the truth, and of the heart of man, as described in the word of God, and its exercise consists much in the simple dependence upon the Lord, to guide and prompt us in every action. We seldom act wrong, when we truly depend upon Him, and can cease from leaning to our own understanding.—John Newton.

# MISCELLANEOUS

## HOW LEAD PENCILS ARE MADE

Metallic lead was first used in pencils for making black marks on paper. For that reason they were called "lead" pencils and the name is retained to this day, although all "lead" pencils now are made from graphite or plumbago, a form of carbon found in the earth and having nothing to do with lead.

Graphite was first used for this purpose about three and a half centuries ago. The graphite obtained from British mines was so pure that it gave fairly satisfactory results in writing without any special preparation; all that was necessary was to cut it out into sticks of the proper size and incase the sticks in wood to protect them. For a long time therefore the British nearly monopolized the pencil business of the world.

In 1761 the manufacture of pencils was started in Germany. The industry grew rapidly until within a short time the Nuremburg district became the world's greatest pencil-producing center. Generation after generation, the descendants of Caspar Faber, the pioneer in the German pencil industry, have continued in the pencil business.

Shortly before the American Civil war a great-grandson, Eberhard Faber, emigrated to this country where he soon set up in the pencil-manufacturing business. Since that time a number of other pencil factories have been established and American-made pencils supply a large part of the world's demand.

Graphite as it comes from the mines usually contains impurities such as iron oxides, silicates, etc. These have to be removed before it can be worked up into pencils as they would make the finished product gritty and "scratchy." Graphite occurs rather abundantly in the earth's crust but much of it contains too many impurities for use in pencils; that from mines in Mexico, Bohemia, Ceylon and Siberia is considered the best.

The mineral as it comes from the mines is sorted over and the coarser impurities are taken out by hand. It is then reduced to powder by machines specially designed for that work and then poured into tubs containing water. The heavy impurities sink to the bottom while the lighter graphite remains at the top where it can be easily taken off. Centrifugal machines are sometimes used for separating the graphite from other substances in the ore but the results are not as good as those obtained with water. The final step in preparing the material is to pass it thru filter presses.

It is then mixed by machinery with clay that has been refined by similar treatment. The clay is used for "tempering," the greater the proportion of clay the harder the finished "leads" and the smaller the proportion the softer.

The graphite-clay mixture, when well kneaded together, is molded into leaves and placed, while still plastic, in hydraulic presses. It is forced out of the presses through dies of the size and shape necessary to produce the kind of lead desired. These dies are made of emerald, sapphire or other hard minerals because softer materials would wear away too rapidly.

As the plastic mixture comes forth in a continuous string it is cut to required length, ordinarily about seven inches. Compression in this process materially affects the quality of the lead, that subjected to the highest pressures writing best and giving most satisfactory all-around service.

Finally the sticks of lead are baked in furnaces. They are then ready to be given their wooden cases which protect them against breakage and provide a convenient grip for the writer's fingers.

Red cedar has been found the best wood for pencils because it is close-grained, whittles easily and is capable of a high polish. After being cut into slabs about seven inches long, two and a half inches wide and a quarter inch thick the wood is placed in kilns to remove the excess moisture and resin. The slabs when properly dried are fed into machines which automatically cut six semicircular grooves in one side of each.

A stick of lead is placed in each groove of a slab and another slab, with glue brushed over its grooved surface is laid on so that the six leads are covered above and below with wood. The next operation is performed by a machine that cuts the pencils out—six from each block—and works them into the shape desired, round, triangular, hexagonal, etc. A sanding machine then rubs their surfaces down smooth. Some of the cheaper kinds are given no further finish. The better ones, however, are coated with varnish, plain or colored.

In one of the varnishing processes most generally used the pencils pass one at a time through apertures in a machine which automaticaly gives a coat of varnish to each as it goes through. After the first coat has dried sufficiently the pencils are fed through the machine several more times, being allowed to dry between coats, until the desired finish has been obtained.

The more expensive ones get 10 or more such coats. In another machine-varnishing process the pencils, held in a frame, are immersed in a pan of varnish and then slowly drawn out and dried. For the finest finishes a final hand polishing is given the pencils.

A machine now sands off the ends to remove the varnish that has dried there and sharp knives trim them smoothly. Gold or silver letters may be stamped on by laying on each pencil a narrow strip of gold or silver leaf and then bringing it under a heated steel die which makes the leaf stick to the pencil under the letters on the die. By means of inked dies letters may be printed much the same as on paper, etc.

Nearly all of the pencils made in this country are provided with rubber tips for erasing. In the cheaper grades the rubbers are glued into the wood with the lead. The more expensive ones have metal ferrules to hold the erasers. These ferrules, made of nickel-plated brass, are all machine-made.

In the big factories the erasers are made in great numbers, along with large separate erasers, rubber bands and the like. Eraser rubber, consisting of gum rubber, sulphur and abrasive material, properly cured and vulcanized, is either molded or cut into the form of plugs of the required shape and size.—Pathfinder.

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It has now been scientifically determined that under certain atmospheric conditions rain can be produced by building large fires which cause great quantities of heated air to rise until it becomes chilled, thus condensing the moisture in the air and resulting in the formation of clouds and finally in precipitation. Forest fires often bring about such conditions, certain atmospheric conditions are necessary for this result.

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A new process for drying sugar beets before shipping is reported to have been successfully tried out by which the weight of the beets is reduced more than two-thirds on account of evaporation of surplus moisture. This enables them to be shipped with much less expense to greater distances where conditions for making the finished products may be more favorable. It should eventually result in cheaper sugar.

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Poland is suffering its third epidemic of influenza according to recent reports. The present epidemic is so severe that medical authorities can do nothing to check it. Infection follows almost instantly after exposure and death often results inside of twenty-four hours.

## THE ELECTRIC RAILROAD OVER THE ROCKIES

With the opening on March 6 of the coast division of the Chicago, Milwaukee and St. Paul Railway between Othello, Wash., and Seattle, what is generally acknowledged to be one of the greatest electrical engineering tasks in American railroad annals was brought to a conclusion after five years of constant planning and at an expenditure of nearly $20,000,000.

The United States thus becomes the unquestioned possessor of the longest electrified railroad in the world—almost 700 miles of main line trackage, or the distance between New York and Cleveland, Ohio. To this must be added about 200 miles of extra track bringing the total mileage up to about 900 miles, or nearly the distance from New York to Chicago.

With the exception of about 200 miles still to be electrified between Avery, Idaho, and Othello, the complete electrification now extends from Harlowton, Mont., to the Pacific coast, crossing on its way two mighty mountain ranges, the Rockies and the Cascades.

This vast electric transportation system in its completed form operates 61 electric locomotives, including passenger, freight and switching locomotives. These locomotives have, in coming, released for service elsewhere no less than 162 steam engines at an annual saving of 300,000 tons of coal and 40,000,000 gallons of oil—for the railroad obtains its motive power wholly from the natural water resources of the surrounding country.

Fifteen hydro-electric power stations make available a combined electric horsepower of 410,000 of which the new division can use 160,000 horsepower. This hydraulically generated current is distributed to the road through eight sub-stations at different points along the line and is in addition supplemented by a 100,000-volt transmission line paralleling the tracks.

Electric rolling stock and equipment for the new division consists primarily of five 3000-volt direct-current locomotives. These locomotives, which are the most powerful type of electric passenger locomotives yet developed, are being used in passenger service to haul the "Olympian" and "Columbian," the crack flyers traveling between Chicago and the west coast.

The most interesting feature of the new division is a remarkable 2¼-mile tunnel through the solid rock of a mountain side at Snoqualmie Pass in the heart of the Cascade range. Heavy grades have been unavoidable at many points along the line. In one place a two per cent grade extends over a distance of 20 miles, or a steady upward pull of 105 feet for every mile progressed. Yet the powerful electric takes these grades and others almost as bad at a twenty-mile-an-hour clip, hauling a ten-car passenger train, while on level stretches they make 60 miles an hour.

Traffic on the new road consists of three passenger trains and an average of from five to six freight trains in each direction daily. As illustrating the heights to which the electric locomotives must climb it is interesting to note that the highest point on the road is 6,322 feet above sea level.

The economic features characterizing electric operation on the St. Paul with its new division now opened and the savings effected over the former steam operation are emphasized by the figures. According to these, electric operation has effected a reduction of 22½ per cent in the number of trains, and of 24½ per cent in average time per train; and it has improved operating conditions so that nearly 30 per cent more tonnage can be handled by electric operation in 80 per cent of the time it formerly took to handle the lesser tonnage by steam engine. The capacity of the line has in other words been increased about 50 per cent. This of course is quite aside from the direct economy resulting from the saving of fuel.—Scientific American.

## INTERESTING FACTS AND ITEMS

There are enough people in the United States unable to read or write to make a state as populous as Illinois.

Thirty years is the time in which it is estimated that the petroleum supply of the United States will be exhausted.

The average amount of sugar consumed per capita in the United States is about eighty pounds per year. Half of this comes from Cuba and the other half is raised in the United States or its dependencies.

The estimated capacity of the streams of the United States, if they could be fully utilized, is 320,000,000 horse power. It is thought that about at least 54,000,000 horse power is practically available and less than 5,000,000 is actually used.

Since American Marines in Hayti have cleaned the jail of one of the cities there and have instituted three good meals a day a number of natives who have committed no crime have smuggled themselves in.

It is said that the common practice of burying the dead with feet toward the east and head toward the west is very ancient and arose from sun worship. The dead were placed facing the east so as to face the sun when it rises. The east is symbolic of light and life, while the opposite direction suggests darkness and death.

An illiterate Austrian laborer was fined for making a false income tax report. It was shown that during a single year of the war he received over $5,500 as a laborer at the Welland steel foundries.

Valuable relics have been unearthed by British soldiers digging trenches near Saloniki while the world war was on. Ancient lamps, earthen jars and other vessels, and articles of gold or bronze were discovered which are thought to be considerably over 2000 years old.

Talk is costly according to investigations made public recently by a senate investigating committee. It was shown that during the last three years there have been printed on the order of the executive departments 30,144,362 copies of speeches. The total cost of printing, hauling and mailing amounted to $442,798 and the money came out of the public treasury. It is not stated how many people read the speeches after they were printed. Mr. McAdoo, as director of the railroads, was the most liberal user of the public printer.

The highest stack or chimney in the world is claimed for Anaconda, Mont. It rises into the air for a distance of 585 feet and has an inside diameter of 60 feet at the top. Another one at Tacoma, Wash., is 573 feet high. The purpose of these high chimneys is not only to create but they do reclamation work, making it possible for metals to be collected from the metallurgical smoke which would otherwise go to waste. It is estimated that a stack in Arizona throws away 1800 tons of copper a year, and a Montana smelter wastes enough sulphur dioxide in a day to make 3,400 tons of sulphuric acid. The new stack is expected to recover 32 tons of arsenic a day.

It is said that new processes have been invented for the purpose of utilizing corncobs for the manufacture of an adhesive gum, and also for the manufacture of a rare sugar, xylose, from which several other useful products are obtained.

Before the war the United States bought annually from Germany toys to the amount of $14,000,000. Buyers attended a great toy fair at Leipsic. When the supply from Germany was cut off American manufacturers began experimenting and soon produced large supplies of dolls and mechanical toys. At a recent toy fair in New York 250 manufacturers were represented and many buyers from foreign countries who had previously gone to Germany were present.

There are at present 435 representatives in Congress,—one for each 211,817 population. The new census will require either an increase in membership or a new ratio of representation. It is claimed that the number in the House is already too large for efficient legislation and strenuous efforts will be made to prevent a further increase of membership.

The Vanderbilt mansion on Fifth Avenue in New York City was recently sold for the cash sum of $5,500,000. Cost of manitaining the home was given as the reason for selling.

Argentina is said to grow 1,700,000 tons of linseed a year.

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The weight of the earth has been calculated to be about six sextillion tons by a Massachusetts scientist. Rather than prove him wrong we will accept his statement.

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An Italian inventor claims to have discovered a way to use compressed air instead of steam as the motive power for engines. He predicts that before long the locomotives on our railways will be driven altogether by compressed air. There needs to be no change in the mechanism of the engines he says, but simply admit the air as the steam is at present admitted to the cylinders.

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During the month of October 87,000 machines were turned out at the plant of the Ford Motor Company in Detroit. This was the highest number ever put out in a single month, the previous high record being in May, 1917, when 83,000 were turned out. On account of war activities less than 10,000 machines were turned out for public purchase during the whole of 1918.

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The mine sweepers who have been at work clearing the sea of mines since the armistice was signed have practically completed their task it is said. In the twelve months following the cessation of hostilities 40,000 square miles of mine-sown waters were covered, some of them twice, and many thousands of mines removed. However, the mines that broke loose from their moorings are still afloat and a menace to shipping. During a recent period of a few weeks three American ships were sunk by mines off the coast of Holland.

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The largest and most accurate clock in the world is "Big Ben" in one of the towers of the houses of parliament in London. It has just been overhauled and cleaned, an operation that required several years' time, but is expected to last for fifty years. According to the "Pathfinder" the four dials of the clock are each twenty-three feet in diameter and the framework of each dial weighs about four tons. The weights of the clock hang down a shaft one hundred-sixty feet deep and are rewound once a week. The hour figures measure two feet in height and are six feet apart. The minute marks are fourteen inches apart and the outer point of the minute hand makes a leap of seven inches every half minute. The minute hand is sixteen feet long and the hour hand is nine feet long. Each pair of hands weighs over two hundred pounds.

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Akron, Ohio, has twenty-nine picture shows with a daily attendance of fifteen thousand people. The estimated yearly attendance is approximately 6,000,000, and the money spent for admission amounts to approximately $1,500,000 annually. The above figures, together with the fact that the picture houses are often crowded to capacity so that people are turned away, led to the conviction expressed by one financially interested that "Akron needs more movies," and plans are accordingly being made to build additional theaters as soon as possible. It strikes the ordinary observer that the above amount of money would help to a considerable degree in meeting the high cost of living, or in helping to relieve the needy and distressed, or if those have all been taken care of in Akron, toward helping to spread the Gospel to all the world.

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The next aerial event race of great interest will probably be the proposed free-for-all air race around the world which is being planned by the Aero Club of America. It is hoped to establish definite routes, controls, landing fields, etc., and then offer a large prize for the person who first completes the circuit. A long period of time will be allowed for the completion of the trip. Already two routes have been planned across the American continent; one from New York to Seattle, Washington, 2,929 statute miles, and the other from New York to San Francisco, 2,750 statute miles.

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Peace on earth is not yet an established fact according to Gen. Churchill, Chief of the military intelligence division of the war department, who announces that twenty-three wars are yet in progress in various parts of the world. The most im-


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portant of these wars or states of war are those of Bolshevik Russia against every country in Europe except Germany, and the case of the United States which is still technically at war with Germany.

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Henry Ford has announced the perfection of a new internal combustion engine for use in street cars, comprising two eighty horse power, four-cylinder double opposed motors operating on a planetary transmission through drive to both rear and forward trucks. The motor is to be placed beneath the car so that all the floor space may be utilized for passengers. The air from the radiator is circulated through the car for heating. It is expected that the car thus equipped will be able to make a speed of seventy-miles per hour.

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## WAR! WAR! WAR!

The world is not satisfied. No sooner are we thru with the most appalling war of history than we must begin to talk of another. If this last one was "hell" the next, we are told, will be "hell" raised to the Nth power. Here in our own country, safer from attack than any other, and where we thought we had been doing something to end the mad insanity of war, plans are now being discussed to spend $100,000,000 for military training, and to put our military establishment on a $500,000,000 annual basis. The chairman of the Committee on Military Affairs in the House of Representatives is talking already about the next war, which he says will cost from $50,000,000,000 to $75,000,000,000. We have even seen estimates made for what are called necessary preparations for this next war, liable practically to exterminate the race, which would mean that for every dollar used for the expenses of our government, one half of it would be for military purposes. We do not wonder that a wise man once wrote: "Quantula sapientia mundus regitur." A much freer translation than "With how little wisdom the world is governed" might be, "What fools these mortals be!"

—Our Dumb Animals.

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"Do others take knowledge of you that you have 'been with Jesus'?"

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## HOW THE CHINESE DO

The Chinese do everything backward; they exactly reverse the usual order of civilization. The Chinese compass points to the south instead of the north. The men wear skirts and the women trousers. The men wear their hair long and the women wear it short. The men carry on dressmaking and the women bear burdens. The spoken language of China is not written, and the written language is not spoken. Books are read backwards, and what we call 'foot-notes' are inserted at the top of the page. The Chinese surname comes first instead of last. The Chinese shake their own hands instead of the hands of those they greet. The Chinese dress in white at funerals and in black at weddings, while old women always serve as bridesmaids. The Chinese launch their vessels sideways and mount their horses from the off side. The Chinese begin dinner with desert and end with soup and fish. And strangst of all, the Chinese pay up all their debts at New Years!—Selected.

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England is blaming the advent of prohibition in the United States for the shortage of sugar and tea existing there. It is said that the consumption of tea, and consequently of sugar, has increased tremendously since prohibition went into effect. Candy and soft drinks are also much more in demand than formerly. It is said that the desire for alcoholics is partly satisfied by the use of candy and sweets.

## MARTIN LUTHER

(Concluded from page 565)

encourages the ruling class to suppress the insurgents with violence.

From the time of the formation of the Schmalkald league Luther retired gradually as a leader and busied himself with public worship. He insisted on service in the vernacular but considered it best to retain the ceremonies which existed in the reform church. The last years of his life were spent in incessant labour disturbed by almost continuous ill health. He was occupied in trying to unite the whole evangelical movement. By leaving the question on the presence of the body of Christ open he was successful in uniting north and south Germany. He repeatedly expressed an admiration for Calvin's writing but was not united with the Swiss because they could not accept Calvin's views.

Luther's weakness brought the second great blot on his life when he sanctioned the second marriage of Philip of Hesse while his first wife was still alive. He had been growing gradually weaker; his attacks of illness became more frequent. In spite of the entreaties not to go, he went to the House of Mansfeld in very cold weather to settle a dispute about inheritance (1546). He was accepted as arbiter and his decision brought an end to the strife. He preached in Eisleben with something of his old fervor but was too weak to finish. He died several days afterwards, in his sixty-third year.

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# CHRISTIAN MONITOR

JULY, 1920

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# SELECT READING

## ECHOES OF LIFE

### Are You Glad You Came This Way?

C. F. Yake

The sun is shining, the birds are singing, the flowers are blooming! Everywhere the balmy breeze of sweet June is wafting its fragrance into living rooms, offices and shops and then again carrying it far away over green fields, thru woodlands fair and on to the valley beyond for miles and miles. Who can tell its destination?

Summer is here and with it come the pleasures of this season. The sweat-bedewed brow, oh how hot! And the beautiful cooling and life reviving shade of some tree away from your work—how great the contrast; and because of the contrast and the relief produced by the one the other seems so hard in view of a refuge of ease.

But of course you are one of the folks who appreciates life just as it comes your way. You are none of those who grump if the thermometer registers ninety and gets an occasional fever running its temperature up to a hundred or a hundred and one and a half and better, and then wish you were not at such a place but rather where it doesn't get so hot—where it is always cool and one does not have to pant to get his breath and perspire to earn a living. No, I am very positive you are not one of that kind so what I will have to say won't hit you but the other fellow. And of course if he should not happen to get a chance to read this YOU might tell him.

Well, any way do you know of people who when it is hot grump, when it is hotter grump and when hottest grump too? Then do you know of people who when it is cool grump, and when it is cooler grump and when it is coolest grump again? Why there are some people who will travel all over the United States trying to find the right kind of temperature to suit their "temperamentative" bodies and grump and gruff and scowl at all the weather everywhere they go. In California the nights are too cool, in Pennsylvania the days are too hot, in Florida this and in Maine that. Everywhere there is something that does not meet their condition and no doubt if they had a day and a night made to order from the Lord even that wouldn't be right when if came according to their own specifications.

There are such people who are always wishing to be somewhere else, to be doing something else to have something else, to be somebody else and the fact of the matter is they aren't anybody, not even themselves. They haven't been satisfied with the work they have been doing—which probably hasn't been much—or rather with the work assigned them or they have chosen to do. They look back over their life and wish they had chosen such a trade or such a profession. Then they might have been satisfied and made a success, and would be better off financially and otherwise. They construe things in a way that from their viewpoint had they had the other fellow's chance they might have made good too; had they had his job and his boost and his luck they could have succeeded without a doubt. They always see the good somewhere off in the distance or in the past but they never see what they trample under their own feet by their very own dissatisfaction. They are like the covetous mule who constantly looking over the fence sees that the grass looks greener in the other fellow's yard—because it is that much farther away.

Just so there are many persons who are really square pegs in round holes—maybe they have not found their proper place in life, which could easily be; or maybe they have found their place and because of their very discontent don't realize that it is. This is a very serious matter whichever way it happens to occur. Whether by wrong choice or whether by dissatisfaction and discontent there is one inevitable result and that is that they reach the end of life, look back over the course of their race and then wish,—wish they had done so and so back there somewhere—wish they had taken an entire different course in life—and then go on to the great abode beyond, a failure in a degree or entirely.

More people go thru life just like that than one ever imagines. More live merely to make a living and that is all than to make a life. They know not whither they are going and because they do not know where they are going they get to where they wish they hadn't come. But then usually it is too late.

That must be a sad thing indeed when you come to the end of life's journey, the pathway you can tread but once, and then wish that you had come some other way. Nothing must be sadder than that. To know that life has been a failure, that the friends you have had and made were really not friends, to know that the time spent in preparation for the great hereafter is spent uselessly and in vain. How sad indeed!

And then the contrast of the contented ones, those who have had a great purpose gripping their very lives and they lived it out in the face of innumerable odds and difficulties without murmuring or complaining. They were satisfied with the weather and the climate and the people and friends and their task because they had chosen to adjust themselves and their temperament rather than make things bend their way and if they didn't then be discontented.

They realized that they worked for a purpose—to serve—to save others—and in that purpose lay the great truth of their successful life. How grand it must be when you come to the setting sun and you look back at the course of the race and say, "I am glad I came this way."

Let me say, friend, it is the one great thing to live for, the one great thing to die for and it is truly worth while living then and death will be merely a great transition.

It was said of Christ by the Jews and the railing mob at the Cross, "He saved others, himself he cannot save." And yet dying the ignominous death He did, when He came to the very last life-throb, He said, "Father, into thy hand I commend my spirit." That was like saying, "Father, I am glad I came this way for now I have

(Concluded on page 585)

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A monthly Magazine for the Home

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

Vol. XII SCOTTDALE, PA., JULY, 1920 No. 7

### THE ANGRY MOB AND THE STORY OF THE CROSS

"Swing shut the city gates; run and tell the sentinels to stand guard and let no one pass in or out till we have made way with these preachers of other Gods. No news shall ever go out of the city as to what has become of them."

It was in a walled city of the Kingdom of Hyderabad, and we were on a gospel preaching tour, in August, 1863. We had been traveling since early morning, preaching in all the towns and villages on the way, and arrived before the gates of the city during the heat of the day, and camped outside of its walls. We had heard of it as the wickedest city of the realm.

About 3 P. M., my four native assistants went into the city to offer Scriptures and tracts for sale. After half or three-quarters of an hour I went through the iron gates, the largest and strongest city gates I had up to that time seen. The city, with its high granite walls, lay four square, with a gate in the middle of each side, and the main streets running from gate to gate, crossing each other at right angles at the market-place.

Just after entering I met my native assistants returning, with a hooting rabble following them. They told me that it was not safe to do any work within the city. They had sold a few gospels and tracts to both Mohammedans and Hindus. The Mohammedan zealots and Brahman priests had been diligently examining the gospels and saw that their systems must go if these Scriptures were believed, and they were joining in an effort to stop the people buying and drive the catechists out of the city. Herod and Pilate became friends for this purpose.

Some of the gospels were bound in yellowish buff bookbinder's muslin. The Mohammedans sent messengers running through the streets saying that they were bound in hogskin, and warning the faithful not to touch them. The Brahmans sent messengers to tell the Hindus that they were bound in calf skin, the skin of the sacred cow, and telling them not to be polluted by them.

"Have you proclaimed the gospel message to the people?" I asked the catechists.

"No, sir; we have only sold a few books and tracts."

"Then we must do so now. Did we not mape a solemn vow that we would not pass a single town or village without proclaiming the Master's message, and have we not His covenant, 'Lo I am with you alway?' I at least must go to the market-place and preach. You need not accompany me unless you think best."

"We did make that vow. We will go with you," they said.

We walked with slow and firm step up the street to the market. The crowd followed, increasing by the way. Seeing a foreigner with the catechists boldly walking up the street, the Brahman and Mohammedan zealots joined the throng.

We reached the center of the town where the streets crossed, and where was the market place, with a roof supported upon large masonry pillars. Stepping up the steps I said to the catechists: "Place your backs against these pillars, so no one can attack you from behind, and keep a sharp watch on all, but show no sign of fear. The Master is with us; His promise is good."

As we stood there we could see three of the city gates standing open with the armed gate-keepers sitting under the arch of the gateways. Turning to the people I spoke politely to them in Telugu, which was understood by all.

"Leave this place at once," was the angry response.

I complimented them on the polite reception they gave to visitors, telling them I had visited more than a thousand towns in the Telugu country, but it had been reserved for them to show the most polite reception that I had thus far received. A few smiled, but the rest only scowled the more.

"Friends," said I, "I have come from far to tell you some good news. I will tell it to you and then we will go."

"No" said some, who were evidently leaders, "we will not hear you. You have come to proclaim another God. You do so at your own peril. You see this angry mob. One word from us and you are dead. Leave the city instantly and we will see you safely out of the gates. Dare to say a word against our gods and we will loose this mob upon you."

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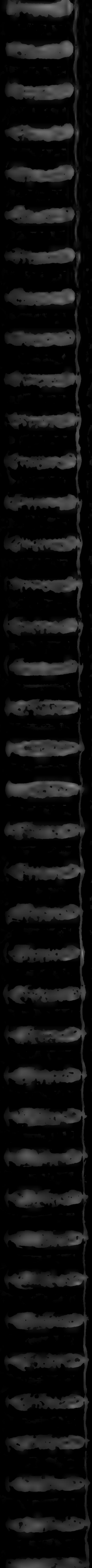
"But," I said, "I see five men before me who do wish to hear my story. I will tell these five men why I came here, and then you may stone me." I had been carefully scanning the crowd and had seen five honest countenances, who had shown no sympathy with the abuse that had been heaped upon us.

"Brother with the red-bordered turban," said I, addressing a venerable Brahman who stood at the right; "you would like to hear my wonderful story before they stone me, would you not? Be frank, for there are four others who wish to hear."

"Yes, sir; I would like to hear what



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"Yes, sir; I would like to hear what

your story is," said he, speaking up courageously and kindly.

"Brother with the gold-bordered turban at my left, you, too, would like to hear, and you with the yellow turban, and you with the brown-bordered, and you with the pink."

I had rightly judged these men, for each assented. They were curious to know what I had to say.

"Now, will you five men please come forward and I will tell you alone. All you others step back; step back; when I have told these five the story you may come forward and throw your stones."

The five stepped forward; the rest reluctantly stepped back a little. "Brothers," said I, in a subdued tone, "what is it you chant as you go to the river for your daily ablutions? Is it not this? I chanted it in Sanscrit, adding in Telugu, "And is not this its meaning: 'I am a sinner, my actions are sinful. My soul is sinful. All that pertains to me is polluted with sin. Do Thou, O God, that hast mercy on those who seek Thy Refuge, do Thou take away my sin'."

These five Brahmans at once became my friends. One who correctly chants their Vedas and their Mantras they always look up to with respect.

"Now, do you know how God can do what you ask? How can He take away the burden of our sin and give us relief?"

"No, sir; we do not know. Would that we did."

"I know; shall I tell you the secret?"

"Yes, sir; please tell us."

The multitude, seeing the Brahmans conversing with the foreigner with evident respect, quieted still more and pressed forward to listen.

"Step back, step back," said I, "It is only these five to whom I am to tell my story. Step back and let me tell it to them alone." This only increased their desire to hear, as I went on:

"Brothers, is it possible for us by our own acts to expiate our sins? Can we by painful journeys to the holiest of all your holy places change those sinful natures that you bemoan? Does not your own Telugu poet Vemana, say:

"'The Muslim who to Tirupati goes, on pilgrimage,
Does not thereby become a saint of Siva's house.
Becomes a dog a lion, when he bathes in Ganges' stream?
Benares turns not harlot into true and trusted wife.'"

Hearing their own language chanted, the people pressed forward still more intently. "Nay, brothers, it is not by these outward acts that we can attain to harmony with God. Does not your beloved Vemana again say:

"'"Tis not by roaming deserts wild, nor gazing at the sky;
'Tis not by bathing in the stream, nor pilgrimage to shrine;
But thine own heart must make thee pure, and then, and then alone,
Shalt thou see Him no eye hath kenned, shalt thou behold the King!'"

"Now, how can our hearts be made pure so that we may see God? I have learned the secret and will tell you."

Then I recounted the story of stories; and as I recounted the love of God the Father, who "so loved the world;" the birth of the Lord of Life in the manger of Bethlehem when He took on human form; His wonderful life, His blessed words, His marvelous deeds of mercy and healing, the mob became an audience. Gradually and imperceptibly I had raised my voice until all down those three streets the multitude could hear, and as I pictured the scene on Calvary in the graphic words the Master Himself gave me that day, and told them that it was for them, too, far away here in India, that he had suffered the agony and shed His blood, down the cheeks of those who had been clamouring for our life, I saw tears coursing and dropping upon the pavements they had torn up to stone us with. Far earlier in the story I had seen them stealthily dropping their armfuls of stones into the gutter.

How they did listen as I went on to tell them of the resurrection and of the ascension from Mt. Olivet, when Jesus passed up through the clouds to be with His Father and our Father, and that now all we had to do was to repent and forsake our sins, and that when our time would come to die, He would take our souls to heaven to dwell with Him in eternal bliss.

"Now," said I, folding my arms, and standing before them, "I have finished my story, and you may come and stone me."

"No, no," they said, "we don't want to stone you now. We did not know whose messenger you were, nor what you had come to tell us. Do your books tell more about this wonderful Redeemer?"

"Yes," said I, "this is the history of His life on earth;" and taking up a Gospel of Luke I read brief portions here and there, adding, "I have not told you half of His gracious words and deeds. We are going on our way in the early morning. Would you like to buy some of these histories of the Redeemer Jesus, so that you may learn all about Him, even though we have gone our way?"

With that their wallets were produced and they purchased all the gospels and tracts we had with us, and appointed a deputation of their best men to escort us to our camp, begging us to forgive them for the insults they had heaped upon us, for they knew not whose messengers we were.

Verily, the story of the cross has not lost its power. It still reaches the ear and touches the heart of men of every tongue, in every clime. Happy are we if we have a part in making it known, here and in all the world.—From Missionary Readings for Missionary Programs, Published by Fleming H. Revell Company.

## BEING "SQUARE"

"You can get just about what you want these days," remarked Rob Halliday. "So many openings in work, and folks willing to do almost anything to keep you." He laughed reminiscently. "Not much the way it was two or three years ago—it was as much as your place was worth to ask for a half-day off then. But now—why you can almost demand it. They don't dare say no—they know there's danger of your getting up and leaving!"

"Ye-es, there's something in that," assented his brother Paul. "Still, I don't believe I'd want to take advantage of a situation like that—it doesn't seem the square thing, does it?"

"Square. Why not, I'd like to know. Why, everyone's doing it—I say make the most of your chance—while you've got it. I'm going to get off for the game tomorrow or know the reason why. Miller won't dare refuse me—he knows there are too many other places I can step into."

It was the next morning that Robert came down to breakfast with an indignant face. "Look here, will you?" he demanded of the family in general. "Look at that coat. Haven't had it a week—and here's a break in the cloth already. The clerk told me it would wear like iron—and—"

"Take it back and show him!" said his mother.

"Can't do it. It was a 'special,' and a distinct understanding that the sale was final. I call that a low down, dishonest trick—I do."

"Dishonest enough," assented his father, looking critically at the coat. "You were cheated all right—but you haven't much redress these days. Better be careful where you buy—stick to places you can trust—they're few enough!"

In sombre silence Robert applied himself to his breakfast.

"I think that is one of the saddest things about the present conditions," remarked Rob's mother, a gentle, sweet-faced wonman. "If there is a streak of dishonesty, of unfairness in a person, it's pretty sure to show itself now. Such persons seem to feel it is their opportunity to take an unfair advantage."

"Then they're miserable sneaks," said Rob hotly. Suddenly his eyes met Paul's—the latter wore an odd expression and Rob bent down again over his breakfast-food.

There was silence. Then his mother spoke again—in her own gentle fashion. "But one can't think the world has quite gone money-mad, or lost its scruples, when there are some such beautiful exceptions every now and then. You know that little dressmaker I've been having? Well, she insisted on working over-time yesterday—and when I protested, what do you suppose she said? She told me

she wouldn't feel comfortable not to do it—because she had stopped to play a little with the cat, several times when I was downstairs. Yes, she really said that!"

Even Robert joined in the sympathetic laugh that greeted this.

A few moments later he was entering the office.

"You're going to get off of course for the game, aren't you?" asked the young man who worked in the adjoining office.

Robert shook his head. "No, I'm not going to ask it. Mr. Miller's let me off twice this month—it doesn't seem fair to ask too much—sort of taking advantage of the times, you know. This is one of his rush days, too."

The other stared after Rob, for a moment, open-mouthed.

"Well, what's got into him?" he asked himself wonderingly.—Sel.

## WANTED A SON

Wanted, by parents everywhere in America, who have given their lives for their boys and have all their hopes for future happiness bound up in their children's success—wanted, by these fathers and mother's, a son.

Wanted, a son who can tend a furnace or mow a lawn and not complain.

Wanted, a son who is on time at his meals, who can keep his room clean, who does not leave his clothes over the house for mother to put away, who is not selfish.

Wanted, a son who does not neglect his mother, who will not let her wait on him, who is good to her, who is proud of her, who tells her he loves her.

Wanted, a son who keeps his temper, who can be happy at home, who is respectful to his father and his mother, who can be as chivalrous to his sister as to his sweetheart, who offers his father and mother his seat when they enter the room, who can close a door without slamming it, who is thoughtful of others.

Wanted, a son who does not need company manners.

Wanted, a son who loves other boys, who does not need to take them away from home to have a good time, who can make them happy in his own home.

Wanted, a son with ambition, who believes in himself, who is self-reliant, whom other boys cannot lead astray, who will not swerve a hair's-breadth from truth or right, who hates vileness, who lives a clean life.

Wanted, a son who will not tell a smutty joke or listen to one.

Wanted, a son who can keep a promise, who scorns a lie.

Wanted, a son who loves his father and reverences his mother, whom a father can be proud of and a mother can trust.

Wanted, a son who has manhood in the making.

Wanted, a son.—Unidentified.

## HOW CHINA SUFFERS FROM AMERICAN PROHIBITION

With a population four times as great as ours, but with social and economic conditions at least four times worse than ours, China is about to have fastened upon it the tentacles of the brewery octopus whose grip on the United States has just been pried loose. Here are some of the signs:

The reciever of a brewery in Vancouver has asked permission of the Canadian courts to remove the plant to China.

The breweries of Milwaukee engaged one of its ex-mayors to study the situation in China with a view to beginning operations in that country.

American brewers are said to be negotiating with the English interests to open the door to China, because of certain alleged treaty advantages held by the English.

A Honolulu brewery has already been removed to China, according to the International Reform Bureau.

A California brewer has gone to China to arrange for the construction of a million-dollar plant.

According to newspaper reports several brewers are planning to transfer their activities to the great cities of China.

During the past summer one hundred and forty Chinese university students, meeting in Columbus, earnestly discussed this situation; and one hundred and twenty of them formed themselves into a Chinese Students' Prohibition Association, assessing themselves to help carry on a fight against the aggression of the American brewers in their native country.

The struggle for existence in China is one of the most pathetic stories in the whole wide world. The attempt to wrest a living from the earth is almost heartbreaking. Human sweat is poured out like the blood of life. Famine's scythe periodically sweeps down its thousands; and even under normal conditions little children by the million die annually of starvation or malnutrition—in some parts of China nearly half of the children dying before they are six months old.

With jaw sagging and mouth open from weariness, with faces staring and pain-pinched, with faces overstrained and haggard, men and women struggle along at their daily labor, because they haven't had enough to eat.

**And the brewers would rob these of bread so that China might enjoy the blessings of beer!**

It isn't a question of a "capitalistic class" exploiting the poor—there simply isn't food to go around.

The normal death rate in China is between fifty and sixty per thousand as against fourteen per thousand in the United States. That is, it is about four times as great in China as it is in our country.

Those who survive the terrible devastation that befalls little children must be of sturdy stock, possessing elements which should make them strong for the tasks of life.

But now the American brewer would break down the virility of the adult Chinese through the use of beer, for beer-drinkers' lives are shortened an average of four years each for those who consume only two ounces of alcohol per day, and many more years for those who consume larger quantities of alcohol—according to the reports of the Medico-Actuarial Mortality Investigation recently made by the leading life insurance companies of America.—Charles Stelzle in World Outlook.

## WHEN TOBACCO CONDEMNS ITSELF

One person working steadily for one hundred years could not count enough silver dollars to pay America's tobacco bill for one year.

The new slogan of the Anglo-American Tobacco Company is: "A cigarette in the mouth of every man, woman, and child in China."

The Indians used to poison their arrows by dipping them into nicotine, thereby causing convulsions and often death from arrow wounds.

During nine years' study of students at Yale it was found that the lung-capacity of non-smokers developed 77 per cent. more than that of smokers.

Statistics give the ratio of the number of smoking students having poor memory to those who do not smoke as 38 to 1; lack of will-power, 32 to 1.

The results of tryouts for football squads in a number of American colleges, selected at random, showed 33 per cent. of tobacco users and 66 per cent of non-users.

In the classification of Yale students by grades, tobacco was used by 25 per cent. of the class having the highest grades, 48 per cent. of the second, 70 per cent. of the third, and 85 per cent. of the fourth.

Winston-Salem, a North Carolina city of about fifteen thousand, has a daily shipment of $150,000 worth of tobacco products.—Selected.

**"The greatest mistake that one can make is to fail to discriminate between the artificial and the real; between the mask and the substance; between the shell of the present and the granite of the future."**

# EDITORIALS

### Get-Together Meetings

Perhaps the title of this editorial is not a good one, but we believe that the idea is good nevertheless. It has been our conviction for some time that a great many of our differences, suspicions, and misunderstandings would dissolve into thin air and vanish if we really learned to know each other, and if instead of talking **about** one another we would talk **to** each other. Many a criticism would remain unuttered, many an unkind word would be left unsaid, and many uncharitable thoughts would never be born. Suspicion and mistrust cannot exist where there is free and open discussion and very often we are made to see that perhaps our own ideas concerning things were formed before quite all of the truth had reached our understanding. This may or may not lead us to change our minds on the point, but at any rate it has a tendency to make us see the other person's point of view more clearly and to respect him more for it.

Perhaps one of the unfortunate things, so far as our church activities are concerned, is that there are not enough occasions where thinking men, both inside and outside of the various Boards, can get together and discuss problems of vital concern to each other. Certain types or groups of men get together often, discuss the same problems from very much the same point of view and in the same way, arriving always at the same conclusions. Another type gets together and discusses the same problems in a different way from the first type of men and arrives at different conclusions. Each has a tendency to place the emphasis differently or even to draw different conclusions in the light of the same facts. It is a human tendency which we cannot ignore.

It seems to the editor that one of the most helpful things that can be done in order to correct this condition of affairs is for all concerned to get together in informal discussions of the various questions involved and in the spirit of love and humility try to get the other man's point of view. Each group may have some facts which the other does not possess and which would be helpful in its thinking, and certainly an exchange of ideas, and reasons for certain opinions ought to be welcomed by all.

Just how such meetings can be brought about oftener is a somewhat difficult question to answer, but that does not change the contention that good results would follow. No doubt all of us have seen it verified in our own experiences. Perhaps it can be worked out in some way so we can have them more frequently in the future than we have had in the past. At least with all of us thinking about the matter some partial solution ought to present itself.

There is one very important point to remember in attending such meetings. It is absolutely necessary, in order to secure the best results, that we come with open and sincere minds, willing to give the other man a hearing and not only demanding one for ourselves. In this way many points of misunderstanding could be cleared up and many apparent inconsistencies explained. We could cooperate better, our problems would become easier and it would be easier to exercise the spirit of charity and forbearance toward those who do not feel just as we do, or see things in quite the same light as we see them.

Furthermore, such meetings offer the best possible opportunity for correcting mistaken ideas and tendencies. If a brother is mistaken in his ideas he will see it much more readily and quickly if he can participate in a general discussion of all points involved with those who are sympathetic, serious and well informed. Such a method is far better than a denunciation of the other person's mistakes and a dogmatic position which shows no willingness to consider the question on its merits.

Cooperation is absolutely essential in order to carry on the Lord's work successfully. The better we know and understand each other the better and the more effectively we can cooperate.

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### A Mission Among the Mexicans

We are pleased to publish on another page of this issue, a report of the committee sent to look into the question of beginning mission work among the Mexicans. We hope you will note it carefully, and especially the recommendations contained therein. While it is impossible just at the present time to establish a mission within the borders of Mexico itself, yet the fact that large cities can be found on our side of the border whose populations are one-half to three-fourth Mexican, where comparatively little religious work is done, offers a challenge which we as Christians cannot well ignore.

It seems to us to be very difficult to justify any further delay in beginning religious work among our neighbors to the south. It may sound more romantic to speak of carrying the Gospel to India, or Africa, or South America, than to establish a mission among the Mexicans in our own border cities. But the same Gospel that is needed in the foreign field is needed at our own doors. And since the Mexicans are so much more accessible than the far-away heathen, it is a question whether we do not owe them the Gospel to a much greater extent than we have yet come to realize. No one doubts seriously that Mexico needs the Gospel of Jesus Christ more than she needs guns and bullets. As a nation we have been furnishing her with the latter, when, as a matter of fact, the former was much more necessary and would have solved her problems much more quickly and effectively. If we thoroughly believe this we will begin our work among the

Mexicans at the earliest possible moment, and we will throw ourselves into it just as whole-heartedly and as enthusiastically as into any other work anywhere.

By all means let us have a mission for the Mexicans as soon as workers can be obtained and a station opened, and let us plan for a mission in Mexico itself as soon as the way opens there.

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### The Mission Board Meeting

The annual meeting of the Mennonite Board of Missions and Charities is always an interesting and a significant meeting. We rightly think of this body as one of the most important in the Church. Its activities are an index to the spiritual life and activity of the Church. It is impossible to think of a live Church and a dead Mission Board, or of a dead Church and a live, active Board. The character of the one must invariably reflect that of the other, not so much because they are mutually interdependent as because of the fact that the Mission Board is a child of the Church, and as such it must reflect the qualities and characteristics of the parent. Hence one may pretty safely measure the condition of the Church in general by what he sees and hears at the annual Board meeting. In view of the above facts a few observations and general impressions gleaned at the meeting, held this year near Johnstown, Pa., may not be out of place.

One of the first impressions of the meeting was that the Board is a representative body, geographically speaking, composed of men from north, south, east and west, although there were certain sections of the Church not as fully represented as they might have been. This may have been for reasons that do not invalidate the general conclusion that there is a spirit of real cooperation in the Church, without which the mission activities cannot be carried on with the greatest success.

Reports from the various stations gave us an idea of the extent to which mission work is being carried on in the Church. We are glad for what is being done and to note the progress made in the work, but in thinking of the wealth and resources of the Church we must conclude that our work is not as extensive as it should be. We were glad to note that work is being contemplated in new fields.

The live discussions on new fields and the need of expansion of the fields already occupied seemed to us to be healthy indications. We were glad for the zeal and earnestness manifested by the missionaries present, both home and foreign, and doubt not that they were but reflecting the attitude of he Church at large on the question of missions.

Finally, we were impressed by the unanimity of sentiment, the ripe experience, the spirit of brotherhood, and the close cooperation which obtained among the majority of the Board members all through the meeting. We hope that our Mission Board will continue to carry out the trust imposed upon them in the same spirit, and that their efforts may count for much toward the growth of the Kingdom.

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### Supplemental Y. P. M. Topics

As previously announced, the Junior supplemental Y. P. M. topics for the last six months of this year will consist of a series of studies in relief work in the Near East. The work will be specially adapted to juniors and intermediates, but we are sure that the seniors and adults will find them interesting and helpful as well. We urge that wherever possible those who plan for the Y. P. Meetings make use of these supplemental lessons. A number of our brethren are now engaged in relief work in the Near East and it is quite possible that in a short time we may be carrying on work of our own in Russia, where largely the same problems and conditions will be met as obtain in Armenia and Syria.

Brother Orie Miller, lately returned from a year's service with the Near East Committee at Beirut, Syria, has charge of these topics. We suggest that you turn to them and note his tentative outline for the six studies. In addition to the work there mentioned he plans to furnish us with one article each month, contributed by brethren now on the field or lately returned, and dealing in more detail with the particular problem discussed in the topic for the month.

In case you expect to follow these topics in your meetings, either as a whole or in part, do not fail to secure the map which Brother Miller mentions. You will find it invaluable in your study of conditions as they exist in the countries under consideration.

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### Those Blue Reminders

Did you get one of those blue "reminders" a few weeks ago? If not, it is an indication that your subscription to the Christian Monitor has been paid up at least as far as July, 1919. The exact time can be determined by an examination of the label on your paper. We appreciate your promptness and support and hope you will continue to support our Church publications as liberally in the future as in the past.

Those who received statements we want to thank for the prompt and liberal way in which the responses are coming in. In these days of high prices and scarcity of material the financing and publication of a periodical is no easy task. The subscription price of a paper is not enough to financially embarrass most individuals, but when the aggregate of unpaid subscriptions runs into hundreds or even thousands it soon means a good deal to the publisher.

It is the policy of the House to continue a subscription until it is ordered discontinued. This is not due to any desire to force material on unwilling recipients, but rather because in many cases it is the desire of the subscriber himself that the paper be not at once discontinued if for various reasons he fails to have his renewal ready at the time the subscription expires. It takes but a postal card and a moment of time to notify us in case you desire your subscriptions discontinued.

In some cases persons are receiving papers as gift subscriptions who have never ordered the papers sent to their address. When the subscription expires and no notice is sent the paper continues to come, and if later a statement is sent to the one receiving the paper it is sometimes resented. We assure you that no harm is meant, and if you will but drop us a card and tell us the facts in the case we will be glad to adjust the matter satisfactorily and relieve you of any further annoyance.

# CHRISTIAN LIFE

## CHRISTIAN FREEDOM

Anna Loucks

Since time began men have gone on the quest of freedom; freedom from hampering environment and the limitations of self; and have sought to free the soul and mind from burdening hindrances. At times the fair haven seems in sight but closer approach reveals only a mirage, an idealism of the imagination. Has there then been only disappointment and disillusion? Truly no, for far down the ages comes a vibrant, compelling call, which the most careful and exact investigation but shows more surely that here is the solution—the magic key to real freedom—"The truth shall make you free."

The answer seems simple and easily accomplished—accept Truth, but alas how few who do accept it. Instead, men and women have toiled long and sought far for hidden wisdom and yet with all their accumulated knowledge comes only more certainly the fact that it too, is weariness to the flesh while Truth is as elusive and unattainable as a will-of-the-wisp. But to those who are more wise and delve into God's text-book, to them the Truth is resolved into unmistakable words, and their former failures are explained, for only—"If the Son shall make you free, ye shall be free indeed."

Abstract, eternal truth then is found only in association with Finite Truth—the Galilean Carpenter—the Sin-Bearer of the world. For no matter how much knowledge a mind has stored away or how much wisdom is possessed, as long as embodied Truth—the Source of all Truth—is unacknowledged, that mind can not claim freedom as its own, until God's Truth frees it. But since to the world "the preaching of the cross is foolishness," they remain in poverty and capitivity. To those however who have sought and found that thru the Cross comes the long-sought-for delivery from thralldom—to them it is Life and Freedom.

But after all, some may say, it is only an intangible knowledge, unpractical and having no close contact with everyday living. Not so, for to be free means that the daily limiting circumstances have been eliminated.

The little prince stolen in infancy, living on the streets and subsisting by his wits, when by chance restored to his kingly father and the estate of Prince of the Realm, dropped the paltry things of serfdom and lived only in the purer, nobler air of freedom. His daily scramble for life, his habits, fell away as a mask and the Prince stood revealed most truly in the way in which he adapted himself to his new found life. This is but a feeble illustration of mortal man, who accepting the Truth, is once again occupying his former place in his Father's kingdom.

Just as natural laws and scientific truth free a mind from superstition and haphazardness and fallacy, just so will spiritual Truth free the soul and enhance and clarify the vision for every other truth. Christian freedom therefore means freedom of thought, of speaking, of activity, of living. Mere conventionalities and momentary fads are lost in the realities which engage the attention, or they may become vehicles which carry more quickly to the desired goal—but they can never dominate and supersede for they are but paltry and insignificant. We have so often heard it said that only the Christian has true happiness, and looking beneath the external affairs which amuse—it is only the Christian who has God's freedom as a son, a friend, while all others are servants to sin—to self, and have no freedom, but blindly and even unreasoningly follow the commands of their seeming "Angel of Light." It is sadly true also that Christians do not fully appreciate, or value, or realize their privileges, for instead of enjoying fully the joys of the kingdom the call of the trifling dulls the mind and the Christian wanders away on a by-path of partial Truth, finding himself soon in a most confusing maze—but even here the Truth, the Son can clear the path and lead out on the mountain of Truth and freedom.

A simple acceptance then of freedom, trusting the great Emancipator and following implicitly His guidance, will eliminate the difficulties which may cluster around if the follower allows even a small bit of self to obscure his vision. Christian freedom, Christian privilege! how delightful are these twin sisters and upon what glorious paths they may lead us. With them are no worries, perplexities, doubtings, misgivings, mistakes—for the soul has been freed from every such shackle, and even as Truth lived on the earth and labored so effectually, so too may we partake and follow Truth and lead others into Christian freedom.

Scottdale, Pa.

## THE FATHER'S KNOWLEDGE OF OUR NEEDS

Dula Roth

Our Father even before man was created, knew of his needs. He prepared a beautiful garden with clear, cool water, food, and everything needed for the complete happiness of man.

After man had sinned and God could not longer leave man in the garden he had knowledge of man's needs in his new abode. He gave man the power of existing among animals much larger and stronger than he. It was the nature God gave man which gives him this power. We have perceived that human nature differs immensely from mere animal and vegetable existence. There is something about man that all other animals fear. It is not his stature for the stature of the elephant is much greater, yet the elephant flees at his approach. It is not the compass of his voice for other sounds are more terrible than this. The lion roars and the animals of the forest tremble. It is not the greatness of his strength, for the horse is mightier than he, yet he yields obeisance to his command. The secret is the nature of man—the nature God has given him. Because God had knowledge of the needs of man he made him the weakest and yet the strongest of living animals.

God had knowledge of the other needs of man. He knew man was a being made in the image of God and must look for his appropriate sphere of labor and reward in the things of God. He must breathe the atmosphere of heaven—a heaven begun below; he must have the mind that was in Christ, ready for sacrifice, toil, sympathy for human woe, and constant activity. While in the world, he must not be of the world. While enjoying the world, beauty of song ,and sight, and sound, he must not set his affection upon it, but on things above, for the fashion of this world changes and passes away. But heaven and glory and God like the soul itself, abides forever.

For this never-dying soul God made provision after the fall of mankind. Because of God's knowledge of man's great need of redemption and His great love for man He gave His beloved Son "that whosoever believeth in him should not perish but have everlasting life."

In the following illustration the light of the candle may be compared to our knowledge of our own needs and the daylight will be compared to God's knowledge of

our needs. A man wishes to explore a great house at night. He takes a candle and sets fire to it. With this flickering light, which is so feeble that his own steps almost put it out—which only serves to dispel the darkness for a short distance before him, opening and shutting almost at the same minute—with this light he gropes about in the dark and since it does little but render the darkness more apparent, he makes his exploration with difficulty. But let him wait till morning when the sun appears and pours down its rays so that every crack and crevice is suffused with light of day, which pours in at every window and door and then he will need no candle and can walk without obstruction through the darkest passages and all will be revealed to him.

"For your heavenly father knoweth what things ye have need of before ye ask him." Matthew 6:8. In this verse we are given the assurance that God has knowledge of every real need spiritual or temporal. To have this truth ever present in the mind, to feel an entire assurance that He knows of our needs so much better than we do, makes us rejoice with joy unspeakable and full of glory. I Pet. 1:8. All our interests lie secure in the hands of God. "As the mountains are round about Jerusalem so is the Lord round about his people." Psalms 125:2.

West Liberty, O.

## THINGS BROKEN

God uses most for His glory those people and things which are most perfectly broken. The sacrifices He accepts are broken and contrite hearts. It was the thorough breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power. It was by breaking the surface of the rock at Horeb by the stroke of Moses' rod, that it let out the cool waters to thirsty people.

It was when the three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth, to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil, and poured it forth, that God multiplied it to pay her debts and supply means of support.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court, that she obtained favor to rescue her people from death. It was when Jesus took the five loaves and broke them, the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke her beautiful alabaster box, rendering it thenceforth useless, that the pent-up perfume filled the whole house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spear, that His inner life was poured out, like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by **death,** that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, through all history, and all biography, and all vegetation, and all spiritual life, God must have **broken things.**

Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, and broken in their affections, and broken oftentimes in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Spirit is seizing upon, and using for God's glory. It is "the lame that take the prey," Isaiah tells us. It is the weak that overcome the devil. God is waiting to take hold of our failures and nothingness and shine through them. —The British Evangelist.

## JUST TO BE WITH HIM

Selected by J. F. Funk

A beautiful and suggestive incident was related by J. B. Connett, at the morning watch meeting at the Lower Wabash Young People's convention.

One morning while he was engaged in his study, there came a gentle rap at the door. He had trained his children not to enter his study without knocking, and he at once recognized the rap of his little three-year-old son.

"Come in," said the father; and the door opened and the little fellow walked in.

"What do you want, Paul?" the father asked.

"I don't want anything, papa; I just want to be with you," was the child's reply.

The lesson of the incident is, that if we love our heavenly Father, we will be anxious to be with him often, even though we may not want anything. Too often it is the case that we do not go to the Father in prayer unless we want something. We are always asking him for something, and do not go to him just for the pleasure of being in his company.

## LOVE IN ACTION

S. P. Yoder.

Obedience that is forced by law
  Brings God no satisfaction
How true, obedience from the heart
  Is simply love in action.
True loyalty unto His Church
  Springs from the same incentive;
Since love that serves will ever be
  To all good works attentive.

The test that Peter had to meet
  Ere he could service render
As feeder of the Master's flock,
  Both old and young and tender,
Was but a question of his love—
  How much or by what measure:
To try to serve without this love
  Can bring no heavenly treasure.

Denbigh, Va.

## ARE YOU GLAD YOU CAME THIS WAY?

(Concluded from page 578)

fulfilled my mission and henceforth I shall dwell in thy presence."

And yet all that lay in His choice. He had been offered three other chances, great ones at that by the master worldman and could have chosen either one of them and His destiny would have been such that His great purpose of life could not have been accomplished. But He chose the other way, the difficult one, the rough pathway and lived out His great purpose and calling and so He could gladly say, "I am glad I came this way."

Yes, He saved others. He couldn't save Himself, for that was contrary to His mission. And have you ever thought of the fact that if you wish to be glad you came this way, the only way you can go is the way that saves others and not yourself.

Many men have made an apparent success in life materially and yet when they came to the end of the road they could not look back at the course of the race and say, "I was glad I came this way."

Sir Walter Scott who was a literary genius and is one of the greatest novelists of his age was dissatisfied when he came to die. None of his whole list of novels and writings were good enough for that last half hour. Only the Bible sufficed. Philanthropists, reformers, philosophers, musicians and a host of professional men who stand out prominently in their chosen field in history's annals have found no solace in their dying hour in any of their work. Such are the lessons of time, taught us by example and precept and yet millions follow the same road while few follow the pathway to the end where they can say "I am glad I came this way."

Which is the way you are going? Better find out today. Give that task of yours a thoro grilling and see whether you are in it to save others or yourself. That will test it out. And then press on without grump or complaining and know this when for the last time you take a backward glance over the pathway you have come you can say with a calm and satisfied soul, "I am glad I came this way."

Scottdale, Pa.

**The total cost to the United States of the war, up to May, 1919, exclusive of loans to the allies is said to be $21,850,000,000, or $1,000,000 per hour. This sum would have been sufficient to pay the expenses of our government from its beginning up to the outbreak of the war, and is twenty times our national debt when the war began.**

**"We are nothing, and feel it; and we can do nothing without God; hence we give Him all the praise of every good thought and action."**

# MISSIONS

**The Apostle to the Kachins.**—The Kachins are a wild tribe, living in the northern part of Burma, to whom William H. Roberts was the first evangelist. Before his going he spent some time in Kansas, preaching and earning his livelihood as a carpenter. In 1878 he went to Burma. He traveled up the Irawadi a thousand miles from Rangom to Bhamo and started his work among a very undesirable and uncivilized class of people. He learned their language, becoming a master therein. The Burmese and Chinese in Bhamo stood in such great fear of the Kachins that none of them were allowed within the stockaded city at night. Roberts built his dwelling and school on the jungle side of the fortifications. At times he was in great danger, being shot at repeatedly. At another time a reward was offered for his death and men were even shot because they did not accomplish it. At the coming of the British this was put to an end and he was given ten acres on which to put a building—which was mostly done with his own hands. As a result of his labors there are now nearly a thousand Kachin Christians and a great many of the former savages are leaders of their people in education and general life. The Gospel brings the soul nearer to God and has wonderful transforming power in the life. God, working through a few faithful men, can accomplish great things.

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**"And at Midnight Paul and Silas Prayed."**—The Church in Korea is experiencing her Philippian confinement. It is meeting it in the Apostles' spirit. From the "Korean Mission Field" we gather the following facts: In some of the prisons regular organized Bible study classes are conducted, having a leader—often a pastor or elder—well fitted to instruct, an outlined course of study, and a scheduled time for study and prayer. In one prison, by Japanese permission, over 100 men have Bible study and prayer each day under the leadership of a pastor. In another prison, some 200 have prayed together and even non-Christians bow reverently with them. Conversions are frequent. In some prisons, audible singing is forbidden so a hymn is selected and praises are sung—audible only to Him who can hear "groanings that cannot be uttered." One prisoner reports that they began prayer at an early hour and desired no food all day, save what was received in prayer. Among the most permanent contributions that Paul left were those coming from his prison experiences. Adversity is no barrier to the right kind of Christianity.

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**The Sliding Scale of Moslem Morals.**—According to the Moslem code of morals the following classifications are made:

**Forbidden**

Eating swines' flesh; legal interest on money; friendship with Jews or Christians; prayer without ablution.

**Despicable**

Smoking of tobacco, especially in a mosque; saluting non-moslems with "peace be with you"; drinking any liquid while standing.

**Permissible**

Marrying Christians; eating camel's flesh; a lie in three cases: to a woman, in war, and to patch up a quarrel.

**Praiseworthy**

Additional prayers beyond the five required daily; fasting on extra days; attendance at funerals; a pilgrimage to Medina.

**Incumbent**

Prayer five times daily; circumcision; the holy war; observance of the month of fasting; a pilgrimage to Mecca.

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**Faithful Man in Madagascar.**—A little church in Madagascar has a church of which its members are justly proud. The entire cost of the building and manufacture of the building was met by an old Sahanaka Christian, past seventy years of age. At the time of the building, influenza raged on all sides. Workmen were struck down or fled through fear. Every morning, before sunrise, this undaunted old man went to superintend and encourage the work. When urged by friends to stay at home, he said, "No, I must go. God's house must be built and if the people cannot do it, then I must. I have asked Him to protect me until the work is done and I know He will." His prayer was answered for this faithful servant went to and from his work untouched by the disease, and the work of building was at last completed. The cost of a thing often makes it precious.

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**Elder Yuan's Devotion.**—The following account is given of the work of Elder Yuan, a helper in the Christian schools in China: When the war broke out he entered a new line of business, including the manufacture of aniline dyes. These were to be the principles followed:

1. One-tenth of the profits to be devoted to extending the Kingdom of God.
2. The whole of Elder Yuan's share to be thus used.
3. No drinking or gambling to be permitted on the premises.
4. A Gospel meeting to be held every evening.
5. No business to be done on the Sabbath.
6. Only earnest Christians to be employed.

The firm prospered greatly. The application of most of these principles should be beneficial in America—not for the sake of gaining wealth but for the sake of consecration and the advancement of the cause of Christ.

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**Converted Moslems Evangelize Each Other.**—Dr. Alexander, in the United Presbyterian, gives the following information: "They talk together and discuss the teachings of the Bible as compared with their Koran. On the trains in Egypt, in places of business, in the shops, in the khans, Moslems will frequently draw a copy of the New Testament from their pockets and read to their fellows. Educated Moslems usually have the Scriptures in their libraries. Many of them have committed portions of the Gospels and of the Psalms to memory. Some have frankly said, 'We have nothing like the Sermon on the Mount or the deep spiritual experience of the writers of the songs of Zion.' Yet in the face of this knowledge it seems but a few will master their wills sufficiently to forsake Mohammed and accept Christ.

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**Revival on Nias Island.**—When the fifteenth anniversary of mission work on Nias Island (Dutch East Indies) was celebrated in 1915 there were 15,000 baptized Christians on the Island. In two more years the number had increased to 30,000 and a marked spiritual improvement has been noted, evidenced more by the desire to live according to Christian standards than by numbers. Stolen goods have been returned, quarrels amicably settled, genuine repentance thus being evidenced. The sale of Bibles and religious literature has increased. The natives have composed hymns and original melodies and on both Sundays and week days, services are crowded with eager listeners. Surely the joy of seeing the effects of the Gospel in the lives of regenerated sinners is no small part of the compensation for Christian sacrifice.

## INDIA'S NEEDS

### V. The Needs of India's Girls

Fanny Hershey Lapp

Girls are the same all the world over and the girls of India although denied the privileges of girls in Christian countries, need them and enjoy them just as much when they get them.

One great need of the Indian girl is a longer childhood. She must begin working while very young and, if there are younger children in the family, it generally falls to her lot to care for them while the mother works in the fields. Then she is married at the age of twelve or thirteen and goes to her husband's house to live and leaves her childhood behind her. Girls in other countries are still considered children at that age. Often she has the cares of motherhood thrust upon her early and as a result she begins to age while still a young woman. The young people of the jungle tribes near our station at Ghatula do not marry until they are about grown and the difference between these young women and those who were married so very young is very noticeable. These young women look so much stronger and healthier and happier for they have had an opportunity to grow up without having family cares thrust upon them before they were matured. Child marriage is one of the great evils of India for it robs the girls and the boys of their childhod and youth.

The girls of India need more of an opportunity to obtain an education. Parents will consent to send their boys to school but when some one suggests sending the girls they say the girl will soon be married and go to her husband's house and then will do her parents no good so why should they educate her. Some of them think a girl is not capable of learning, they say one might as well try to teach a cow as to teach a girl. Often a boy or two go to school and the mother works in the fields so the girl must stay at home to care for the baby. It is very difficult to get many village girls into school and when they do come they are absent about as many days as they are present for they are kept at home on the slightest excuse. Often the parents allow them to come a year or two when they are quite small and not able to do any work at home. But they have been in for such a short time and have learned so little that they soon forget the little they did learn. The Christian parents all want their children to be educated and it may be that after a few more years the Hindu parents will notice how much farther advanced the Christian girls are and will want their girls to be equal with them and so will consent to their going to school.

The girls of India need a Savior. They need Him to save them from their sins and also to lift them from the degradation which is the lot of every woman who lives outside a Christian country. Jesus Christ lifted woman and gave her a place in His wonderful plan of redemption. The Christian religion is the only religion which considers man and woman as equals. Some Hindus think a woman has no soul, that she is very much inferior to man and only equal to the cattle. When a Hindu man thinks this and says it in the presence of the women of his household, they, considering him lord and master, accept it as the truth. They hear it and believe it and when the Bible women come and want to explain God's Word to them, they say they do not know anything and so do not understand what is being explained to them.

The Indian girls need a Savior to lift them out of the slavery which Hinduism forces upon its child widows. The girls are often betrothed while still babes and if the husband dies even before the girl goes to his house to live, she becomes a widow and is not allowed to marry again. In a well-to-do family she stays at home with her parents but in poorer families she must go to the house of her mother-in-law and becomes the drudge and slave. Her head is often shaved, all her jewelry is removed and she must wait to eat until all the rest of the family have eaten. Sometimes there is no food left for her. She is supposed to have caused her husband's death.

I sometimes visited in a wealthy home in Dhamtari in which there was a twelve year old girl who was a widow. The mother in speaking of the girl said, in her presence, "She is of no use now." Imagine how the poor girl must feel when she hears such expressions and knows that because of no fault of her own, she is despised and considered a burden because she must always stay in her father's house. The women in that home are kept secluded and do not go out unless heavily veiled. They can not read nor write. There are servants to do the work so all they have to do is gossip with their friends who come in and quarrel among themselves.

To such Jesus Christ is waiting to open the doors and let into their lives the light and wisdom from above. He wants them to know that there is a great field of usefulness for the girls and women in His plan of redemption for all mankind.

The girls of India need the religion of Jesus Christ to give them their proper place in life, to lift them up physically, mentally, morally and spiritually. May the day soon come when all of India's girlhood will have heard of her Redeemer.

Manheim, Pa.

## SOUTH AMERICA: ITS PROSPECTS FOR MISSIONS AND COLONIZATION

J. S. Hartzler

(An address given at the Elida, Ohio, Missionary Conference)

You will notice that my subject deals primarily with two projects; that of missions and of colonization. Whether the committee wanted each of these discussed separately or together is not quite clear, but as the Mission Board under whose supervision this meeting is held is interested especially in the spread of the Gospel, any colonization in which it would be likely to be interested must have Bible and souls as its primary object, and gold and lands must be secondary. Such a motive would make the whole colony a mission, and would thus connect the two topics at once. Colonization with personal work and but few or no public meetings has spread Mohammedanism over Northern Africa faster and has carried everything with it more successfully in the last quarter of a century than Christianity has in any country in the world in the same period. There could be such a thing as colonization for the furtherance of God's kingdom without what is usually considered a mission. That missions are being established without any effort at colonization is too well acknowledged to need discussion.

Colonization without a mission in connection is possible but not advisable, and missions without an effort at colonization are good, but colonization in connection with missions are better, hence the subjects will be considered as going together, the one to support the other.

In the finding of a proper location in South America or any other place for the establishing of a mission and a colony, three things need to be considered. First, is the mission to be primary and the colony secondary or in other words, shall the first purpose of the colony be the spreading of the Gospel, or shall the mission be an excuse so that those who went out for lands and gold shall have a place to attend church and thus ease their conscience? Second, the kind of mission work to be done; third, what class of people are to do the mission work. Possibly some of you think that a fourth should be added, the people among whom the work is to be done. There will be no objection to adding this, but if the Mission Board has studied missions as it should, and the missionaries know their abilities as they should know them to be successful missionaries, these things in connection with the training of the workers and

their former environment will soon decide among what class of people they ought to work.

The places needing mission work in South America are so numerous, and the kinds of soil so varied, and the missionaries so far at least, so well chosen that there will be no great difficulty in finding a field where all these conditions will be favorable. I understand that it is the intention to buy a tract of land and conduct a model farm—that is, run the farm to the best possible advantage of the mission and of the people in the community. That would mean that the mission would get produce from the farm and that those who managed the farm would be helpers of the mission. With the Christ-life lived in the work and management of the farm even that will become an evangelistic agency. The least that could be expected would be that it would show the people what can be done by careful, varied farming—a very necessary thing when we consider the extreme wastefulness in agricultural pursuits in that country.

It is with these things in view that the missionaries have chosen their present location after having traveled about five thousand miles. It is in the city of Pehuajo, located two hundred sixteen miles west of southwest of Buenos Aires, Argentina, with which it is directly connected by railroad. It has a population of ten thousand people and has oversight over more than three times as many. That is, certain districts called "departmentos" have the largest city as a center with certain jurisdiction over the smaller ones, and Pehuajo is the largest city in that Departmento. It is about the same distance direct north of Bahia Blanca, another one of Argentina's most important seaports.

The city is surrounded by a good agricultural region, and the need for work is shown from the fact that the nearest Protestant mission to the east is sixty miles, to the north one hundred miles, to the west six hundred miles, and to the south is one hundred fifteen miles. We hardly realize what that means. Suppose that you were to be the first one that was doing any aggressive Christian work in Lima, O., and suddenly come to realize that there was no religious work done except by Catholics between you and Toledo on the north, Wooster on the east, Cincinnati on the south and Kansas City on the west. You would begin to realize the immensity of your task.

In considering the kind of work to be done, the conditions which are extant in that locality will need to be considered. A famine or war would leave a great many orphans and one of the greatest needs might be to open an orphanage; conditions might call loudly for other forms of industrial work but with any of these would necessarily go the preaching of the Gospel, Sunday schools, and various forms of religious meetings. Here would be the opportunity for the colonists. They could be a great help to the mission and at the same time it would be a means of spiritual upbuilding to them. Their lives would count for more there than they could possibly do here where there are so many who profess to be Christians and rank all the way from good to fair and bad.

Not all of Argentina is as well adapted to either colonization or mission work as the place chosen. North of Tucuman the soil is poor, the population very limited and pestilence more numerous. As one goes into the western part of the Argentine he soon realizes the lack of sufficient rainfall for good crops. There is some irrigation but in many places there is an insufficient amount of water for this. Other parts are better supplied with religious workers. The Argentine has another advantage. While there are unhealthful regions, it is generally just the reverse. The healthful climate is well illustrated by the statement of a missionary of long standing. He said, "Put a roof over Argentina and you will have the largest sanitarium in the world." That also should come in for a certain amount of consideration, especially in colonization.

The countries in the northern part of South America are not so well adapted either to colonization or mission work. The lowlands of Peru, Ecuador, Colombia, and Venezuela are given to tropical fruits and require many laborers but this part of these countries is unhealthful. The aristocracy who own their land live in the highlands and are very hard to reach. They seem to worship their gold, and they have some of it too. In normal times Colombia's annual exports amount to more than twenty million dollars, while her imports are less than half that much. There are reasons why other countries should evangelize the Guianas. Bolivia's annual exports amount to about sixteen million dollars and more than eleven million of that is minerals. This suggests that the greater part of the mission work there would necessarily be done with the miners. Mennonite people are not so well adapted to work among them, and would be less ready to colonize there than in agricultural districts. Apportionments have been made to the different denominations of Chile and large parts of Brazil. It would not be advisable for us to go into such apportioned territory.

From almost every angle the Argentine seems to be the best one of the South American countries for our people to take up work. Her laws are more favorable, her priests do not seem to have quite as much authority, she is well adapted to agriculture, and her climate is rather mild. Pehuajo is nearly the same latitude south as the southern boundary of Kentucky is north, but for certain reasons is not subject to quite as much variation in temperature.

The Church is generally agreed that mission work should be done in every heathen country but the idea of colonization with a view of evangelization is not so generally accepted. Some of the Christian denominations have made much of this and the results have been very gratifying. From every mission field comes the word that while teaching and preaching are necessary, the people want to see Christ lived rather than hear Him preached. Colonization is one way to accomplish this. The colonists must be inclusive, not exclusive, hence they should never be so bunched in the community as to prevent the Christ-life from being seen and felt by others.

The opportunities for making money are good in South America and many are getting rich, but every thing possible should be done to keep people from going into the neighborhood of the mission who go for the primary purpose of making money. That class will be inclined to be a little unscrupulous, and that would be a desperate blow to the success of the mission. On the other hand, one of the greatest assets to the South American mission that could be attained would be to have a dozen young consecrated families move into the neighborhood, aid in the Sunday school work, and show that Christ can be carried into every day life. They would be closely watched. One missionary, after about eight years of work in Uruguay, found himself with a sick wife and two small children. After days and months of consultation and prayer it was decided that she, with the children should go back to her former home in the United States and try to regain her health. Five years later she told me that a gang of men came to her husband one day and said, "We have heard you preach again and again that the Christian would live a chaste life under all circumstances. We did not believe that it could be done, but we have watched you for three years day and night. There was not an evening that we did not keep watch of you until you were in bed, not a day that some one of us were not on your tracks from the time you got up until you retired. We give it up. There is such a thing as living a chaste life. You have done it, but it shows that you have a power working in you that we do not have." What an unconscious power that man was wielding! How he praised God for sustaining him through it all! This shows also into what an environment those are placed who will go there. Go as missionaries, go as colonists; you are sorely needed in both capacities, the field is wide and ripe, but do not think of going unless you are well established in Christ Jesus and are going primarily for His glory.

Goshen, Ind.

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"Nothing speaks so loudly for Christ as bad lives made good, ugly dispositions made beautiful, anger and envy and bitterness made sweet."

## THE CLAIM OF MISSIONS IN DECIDING OUR LIFE WORK

D. H. Bender

(Extracts from an address given at the Elida, O., Missionary Conference)

Every one, some time or other, enters his life work; or he decides what his life work should be. No Christian has a moral or Scriptural right to choose a career for life without taking into consideration the great work of missions. It is important that young people should have a definite aim or purpose as they enter upon the activities of life. We may not always attain to our ideals. We may not always find the place for which we are seeking. We may not fit into the work we have chosen, and decide on a change. But it is important that we look toward a definite calling, profession or vocation. By pursuing a definite aim for life one has the advantage of making a special

### Preparation

Life holds for us grave responsibilities and golden opportunities. We are unable to successfully meet these responsibilities without proper preparation. Neither are we qualified to enjoy its waiting opportunities unless in our preparation we have faithfully employed our talents and our powers and developed them with this end in view. No one is able to follow more than a few of the avenues open for active work and render adequate service to his fellow-man and to his God. Hence the advantage in preparing toward a definite line of work.

Life owes to each individual a commensurate degree of satisfaction and enjoyment. Preparing for and pursuing after the accomplishing of a definite end assures

### Satisfaction

The farmer who tills the soil because he realizes that this is his line of work for which he has fitted himself and where God wants him to labor, finds in it a keen satisfaction aside from the remuneration it brings to him in material gain. This furthermore is true of any legitimate and useful calling or profession in life. I would, therefore, urge that each young person decide, by the counsel of others, by communion with God, in consideration of circumstances affecting his surroundings, and the need that presses itself upon him, to some definite degree, what his life shall be. He is then in position to make suitable and necessary preparation and look forward to the accomplishment of something useful, and because useful, attractive and satisfying.

### The Claim of Missions

Every Christian is a missionary. We are in this world not for the sole satisfaction we can get out of life. Neither are we here simply preparing for the fuller and better life beyond. "No man liveth to himself and no man dieth to himself." We are in this world as Christians to help others into the kingdom of God. Our obligation impels us to take the good of others into consideration under all circumstances. We are ambassadors for Christ. We must follow His example and His teachings, would we expect His approval and His blessing. Mission work has a claim upon every one. No one can ignore or evade it.

### How Meet the Claim of Missions

There is more than one way to do mission work. The active way is to go into the fields and do direct work with the lost. But he who makes it possible for another to go is no less a missionary than he who goes. Nor is personal work with the unsaved alone mission work. The clothing of the poor, the feeding of the hungry, the relief of bodily suffering, encouraging the downcast,—all this is in a sense mission work. A good housekeeper who cares for the health, morals and education of the children is indeed a missionary of no mean position. You can teach as a missionary. You can and should carry the mission spirit into all of your work, secular or religious. There are many loud and urgent calls for men and women to give their personal service directly on the mission field. These calls must be met. Some one, yea, a number must face the peril, the trying climate, the arduous labor involved in crossing the ocean, learning a foreign language, living often as do these foreigners; endure the discomforts and wear away their lives in the foreign field. Others must go down into the slums of the cities and share their lives with the unfortunates of the crowded tenements, and amid the squalor and debauchery of such environments serve the Master. But in every walk and work of life, we, as professed followers of the Great Missionary, must never lose sight of the fact that we are, first of all, called to win souls for Him and lead them to the fountain of life that purifies and satisfies forever.

Hesston, Kans.

## REPORT OF COMMITTEE INVESTIGATING MISSIONS AMONG THE MEXICANS

Having been appointed to investigate conditions among the Mexican population along the border with a view of locating a mission among them we accordingly made a trip to the border with this end in view during the latter part of February and the early part of March, and have the following report to offer:

### States Visited

We made investigations in Texas, Arizona and California; also made a casual investigation in Colorado and New Mexico. While our work was largely confined to the Mexican population on this side of the border, we however made two short trips into Old Mexico and secured some valuable information.

### Manner of Procedure

The first source of information sought on entering a city was either the chamber of commerce or the city officials. All appeared very eager to give us information and help us in getting the facts with regard to the Mexican situation within their territory, and all invited us heartily to locate a mission among them. After getting our bearings in a city we would visit Mexican centers. Mexican churches and pastors as well as mission workers and other persons in touch with the Mexican problem.

### Cities Investigated

Our first stop was San Antonio, Texas. Forty-three per cent of the population of San Antonio is Mexican. Including the county in which the city is located the census report shows a total Mexican population of 65,000. Some work is done among them, but it is largely of a community or Americanization nature; very little evangelistic effort is made for them, although a few missions were found in the city.

Brownsville, Texas, shows that three-fourths of its population is Mexican. Here we found two Protestant Mexican missions and a well-organized Mexican congregation of the Presbyterian Church presided over by a live pastor. The Mexicans in Brownsville seem to be better educated and to have a better standing than in any of the centers we visited. They fill practically all the clerkships in the city—banks, stores, R. R. offices, hotels, telephone and telegraph offices and many of them conduct modern business places of their own.

El Paso's population is more than half Mexican. This is an ideal city for mission work among our Southern neighbors. The Mexican population is more permanent and more generally segregated; the Mexicans occupying the Southern portion of the city while the Americans occupy the Northern portion. More work is done among the Mexicans in El Paso than in any other city along the border. There are a number of mission stations in their portion of the city as well as two or three schools of higher education especially conducted for the benefit of the Mexican youth. The most noted of these schools is the Lydia Patterson Institute, under the auspices of the Southern Methodist Church. More than four hundred students are enrolled in the institution. Work is given in high school or academy, business and Bible. A special course is given in theology. The primary aim of this institution seems to be to bring the Gospel of

salvation and the doctrines of New Testament to these neglected people. The major portion of the work in the Lydia Patterson Institute is given in the English lagnuage while in practically all the other institutions the Spanish language was used almost solely.

Phoenix and Yuma were our centers of investigation in Arizona. In the former place we found practically nothing done for the uplift of the Mexican except a feeble effort on the part of some individuals who did not agree whether the Mexican needs first Americanization and social training or the Gospel of Jesus Christ, while in the latter we found a small Mexican congregation under the control of the Baptist Church. The pastor seemed to be an earnest worker but not much was being accomplished because of the general feeling against the Mexican in that city and the fanaticism brought in by some over-enthusiastic religionists.

In California we made general investigations in Los Angeles, San Diego and Upland, also looked into the situation in San Barnadino and a few other centers. In Southern California is found a large and fluctuating Mexican population. Nearly the entire working class is Mexican. They are the fruit-pickers, bean-harvesters, beet-tenders and road-workers. Los Angeles has a few missions for Mexicans and a good-sized Mexican congregation presided over by a native Mexican pastor who is well qualified and deeply in earnest. The congregation belongs to the regular Methodist conference.

In Matamoras, Mexico, we visited the Hussey Institute, a mission and school conducted by the Friends or Quakers. It is one of the oldest institutions of its kind in the country. Beside the superintendent and family they employ five native teachers and a number of native workers. They have both a school building and a church. Their work is well established but progressing slowly. They have fewer than a hundred members.

### The Nature of the Mexican

We found the original characteristics of the native of the revolution country well preserved and active in the present-day representative. His original Indian blood makes him reserved, quiet, suspicious, resentful and hard to reach. On the other hand, his Spanish nature shines out in his warmth of nature, love for display and excitement. The almost universal testimony of those who have lived with and studied the Mexican is that although hard to win and resentful when wrongly treated, yet when he is once won and properly treated he is loyal and faithful. He rarely, if ever, goes back to Catholicism and is a more loyal Christian than the average American.

### Our Recommendation

After due consideration we would recommend Phoenix, Arizona, as the most suitable place to begin mission work among the Mexicans. Some of the points in favor of Phoenix are the following: Less is being done here than in any other place of equal opportunity for the evangelization of these people. The place is far enough away from the border and offers such constant employment for the Mexican that the population is not so fluctuating as at some other places. There is a very large rural population in the surrounding country making it convenient to extend the work to the smaller towns surrounding the city. Maricopa county alone contains 75,000 Mexican people. The climate is healthful and the country is rich in production. One point unfavorable to Phoenix is that it is the rich man's health resort which makes living very high. There are a number of smaller towns in Southern California and Southern Texas that should be given consideration in locating a mission for the Mexican people, most notable of which are San Benito, Mercedes and Donna in the Rio Grande Valley of Texas, and Upland, Pomona and Cheno in California.

We believe that it would be easier to start a mission within the borders of Mexico itself and that the work would grow faster and be more permanent, but under present conditions it would not be advisable to attempt a work of this nature in that country.

We see a great need and an open door for mission work among our Mexican neighbors. May the Lord speed the day and bless the efforts of our Mission Board to this end.

Submitted in His name,
S. E. Allgyer
D. H. Bender

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**A Hussite Society.**—The organization of an American Hussite Society was completed Jan. 9, 1920 by the adoption of a constitution and the election of officers. This constitutes the central or charter society and it is hoped by the promoters that similar societies will be formed at other places, throughout the United States. Its organization is along the lines of the Waldensian and Huguenot societies. It is the purpose of this organization to promote such church, educational, and philanthropic work in Czecho-Slovakia as seems advisable.

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**Opposition in Jerusalem.**—Miss A. Van Sommer, member of the executive committee and one of the founders of the Nile Press, writes that the work of distributing Gospels among the Moslems of Jerusalem has been very successful. A printing department is in operation but a need is felt for suitable Hebrew literature for the Jews of Palestine. Their leaders have issued an order that not so much as a handkerchief may be carried on the Sabbath, and dire penalties are called down upon any who go near a Christian missionary, one being the threat that they shall not be buried at Jerusalem if they disregard this order.

## BOOK REVIEW

### THE MIRACLES OF MISSIONS

There is a great need of more teaching along missionary lines in our Sunday schools and young people's meetings. In some places there is very little known about missions. There are books which tell of the work both in the homeland and in foreign lands which, if put into the hands of the young people, will be sure to interest them.

One very interesting set of books which tells of the work in other lands is "The Miracles of Missions" by Arthur T. Pierson. There are four volumes, each containing at least twelve chapters.

In the preface the author quotes from Prof. Theodore Christlieb who cites instances in the work of the first missionaries to Greenland and the early Moravian missionaries in South Africa as well as others, in which miracles, of healing especially, were performed. In reference to naming these books "The Miracles of Missions" he writes as follows: "We have chosen to call 'The Miracles of Missions' notwithstanding the objections frequently urged to the use of the word miracles; for it must be remembered that a miracle, as the word indicates, is nothing more nor less than a wonder to which God appeals as a sign of divine presence and power; and all that we mean by this term as now used is that, in the history of modern missions, there are amazing wonders of divine interposition and human transformation which admit of no adequate explanation if we deny the divine element."

Each chapter in each book is complete in itself. The different chapters cover the work of different countries. Following are the subjects of some of the chapters: The Apostle of the South Seas, The Light of the Cape of Good Hope, The Home of the Inquisition, The Land of Queen Esther, Midnight and Day Dawn at Hawaii, Ramabai and the Women of India, The Open Door into Ecuador, Rabinowitz, the Modern Saul, Self-supporting Churches in Korea, and Among the Bristol Orphans. This list gives an idea of the large range of subject matter in the books. All the different phases of mission work are included, such as medical, evangelistic, educational, etc.

Each chapter consists of about twenty pages and so can be read in a short time. They are all written in a very interesting manner and will be enjoyed by the boys and girls as well as by the older people.

The reading of these books will cause the reader to realize that the Lord God of Elijah still lives and is still working wonders thru His apostles today.

Fanny Hershey Lapp.

(Several volumes of "Miracles of Missions" are out of print and can not be secured at the present time. Those not out of print can be had by ordering from the Mennonite Publishing House, Scottdale, Pa. Editor)

# BIBLE STUDY

## THE WITNESS OF JOHN

### VII

The second appearance of Jesus at Jerusalem, according to the testimony of John was the occasion of a clear testimony of His power and character, and the occasion of the first great conflict between the Lord and the Jewish leaders. Jesus and the disciples attended a feast of the Jews,—the special feast not having been mentioned,—and made the occasion one of manifesting His power and the spirit of His ministry to His people and to the world. Jesus was not so much concerned with the outcome of this visit as it might affect His enemies, as He was concerned with the results and the effect that it would have upon the people in general. The healing of the lame man at the pool of Bethesda was one of the important events in His ministry.—John 5.

The scene of the great miracle of the Lord was very fitting. Around the pool were many impotent people. They were waiting for the manifestation of the power of an angel from heaven. Whenever the waters were moved some one stepped into the water and was healed of whatever disease he possessed. To this place came the Lord. It would be expected that it was a holy place, as the visitation of the angel would be an especially holy moment. Here then was the proper place for the Son of God to come and reveal the power of heaven to these people in some special miracle. The person chosen for the demonstration of this power was the man who was unable to help himself. This was one of the most hopeless cases. His faith in the providence of God was unshaken, though he had been a long time in the helpless condition and a long time in waiting the opportunity of stepping into the water. His desire was strong for the healing of his body. The command of Jesus that he should take up his bed and walk was followed by his obedience and healing.

The multitude that surrounded the pool was not astonished when one stepped into the water and was healed. They would not have remarked anything especially had the lame man been thus healed. This occasion was, however, disturbed by two unusual circumstances. The first was, that the man was healed without the moving of the water. The second was, that he carried his bed on the Sabbath day. Jesus withdrew immediately after healing the man and left the multitude to come to their own conclusions concerning the act of healing. Only one thing concerned them, "Who was it that had told the man to carry his bed on the sabbath day?" The miracle could not be refuted. If the angelic power had been excelled in the nature of the miracle, what authority lay behind the command to break the ceremonial law of the sabbath? This question was not so soon answered.

In the temple the Lord awaited the coming of the healed man. There He revealed Himself to him, and warned him of greater sins with more evil consequences. Soon afterward the informed multitude came to seek Jesus and question Him concerning His authority. His reply was given in terms that made Himself equal to the Father. This was resented by the Jews, but could not be refuted. In a number of ways Jesus referred to Himself as the Son of God and as having all the power of God. He claimed sonship.—v. 17. His work was the same as that of the Father.—vv. 18-20. He had the power to raise the dead.—vv. 21-29. The divine nature of the works which He did was an evidence of the Father's approval of His claims of Sonship.—vv. 30-38.

Jesus closed his discussion with the Jews by making the declaration that they were not able to appreciate His testimony because they were out of harmony with God in their faith and life. These statements were proven by the fact that they sought to kill Him and because they were not even faithful to their professed confidence in the prophet, John (the baptist) whom they professed to believe.—vv. 16, 18.

There is nowhere in the record of John a stronger claim on the part of Jesus and a stronger defense of His power and authority manifested in the works which he did. It is evident that it was the supreme purpose of His life on earth to show the power and character and will of God by the works which He did and by the Word which He taught. He held men responsible to these declarations. All who refused to see and acknowledge His power as Divine were justly condemned. Those who saw and believed in Him were approved of. His own disciples were asked to give their testimony on the grounds of what they had seen and heard. Men of this age are just as responsible to the testimony of the Word of God as it is written and spoken. John desired that the record which he gave of Jesus should enable men to believe on Jesus as the Son of God, and believing they might have life in His name.

Jesus holds men to the testimony of all the Scripture. They testify of Christ. The place which Jesus held in the New Testament was equal to the place which the revealed Word had in the old dispensation. The condemnation of refusing to believe and obey the law as given by Moses was not greater than that which rests upon men who refuse the testimony of Jesus.

In the event of this miracle at the pool, Jesus had given a demonstration of power that was from Heaven. He did not wait for the moving of the waters, for He was greater than the angel who moved the water. He did not move the waters and require men to steep in, for He was Himself the power of God which could take away the afflictions of men and heal the souls of men. He who could thus heal had the right to intimate that the sins of men were forgiven them and to warn them against further transgression of the will of God. The Son of God who is Lord of the sabbath had the right to order the man to take up His bed and return to his home. The unconscious power of Jesus moved the Jews in no extraordinary way. The man was never punished for carrying his bed. Jesus was threatened, but He was not attacked. The Divine power so overshadowed His work and so inspired the truth of His discourse that Jesus was unmolested and the people were left to muse upon the great things which they had seen. A greater than angels was with them.

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**Work among the Tereno Indians.** — Henry Howard has spent six years among the Tereno Indians of Brazil. When he found them they were drunken, lazy, brutal, illiterate, immoral, diseased, without God, and without hope. During these years he was opposed by Romanism, drink-selling traders whose object was to sell the cheapest article at the highest price, and by native cattle dealers who kept the natives in slavery. Now on leaving for furlough, he can report 100 converts, 5 preachers, a day school of 580 pupils, drunkards now sober, immoral men now clean-minded and God-fearing, weak-charactered youths now staunch defenders of the Gospel. "I can do all things through Christ which strengtheneth me."

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"After we have surrendered all to Christ, we have the refining fires to go through."

# The Workers' Column

## WORKING WITH JESUS.—II Cor. 6.
(Junior)

### July 11

**I. We work with Christ.**—v. 1.
1. The ministers of Christ labor with Him.
2. Those who labor with the ministers also labor with Christ.

**II. The work to be done.**
1. Ministering the grace of God for the salvation of men.—v. 1.
2. Beseeching men not to receive the grace of God in vain.—v. 1.
3. To tell men that this is the accepted time and the day of salvation.—v. 2.
4. To tell men that the Lord will save them in this day of salvation.

**III. How to labor with Christ.**
1. Give no occasion of blame as His ministers.—v. 3.
2. Conduct one's self in such a manner as is becoming to a minister of Christ.—v. 4.

**IV. Some things that the laborers with Christ must bear.**
1. Suffering of the body.—vv. 4, 5, 9, 10.
2. Reproach and shame for Christ's sake.—vv. 8-10.

**V. The character of those who labor with Christ.**
1. Patient.—v. 5.
2. Pure.—v. 6.
3. Kind and loving.—v. 6.
4. Faithful to the Word of God, possessing the power of God and righteousness.—v. 7.
5. Separated from all evil and defiling things.—vv. 11-17.
6. Acknowledged as the sons and daughters of God.—v. 18.

## THE VALUE OF THE KNOWLEDGE OF GOD.—Psa. 1.

### July 18

**I. The difference in the character of knowledge.**
1. The blessings of life depend upon the choice of knowledge which one may make for himself.—v. 1.
2. What to avoid in order to be blessed.
   a. Counsel of the ungodly.
   b. The way of sinners.
   c. The association of the scornful.
3. Happiness depends upon the choice of the knowledge of God's Word.—v. 2.

**II. The elements of successful study of God's Word.—v. 2.**
1. A delight in it.
2. Constant application as a result of **delight.**

**III. The benefit of correct knowledge.**
1. A constant source of life and blessing.—v. 3.
   a. Like a living tree.
   b. The waters a constant source of life for the tree.
2. A constant blessing to others.—Fruit in season.—v. 3.
3. A continual comfort and glory to one's self.—The unwithering leaf.
4. An unfailing source of power.—v. 3.

**IV. The consequences of a lack of the knowledge of God.**—vv. 4, 5.
1. There may be an appearance of good,—like chaff.
2. There is an emptiness and worthlessness, as chaff.
3. There is no power of resistance in the day of trial,—driven by the wind.
4. The lack of knowledge of God is a lack of defense in the presence of men and God.—vv. 5, 6.
5. Those who lack a knowledge of God's Word can have no confidence or fellowship in the presence of the righteous.

**V. The Divine approval rests upon the man who seeks an education that includes the knowledge of God.**—v. 6.

## GOD'S INVITATION TO THE NATIONS.—Isa. 55
(Missionary)

### July 25

**I. The invitation to all men, which was used by Jesus.**
1. "Ho, every one that thirsteth,"—v. 1. Cf. "Whosoever," John 3:16.
2. To him that has no money and no price.—v. 1.
3. Invited to all that the Lord has, water, wine, milk.—v. 1.

**II. The appeal of the Lord's invitation.**
1. It is reasonable.—v. 2.
   a. The nations have received nothing satisfying for all their efforts.—v. 2.
   b. He is able to supply the good that their souls require and which they long for.—v. 2.
2. It will be a permanent blessing.—v. 3.
   a. The turning of the nations to Him will not be in vain.
   b. He will receive all who come.
   c. He will give everlasting life.
   d. He will make with the nations an everlasting covenant, according to the promises given to David,—the **Seed** of David.

**III. The Seed of David the source of blessing to all nations.—vv. 4, 5.**
1. He is appointed by God to be a witness, leader and commander to all nations.
2. God has made Him to be the desire of all nations.
   a. He will extend His call to all nations.—v. 5.
   b. All nations will respond to His call.
   c. His glory is the "Holy One of Israel will excel the glory of all others in the earth."

**IV. The Seed of David the reconciler of the world to God.**—vv. 6-11.
1. God is made accessible through Him. v. 6.
2. God will grant mercy and pardon to all nations through Him.
   a. When the wicked and unrighteous forsake their ways and thoughts. v. 7.
   b. When men accept God's Word instead of their own thoughts.—v. 8.
   c. When men acknowledge the sovereignty of God over their wills and ways.—v. 9.
   d. Because there is an absolute result of good to all who accept the Word and will of God in their lives.—vv. 10, 11.

**V. The blessing which the Lord will grant to all nations that accept the Seed of David.**
1. Their own spirits will be made to rejoice.—v. 12.
2. The blessings of God will return to them.—v. 12.
3. The character of their lives and of the world about them will be renewed.—v. 13.
4. The assurance is given for everlasting blessing, which will never fail.—v. 13.

## THE SPIRIT OF SERVICE IN A LIFE OCCUPATION.—Rom. 12.

### August 1.

**I. The Scriptures do not select occupations for men; they are intended to show men how to serve God and their fellow-men.**
1. God has named only the places and ministrations for service in the body of Christ, the Church.—Rom. 12; I Cor. 12; Eph. 4.
2. He has shown what shall be the character of the conduct of those who are believers and how they should behave themselves in the fellowship of believers.—Titus 2.
3. Men of various walks in life have been commanded to repent.—Luke 3.

**II. God has given certain gifts of power and means with which to serve Him.—Talents, Matt. 25:25, 28; Pounds, Luke 19:13-24. Whether mental, spiritual or material gifts are represented, each one owes to God the use of them.**

**III. The spirit in which men should serve God and labor together in the body of Christ.**
1. The body and all of its powers should be presented to God in grateful service for what He has done.—Rom. 12:1; cf. Rom. 11:30-36.
2. Neither the character of the life work nor the spirit of the service should be governed by the standards of the world.—Rom. 12:2.
3. Each should accept the duty of life as a responsibility from God.—v. 3.
4. There should be no exaltation of spirit except that which honors God.—vv. 3-16.
5. One's duty in life is but a portion of the service due to the whole Church and to the world.—v. 5.
6. The greatest amount of success will be secured by giving attention particularly to one's particular duty.—vv. 6-8.
7. Genuineness and impartiality.—vv. 9, 10; even love for enemies.—17-21.
8. Seeking only the good things in life.—v. 9.
9. Diligence as if serving the Lord.—v. 11.
10. Patience.—v. 12.
11. Prayerfulness.—v. 12.
12. Charity and hospitality.—v. 13.

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Wilberforce, the statesman, said to a friend: "Read the Bible; let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never knew the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only."

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Coleridge, the English poet, wrote a series of letters upon the Inspiration of the Bible. In one of them he said: "In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

# EDUCATIONAL

## RELIEF WORK AMONG THE FAMILIES OF GERMAN PRISONERS

S. E. Yoder

(Brother Yoder spent last winter in Germany under the Friends Service Committee, giving relief to families of German prisoners who had been employed by the Friends Unit in their work in France)

After the signing of the armistice the French authorities allotted different sections of the devastated area to the various relief organizations then on the field. The Friends were awarded the Verdun sector. Every refugee in France was anxious to return at once to the old home. The work of reconstruction was hastened as fast as possible. Requests were constantly coming to the Friends to extend their work to other villages outside of the allotted area. This was impossible with the limited number of workers on the field. The French authorities seeing that it was not possible for the relief work to be expanded without additional workers, turned over German prisoners to assist in the work of reconstruction. They would come to work each morning and return to their respective prison camps at night. The men were given their meals when working with us. At some places where large numbers were employed, the prisoners had their own kitchen and cook. The supplies were furnished by the committee. At other places they would eat in the same barracks as the workers.

The prisoners were very willing workers. They assisted in all kinds of work such as building, painting, farming, threshing of grain, planting of trees, transport work, etc. Some of the men were expert workmen in these various lines. An effort was made to give each man work in which he had had some experience.

There was some opposition in using these men, as prisoners, to work for us. The question was raised whether we should employ "slave labor" as some workers called it. Many discussions took place among the various workers as well as at various executive meetings. The prisoners themselves were glad for the privilege of working with the "Mission des Amis" (Society of Friends). Food in the prison camps was not plentiful. Many men appeared thin and underfed. Clothing and shoes were also given to replace the rags and worn out shoes. After being with the Mission they did not wish to go back and work in the camps. When more men were wanted from a camp we usually had more volunteers than we could use. The number of men employed at one place varied. In some villages four to six men in addition to the workers were employed. At other villages as many as thirty or forty were employed. Most of these men remained with us the entire day without any guards. They were placed upon their honor. In spite of the fact that many had been away from home four or five years they did not attempt to escape while at work.

The work with the prisoners was interesting. The men would tell how they had lived at home and relate their experiences during the war. Many were eager to learn of the principles of those opposed to war. They were very grateful for the treatment given them. While with the "Mission des Amis" the men said they did not feel their position as prisoners so heavily. The men had been prisoners so long that they craved for friendly treatment and the associations of men whom they could call friends. The workers soon came to learn that the German prisoners were also human beings. Each one forgot that the other was supposed to be his enemy. A number of men working with the prisoners suggested if possible some remuneration should be given to the men for their faithful work. This suggestion was discussed from time to time. Sentiment grew and it was decided that assistance of some kind should be given all German prisoners who had assisted in the reconstruction work. The question was how and what?

It was later agreed upon by the executive committee that each man should receive a fair day's wage for his work. The Friends Committee for German work in London gave one thousand pounds ($5,000.00) to start the work. The executive committee in France agreed to furnish all additional funds. The question was then raised as to what method should be used in paying the men. Legally no prisoner was allowed to receive money. Various suggestions were made. It was finally decided to send three workers to Germany and pay the wages over to the families.

The first step necessary was to secure all the addresses of the men. The different equipes where the men were working were visited during the months of October and November. We talked with the men and told them of our intended visit to their homes. Notes were kept of the messages for their families. Many of the men gave us letters for the home folks. Others gave us some of their valuables such as pictures, watches and money, to take to their families. Over two hundred men were photographed. The number of men who were then working. Many men who had worked earlier were back in their prison camps, so we could not visit them, but a record of the addresses were kept by the department in which they

**A Group of German Prisoners**

worked. After visiting all the districts of northern France such as the Verdun sector, Marne, Somme, and Ardennes where German labor had been employed, we went to Paris. We had a list of four hundred and seventy-six men. Others were sent to Berlin later.

A card index was made in Paris of the list of names. On each card was placed the man's name, his address, district where he worked in France, number of days worked, and information in regards to the family, such as the number of brothers and sisters and whether his parents were living. This information served as a means of identifying the family. After various preliminary arrangements were completed we secured our traveling papers. Our baggage consisted of a suit case of necessary articles and several blankets to be used in traveling on the unheated trains.

We started for Berlin early in December. Our first stop was Cöln, (Cologne). Here we visited the English Military Counsel and the German Counsel for permission to travel across the Rhine river into Germany. We had no definite plans formulated before leaving France, not knowing what conditions we would find. Upon reaching Berlin we decided to first visit the families there and in the meantime secure information as to which sections in Germany were most needy. Thru Herr Von Geisberg of the Deutsch Wohlfahrstelle, a charity organization, we secured valuable information as to the needy district; also thru Dr. Elizabeth Rotten, a leading pacifist and social worker. It is the above organization that has received and distributed many of the garments made by the sewing circles of our church which are sent from Philadelphia by the Friends.

We had heard something of the conditions in Berlin before leaving Paris, but in order to really understand them as they are one must see them. It was a peculiar experience as we walked down the streets to hear the rumbling noises of the large auto trucks and automobiles with steel tires. Bicycles were also equipped with steel tires. Some of the tires were of solid steel, others had cushioned spring tires. Rubber is very expensive and considered a luxury. All rubber supplies were cut off during the war by the blockade. On the streets you would see many thin, pale faces of men, women and children with a staggering walk. All tell the sad story of undernourishment. Children would stand in front of candy stores, gazing into the windows, telling each other how before the war they had tasted real candy like that. On the street corners old gray headed women were selling papers. Children were running about on the streets gathering up all kinds of waste for fuel. At some street corners several small children or a mother and child were singing a Christmas song, hoping that a passer-by would give them a few coppers.

The families visited were mostly poor. They usually had three rooms as living quarters. The kitchen in the middle and a bed room on one side and sitting room on the other. Beds were frequently placed beside the kitchen stove in cases of sickness and large families. Most of the homes were cold and damp. Fuel was very difficult to secure. The furnishings were very simple. Floors were uncarpeted, tables were bare, chairs roughly made. In some instances the chickens were kept beside the kitchen stove. It was not safe to keep them out of doors on account of being stolen. Aged people were found in bed with malnutrition, caused by lack of fats. Others were consumptive. Many people suffered from "English Krankheit" (Rickets). These patients were usually shivering in the cold unheated rooms. Nourishing food of sufficient quantity was next to impossible to secure. All food was rationed and the ration was not sufficient to keep a person from starving.

We had the privilege of visiting a "Knaben Schule." Thirty-three percent were absent on account of sickness. Boys of seven and eight years were no taller than normal children of three and four. We visited four different rooms. It was the same scene of undersized children everywhere, with sad and pale faces. The teachers said many were so listless that learning was impossible. Some had become imbeciles and were removed from the schools. Many of the school children had not tasted milk for years.

It is the school children of the large cities that the Friends are now feeding. Each school has a kitchen, to which the food is sent to be cooked. Each noon the children are given a good warm meal, the only meal that some get. Remarkable changes have been made in a few weeks feeding, weight has increased, the children become brighter and more cheerful. They become more attentive and do better school work.

In our work outside of Berlin, the Empire is divided into provinces which correspond to states in our country. All families in a certain province were grouped together. Later the province was divided into smaller districts. The letters brought along were posted in Berlin for the families. Some of the valuables were also sent by mail. Reports and investigations showed that König Sachsen of Southern Germany, in which are located the Erzebirge Mountains, was one of the most needy provinces. As soon as our visitation was finished in Berlin we proceeded southward, eager for the first experiences in the mountainous and country districts.

(Concluded next month)

## OBSERVATIONS IN THE ARGENTINE

S. C. Yoder

(Continued from last month)

### People and Customs

Among the population, the people of Latin extraction prevail. Among those whose influence counts for the most, the Englishman ranks highest. The Argentine is influenced greatly by English thought and some have ventured to call it a semi-English colony. C. B. Schmidt former immigrant and colonization agent for the Santa Fe R. R. in the States, presented a certain proposition to one of the ministers of the government, who upon hearing it threw up his hands and exclaimed "What would the English say." To say as some have said that the Argentine is but little more than an English colony, is of course an exaggeration; however the Englishman knows his importance, powers and opportunities here and is on the ground to take advantage of them. Railroads and many other Public Utilities are built, and developed largely with English capital. This not only furnishes an opportunity for the capitalist but also a place for the overflow population of the British Isles and one finds them scattered everywhere over South America, serving in the better and more profitable capacities in connection with these industries as well as in private enterprises.

A representative of the J. I. Case Threshing Machine Co. of the U. S., who is also an Englishman, made the statement to us, that the German Russians are the best class of farmers that the country has. This is in keeping with the reputation that these people have made for themselves wherever they went. Our visit to the region of Bahia Blanca and westward brought us into a community of these people and we found here one of the better developed wheat sections of the country. They are industrious and thrifty but owing to their surroundings, they are living under conditions far below that which the same class of people enjoy in the States. In the region of Coronel Suarez, we found a great many German people. Here there are three colonies of Catholics, who live in villages like those of Europe, each with its own church and community life. We were not permitted, on account of time to visit their villages, although we passed by one of them but the condition of the country surrounding bore ample evidence to their thrift and industry. All over the Argentine, one finds settlements of these people who work hard, live poorly, and as common laborers and tillers of the soil, they are hardly appreciated as they deserve to be.

A Danish colony at Tandil is prosperous and beautiful. Nestled among the hills of that country, are beautiful homes, fine groves of trees winding roads and stone fences which mark the boundaries of field

and farm, giving it all the appearance of a European country scene.

As has been said, the native of this country is very impulsive and not very trustworthy. They love to sit over their wine and dream and would rather do nothing and have nothing than to work for the rewards which labor brings. The result is that but comparatively few people are rich and the rest are poor. There is no such a thing in the Argentine as a large class of small farm owners, who till their own land. This is one of the greatest assets of which the States can boast, having given to that class of people thousands of happy homes, independence and reward that were an incentive to labor. It has been said that in the Argentine, 95% of the land is owned by 5% of the people. The rich got their wealth with little effort, many through church or state as a reward for service. They look with disdain upon common labor, for which reason we have stood beside the automobile within ten rods of a well and waited for what seemed at the least a half hour, till one of the big, fat, strong managers of a large ranch could send for one of his servants to carry the water over and fill the radiator. For the same reason some young fellow with his hair pasted down on his head, whose pimply face bespeaks of immorality and sin, can move in good society because he has a position that enables him to wear good clothes and keep his hands soft and clean, although his work requires but little ability and brings him small remuneration, while the railroad engineer, whose work requires great skill and courage, a trained hand and mind, and may bring him many more times the returns in money, will often find himself and family excluded from the select of society, simply because his work requires him to wear common clothes and is classed as common labor. Of this sin some of the English are as guilty as the Spanish. A woman to be well thought of must not do her own housework, or at least not be caught at it. This is why she sweeps the dirt to the door if she sweeps at all and leaves it lay till there are no passers by. Personally I think this servant system is a curse to this or any country. In India and some of the other hot countries we can see why it should be necessary but what excuse outside of pride or laziness, a strong, healthy, well-fed woman in this country can give for having a train of servants to do her work while she does nothing, or often worse, is a thing that I could never make out. People, generally will not carry their own grips or suit-cases nor their purchases from the store, as all this is considered a mark of inferiority. The common rules of propriety, require a man to wear his coat no matter how hot the weather or how ragged and dirty the coat may be. It was during some of those hot, sweltering days of the last summer that made us feel like pulling off our coats in defiance of their customs and knock some of their silly rules of propriety into oblivion. O, this foolish pride that has kept many of these people in poverty, from which it is safe to say they will not rise till they change their opinion of the man who works! This creates rather an embarrassing situation for the missionary, who cannot be true to his calling without teaching the dignity of common labor by precept and example. However one thing must be stated to the credit of these people. With all their vanity and longing for show, they are far more modest in their apparel than people of our own land. In fact I have seen more shocking immodesty in dress among the women on the streets of New York and Chicago and also little country towns in an hour than I have seen in all my travels in the Argentine. They dress richly and well but modestly. One sees but little of the North American "foppishness" among the men.

### Religion and Religious Work

If ever a church had an opportunity to make the most of all its powers the Catholic Church in South America did. Spanish Priests and Jesuits preceded the state and since governments have been established, the church has always largely influenced if not controlled legislation.

Laborer's House

Laws were enacted in her favor, lands and money freely granted. Hers was the liberty, unhindered by opposing religious forces, to freely exercise all her powers for the blessing of mankind but she has failed to hold her own with the people.

Whatever may be the reason for her failure, whether attributable to her doctrine, or to its system of ecclesiasticism, or the character of the people who propagated it, is not mine to discuss here. The fact remains that thousands of people who were brought up under the influence of the church have turned to materialism, agnosticism and infidelity.

With a task of stupendous proportion before them the Protestant forces have entered the field to bring the message of salvation to these people. To break down the prejudice that has been fostered for years and get a hearing under the conditions above named, was a long arduous task, requiring much patience, toil, endurance and many persecutions but during the years that they have been at work, they have slowly won their way into the hearts of many and those who now enter the field have comparatively little difficulty in beginning their work.

Of the denominations now at work in the Argentine, the Methodists have probably the largest membership and spend the most money on the field. The latter is accounted for by the fact that they maintain a number of well equipped schools and colleges. Among the most active and those doing thorough work are the Plymouth Brethren, whose membership we could not ascertain because it is a part of their policy not to count numbers. Mr. Payne, one of their first workers, who opened the work at Cordoba, the Catholic stronghold in the western hemisphere, and suffered many persecutions for the faith is still on the field and active in the work. This denomination has 32 workers, all of whom support themselves. One of the growing churches is the Southern Baptists, who have churches scattered widely over the Argentine and are very active in the work.

### Discouragements

In entering upon the work here one will have to expect to find many difficulties in the way and all the hindrances that one will find in the work in the homeland will be found here with the following ones added.

1. **Prejudice.** Long undisputed authority of one force in a certain territory always has been conducive of producing prejudice in the minds of its subjects against any other force who may design to enter the same field and it is not at all improbable that the encroaching forces

have not always acted as wisely as they should, which cannot but have aggravated conditions and tended to make an already bad condition worse.

2. **Ignorance of the Bible.** There are thousands of men and women, living in this country, whose heads have turned gray, who were baptized in infancy and have claimed church membership all their lives but have never read the Bible and are absolutely ignorant of its teaching. To make consistent Christians of men and women, who were brought up under such conditions, requires much patient effort.

3. **Hatred of Priesthood.** Because of the reputed corruption of the Priesthood,

**On a South American Ranch**

many have left the church. This is especially true of the men, and it will require much patience, time and consistent Christian living on the part of the Protestant ministry to win such ones for the Lord.

4. **Inconsistency of North American Tourists.** Naturally these people look to the United States, the land which is the home of many of the missionaries, as their ideal and as can be but reasonably expected they think of it as a land of Christians. Then, for them to see many of the tourists who pass through here, at the card table, race course, gambling den and lottery, and partaking of all its pleasure and evil and conducting themselves in the characteristic, boisterous, "Yankee" fashion is a shock to their modesty and sense of behavior. Last winter while certain tourists from the States spent some time in the city of Buenos Aires, their conduct at the race course on the Lord's day, the betting and winning, and we venture to say the loss of some of these "Green-horns" was larger than their gain, were all topics of discussion in the dailies and among the natives on the street and certainly did not have the effect of creating a favorable impression of the influence of Protestantism upon a nation.

5. **Religious indifference of foreign business Men.** Some of the most warm-hearted and zealous Christians are to be found among the foreign business men of Buenos Aires and the Argentine, but we have good reason to suspect that they are in the minority. Most of them pay no attention to the work of their countrymen along missionary lines, but their attitude, conduct and often their business methods are such that they openly conflict with the effort of the latter class. This is often a real hindrance to the work.

The experience of a certain native minister, who was educated in the United States may serve to illustrate the opinion that many of the people have of the character of the people of the States. He relates that when he arrived and landed for the first time in one of the large cities in the United States he like many of his countrymen, expected to find a nation of model Christians. He had not been in the city long nor gone very far till he heard some man behind him indulge in a streak of profanity, with a profuseness that is characteristic of the English speaking people, and was much shocked and thought surely that must be a foreigner and on looking around to ascertain found that he was correct. Later in the day as well as a multitude of times since then this experience was repeated with the exception that this time instead of it being a foreigner it was a North American. This was a real disappointment to him as it has been to many others who judge the whole of the United States by the character of the few missionaries with whom they meet.

### Encouragements

1. **People hungering for the truth.** It is not a difficult matter for the missionary to get a hearing in almost any town or village. Everywhere there are men and women who have cut loose from the existing system of religion and are adrift and ready to grasp at anything that comes along. Free thought and infidelity have swallowed up their thousands. Spiritualism and many of the other popular isms are reaping a rich harvest at the present time. Protestant forces that have sent conscientious and consecrated men and women to the field are gathering in many. The time is ripe to "thrust in the sickle and gather the harvest."

2. **Zeal of those who come.** Many of those who accept the Gospel, enter upon the work with a zeal that would be a credit to many of their brethren in the northern continent, who have always lived under the wholesome influence of the Gospel. They stand for the truth no matter where.

3. **Obedience.** One has practically no difficulty in getting converts to follow the plain teachings of the Bible. What the Scripture says goes without questioning. Foot washing, communion, baptism, devotional covering, putting away of ornaments in accordance with the teachings of Peter and Paul, are all matters of little difficulty but it is hard to get them to adopt forms which have no well defined Bible foundation.

### The Supreme Need of the Southern Continent

The one thing that South America needs above all others, is consecrated men and women with a knowledge of the Bible and the ability to teach the same. It does not matter so much whether these men and women are schooled in the lore of Science, Literature or Arts nor whether they carry a D. D. and are able to explain all the vain imaginations of the modern rationalistic theologians as whether he has a good, common sense working knowledge of the Bible. In sending home with us an appeal for workers, Bro. Hershey said: "Send us men and women who first of all know the Bible and have had sufficient experience in mission work to have proven themselves soul-winners; as for the rest of their training it does not matter so much." South America has its thousands who are educated in school and college and whose ideals are for all that as far from right as those of the humblest peon who lives in his mud hut without floor or windows. It has its multitudes who are devotees of Socialism, Reform Movements, and what-not but the activities of all these combined has made but little impression for good either physically or spiritually on the life of the individual or nation. What the country needs above all is men with a regenerated heart and a conviction of righteousness that is born through a knowledge of the Word of God. One of the leading Baptist missionaries in the Argentine said to us that nothing can avail to raise these people out of their sin, degradation, poverty, pride, immorality and corruption but the Gospel of Christ. In confirmation of this statement are the results which have followed the efforts of humble men who had nothing but the Gospel to give, which are souls who have accepted and have been redeemed from

sin and its power and have received grace that has enabled them to stand for the truth when all other things were against them. What greater tribute to the Gospel could one ask for?

Kalona, Iowa.

## THE REFORMATION PERIOD

### IV. John Calvin

A. Fay Grassmeyer

John Calvin, who was destined to become one of the greatest reformers of the sixteenth century, was born July 10, 1509, in Noyon, Picardy, France. His father a well-to-do clergyman held the position of secretary of his diocese, as the administrative district of a bishop in the Catholic Church was called. His mother was of noble lineage, hence John inherited the right to an education, according to the customs of the time. This fact, together with the fact that he was born in Northern France near the German border, where Catholicism was not so strong, gave the youth opportunity to develop the views which he expressed later. According to the methods of education he was invited to join in the studies with the children of a family of the nobility. At the age of fourteen he went with the Montmors, (the family in which he was living), to Paris to receive the advantages of higher education offered there. His father had selected for him the field of the ecclesiastic. It was with this aim that he entered College de la Marche, on his arrival at Paris. He soon left this College and entered the purely ecclesiastical College of Montaign. Here he applied himself diligently to his work and made remarkable progress. Even at this time he was marked by a grave and severe manner, a trait which developed much more as he proceeded with his later work. Thus far all his work and training had been entirely ecclesiastical. His father had even gone so far as to secure for him the curacy of St. Martin, in addition to the chapel of Noyon which he had received at an earlier age. Both these positions were minor offices of the Catholic Church.

His friendships with such men as Pierre Roberts, Claude Hangests, and Nicolas Cop, (son of the king's Swiss physician), show that his associates were the highest and noblest men of the time. His close friendship with Olivetan, (who first translated the Bible into French), gave him an opportunity to become familiar with the Scriptures, and to form his own opinion as regards Catholic teaching. He early questioned some of the Catholic principles and doctrines, which caused him to come into disfavor with the Cathedral Chapter of Noyon. Although he had preached several sermons at a very early age, he was never ordained to the priesthood.

Before he had completed his courses at the College Montaign his father saw the young man's inclination to dissent from the Catholic belief and decided that law as a profession would give him more latitude in thought. Accordingly Calvin was sent to Orleans to take up that study. Here his keen alert mind was again brought into play, and his progress was remarkable. In the absence of his professors young Calvin was often asked to lecture. From Orleans he went to Bourges, the best known law school outside of Italy. Here under the Milanese professor, Andrea Alciati, he received the most learned instruction that that day could produce.

The early training had a great influence on Calvin's later activities. During his stay in Paris he had studied philosophy and theology in addition to his Latin and ecclesiastical branches. His training in the law schools gave him a keen sense of justice, which was later in his life a great factor in helping to mould the Genevan state. Besides law he also studied Greek, which enabled him to read the New Testament from the original text. A little later he formed the acquaintance of Volmer, a German Protestant who enlisted Calvin's interest in the Protestant movement and in the Hebrew language. This acquaintance with Volmer was a strong influence in drawing Calvin into the whirlpool of religious unrest. His law training had developed in him a clear sense of judgment, and a clear insight into the evils of despotism. Before he had completed the law course, his father died. Again John was left free to follow his own inclinations, and to obey the dictates of conscience. This brought him once more back to the study of theology and the classics.

Again he returned to Paris, the city which all early advocates of religious reform in France under Lefever, Farel and the Queen of Navarre had made the center of the new learning. Here he published his first work, a commentary on Seneca's essay, "On Mercy." All Paris was at this time moved by the new learning. Bishops, priests and clergy viewed it with the utmost suspicion and disfavor. Strict censorship was used to discover the promoters, who were severely punished, in order that the new learning might not be allowed to spread. Physical punishment did not suppress truth nor stamp it out. Calvin became a convert to the new learning and was fond of expressing his views thereon. Accordingly, on being asked for help in composing an oration to be given by Nicolas Cop who had been elected to the rectorship of the University of Paris, he wrote on the theme, "The Necessity of a Reformation of the Church and of Theology on the basis of the New Testament." The results of this strong condemnation of the Roman Church, were serious. Both Cop and Calvin were obliged to leave the city, and this they did only after narrowly escaping death. This was the blast that fanned into flame the coals of dissension which had smoldered within him since his disfavor with Chapter of Noyon, his early Catholic charge.

Escaping from Paris in the guise of a vine-dresser he returned to his old home. Here he resigned his preferments in the Catholic Church, and betook himself to a life of wandering for about three years. Not wandering for lack of a place to go, but that he might have leisure and have time for meditation.

His travels brought him to many places, of which Angoulene and Nerec both cities of Southwestern France were of most consequence. At Nerec he was at the court of the Queen of Navarre, sister of the King of France, and at Angoulene he formed a lasting friendship with Louis of Tillot in whose library he studied and prepared several significant discourses, for circulation among various neighboring parishes. The theme of these contentions was that forgiveness of sin, and the gift of eternal life came alone through God's grace.

He again returned to France where he met and disputed with Servetus (a man who disclaimed Catholicism but held different views from Calvin's). Opposition was so great against Protestantism that he was obliged to return to foreign soil, this time going to Basel in Switzerland. Here he prepared the first edition of the "Institutes of the Christian Religion." Soon afterward he visited Italy, and then once more visited his parental home. This was his last visit to France. He sold the property which had devolved to him, and in company with his younger brother and sister for Strassburg in Alsace. But direct travel was endangered by the armies of Charles V of Spain; so he chose a circuitous route through Savoy and Geneva. At Geneva he met his old friend Louis of Tillot, who informed Farel, who had left Paris and started the work of reform in Switzerland, of his presence. Farel in turn induced him to remain and help with the work of reform there. Calvin's ideas were to contribute to the reformed churches in general, rather than to any particular church. He preferred a life of intellectual and theological service at this time. However, he felt this opportunity a call from God to take up the work with Farel at Geneva. He entered the work most enthusiastically, and his influence more even than that of Farel, meant the success of the Genevan Reform movement.

Calvin's first stay at Geneva was for a period of only two years. He started his work here by delivering a series of lectures on the Epistles of St. Paul. He was also Farel's chief colleague at the religious disputation of Lausanne. Much of his time was taken up in controversies

with the Anabaptists, and such disputers as Caroli, a staunch Catholic. The Caroli controversy grew so serious that it was evident that banishment of one or the other was necessary. The Council decided in favor of Calvin and Caroli started for Rome. But Calvin's greatest task was that of reforming the public life and custom of that place. The Genevese were a light spirited people, lovers of amusement, dancing and revelries. Prostitution was sanctioned by the state, and vice abounded eveywhere. Calvin's idea of a recreated government based on moral principles met with opposition, but was sound in theory. He began by educating the young, a method entirely unpracticed before. He wrote a Catechism and a Confession of Faith and Discipline, which was printed and circulated, and read from pulpits every Sunday. The content of these articles set forth the doctrines of the evangelical faith in such a way as to be intelligible to the people. It included various duties of citizens and even extended to the civil magistracy. These and later Institutes were presented to the Council of Two Hundred. His Institutes contained the strictest of discipline. They prescribed certain punishments for nonconformists, and upheld excommunication. The enforcement of these stern measures caused Calvin's unpopularity, which was speedily followed by banishment from Geneva. This misfortune he took in the best of grace. He at once set out for Basel on the northern Swiss boundary where he was welcomed. Here he enjoyed perfect liberty, but soon felt called to go to Strassburg, where he acted as pastor, and professor of theology, as well as being the delegate to represent that city at various Imperial Diets of the Empire.

About this time Geneva was beginning to get into papal troubles and the very cause of the reformers seemed doomed. A charge was brought against them by the Pope which would have spelled their ruin, but for an answer written by Calvin, from Strassburg. The Genevan Council now saw that without this great intellect the Genevan cause would be defeated. On a test vote, they voted an invitation for Calvin's return, and later a general vote confirmed the loyalty of the state to him, and urged that he should return. He was voted a fixed salary, a free residence and various yearly donations. On accepting the invitation, he however, retained his Strassburg citizenship which the Strassburgers implored him to keep. His return to Geneva was the last of his many journeys for he remained there the last twenty-three years of his life.

On resuming his labors there, Calvin met with much opposition, but finally succeeded in having his principles adopted with the exception of his idea of celebrating the Lord's Supper. The work of reform now began in earnest. He organized the clergy, divided the state into districts, and had each attended to by a clergyman. His labors were made more difficult by the pestilence which spread over Europe at this time. His work was both ecclesiastical and secular. He filled the place of reformer, preacher, teacher, law giver, and executive. He labored incessantly until the last. He died at Geneva in 1564.

Calvin's contributions to the world are practically inestimable, but it is mostly for his theological and political contributions that we think of him today. His commentaries clearly set forth his theology. He is called the chief of commentators. Calvin began his series of commentaries at Strassburg with the Epistle to the Romans, on which his system of theology is chiefly built. His theology is biblical rather than scholastic. His belief is marked by four outstanding qualities: doctrinal impartiality, exegetical tact, various learning, and deep Christian piety. He founded the modern grammatico-historical exegesis. That is to say he believed that the Biblical authors wished to convey to their readers one definite thought, in words that they could understand. A passage might have a literal or figurative interpretation, but could not have two senses at once. He released the people from the bondage of dogmatism, and taught that the Scripture rested not on the authority of the church but on the authority of God. Calvinism is not the name of a church but it is the name of a theological school in the Reformed Churches. Calvinism has logical compactness, consistency and completeness.

Calvin was distinctly a predestinarian. Predestination according to him, is the external and unchangeable decree of God by which He foreordained, for His own glory and the display of His attributes of mercy and justice, a part of the human race, without any merit of their own, to eternal salvation; and another part, in just punishment of their sins, to eternal damnation. He believed that God bestows upon the reprobate all the common mercies of daily life as freely as upon the elect, but he withholds from them his saving mercy. He even extended his idea of predestined regeneration to infants.

On baptism, he believed that it was a sign of initiation, by which we are admitted into the society of the church, in order to be numbered among the children of God. Simplicity of the ordinance was advocated by him, and as to mode, that was not subject of controversy for him; but he assigns to infant baptism a double benefit. First, it ratifies to pious parents the promise of God's mercy to their children, and increases their sense of responsibility for their education. Second, it helps to keep them true to the church, because of the baptismal vow.

Calvin's theory of the eucharist or ordinance of the Lord's Supper was so well expounded that it became the accepted theory of the Reformed Churches. He aimed to combine the spiritualism of Zwingli and the realism of Luther. He agreed with Zwingli in the figurative interpretation of the words of institution, (which is now accepted by the best Protestants), and he rejected the idea of a corporal presence and oral participation in the way of transubstantiation, which implies either a miracle or an omnipresence of Christ. But he was not satisfied with the purely symbolical theory, for he believed in actual communion with the ever living Christ. Communion with Christ by lifting our hearts from the earth to heaven, as in any true devotion, was his belief.

But Calvin was more than a mere reformer and theologian. He was an educator, author and correspondent. His writings are mostly commentaries on certain books of the Bible, or on some contested interpretation. His correspondence was remarkable. A collection of his letters fills ten quarto-volumes, and number no less than forty-two hundred and seventy-one. His remarkable foresight in education deserves attention. He founded an Academy at Geneva, secured the best teachers of the time, and did all in his power to educate the clergy. In order to avoid over-crowding, he had four elementary schools established in the four quarters of the city. He had them in different parts of the city in order that the education might be brought within reach of every youth. Tuition was free. There Calvin can be credited with founding the first free public school system. The Genevan school attracted students from all parts of Protestant Europe, and continued to be the foremost school of reformed theology and literary culture for more than two hundred years.

The Presbyterian Church of the United States or the Dutch Reformed Church of Europe, are present day examples of churches, directly descended from Calvin's Church at Geneva.

George Bancroft the American historian sums up Calvin's work and influence as follows: "We boast of our common schools; Calvin was the father of popular education, the inventor of the system of free schools. We are proud of the free states that fringe the Atlantic. The Pilgrims were Calvinists, the best influence in South Carolina were from the Calvinists of France. William Penn was from the disciples of the Huguenots, the ships from Holland that first brought colonists to Manhattan were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty. ....The light of his genius scattered the mark of darkness which superstition had held for centuries before the brow of religion....He bequeathed to his personal heirs, a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world, a purer reformation, a republican spirit in religion, with the kindred principles of republican liberty."

Belleville, Pa.

# THE YOUNG PEOPLE'S MEETING

**HELPING JESUS.—Luke 8:1-3; Matt. 27:55, 56.**

**Topic for July 11**

MOTTO

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

THE STUDY HOUR

**I. When Jesus Was Here Among Men.**—He was very busy day after day doing good to the people among whom he visited. Thousands came to see Him and hear His wonderful words. Often the people crowded in upon Him so that He had no time even to stop and eat. Yet Jesus pitied the people and did not get impatient with them. Because He was so busy He had to have some one who provided for his bodily needs. Jesus grew hungry and thirsty and could feel weariness and sleepiness just as we do. There were people in those days who gave of their things to help Jesus. It must have been a rare privilege for a mother to give Him something to eat. Perhaps one would also make a garment for Him when the old one wore out. Some would invite Him into their homes to stay over night. Jesus had no earthly possessions, for He said, "Foxes have holes; the birds of the air have nests; but the Son of Man hath not where to lay his head." Paul in an epistle writes, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich." This gave people who loved Him a chance to show their love by doing something for His bodily needs. His disciples too worked with Jesus in helping other people for Jesus.

**II. Helping Jesus Today.**—Jesus is not on earth in the body as He was on that day that He went about doing good and working miracles and teaching. Yet Jesus is just as truly here today as He was then, by the Holy Spirit. And Jesus has a body here too of flesh and blood which we sometimes forget.

His glorified body is in heaven, but He thinks of the bodies of His children as though they were His own body. He said in Matt. 25:34-40 that the people who feed Him and give Him water to drink and clothes to wear and visit Him when He is sick and in prison are those who do so to the least of His brethren. He also said in Matt. 5:41-44 that those who fail to do all these kindnesses to the least of His brethren are failing in kindness to Jesus Himself.

The work which Jesus began to do He left for His disciples to do after He had ascended to glory. We can all have a part in doing good to all and especially in telling of the glad news about salvation which was made for all people by the death of Jesus on the cross. No one can say then that they are too poor or too little to help Jesus in some way. For whether it is something that they do for His needy children or something that they do for the lost souls of men they are helping Him and it is counted as done to Jesus Himself.

**III. Outline Study—**

1. Giving Jesus of our substance.—Matt. 10:40-42; III Jno. 5-8.
2. Helping Jesus when sick.—Jas. 1:27; 5:14, 15; Acts 20:35.
3. Helping Jesus in prison.—II Tim. 1: 16-18; Heb. 10:34; 13:3.
4. Bearing a message for Jesus
   a. By praying for the messengers.—Eph. 6:18, 19; II Cor. 1:11.
   b. By witnessing for Jesus ourselves.—Acts 1:8; Matt. 28:19, 20.
   c. By living a Christian life.—I Pet. 2:12; 3:1, 2.

PERSONAL THOUGHT

There is something that each of us can do for Jesus every day. Can it be said of us that we have done what we could?

SUGGESTIVE ASSIGNMENTS

1. Text word, **"Serve"**
2. People who helped Jesus When He Was On Earth
3. What Jesus Counts for Help to Him
4. Things We Can Do To Help Jesus Today
5. Shining for Jesus.
6. Witnessing for Jesus.
7. The Service of Prayer.

**THE VALUE OF A GOOD EDUCATION.—Prov. 1; 24:1-7.**

**Topic for July 18**

MOTTO

"A man of understanding shall attain unto wise counsels."

THE STUDY HOUR

**I. The Topic.**—Keeping in our mind that a true education is the development of the powers of mind and body for the service of God and in harmony with the plan of God for redeemed men and women in the world, we may proceed to look at the value of the same. The motto above states one of the chief values of a good education. It is not so much of the knowing or the power of doing, but that we have the right kind of conditions of heart that in the knowing and the power of acting right decisions are made for the highest kind of a life and the best course of action for life.

Education, like money, or earthly possessions of any kind, when sought after for the sake of education alone or for the advantages that they bring to the earthly life alone, will fail to bring blessing. "Is not the life more than meat and the body than raiment?" We might state the truth in another way also by asking, Is not the life more than training? One man is a trained mechanic, another is a trained physician, another a musician, of a teacher, or a writer. Does skill in these vocations insure that the life is therefore wise and good? Not at all. But when we seek first the kingdom of God, then all the vocational training in harmony with the kingdom will fall into line according to our ability and God's calling. A trained business man who applies the principles of Christ to his business is able to use the gift to the glory of God. So with every other calling and the educational training that may be given in their behalf, provided they are vocations that belong to the work of the kingdom.

**II. The Text—(1) Prov. 1.**—This chapter gives the center of a good education. Penetration into truth and ability to act according to the truth requires first of all the fear of God. This will lead one to teachableness and obedience to the voice of wisdom and fill life with success.

**(2) Prov. 24:1-7.**—This passage is in harmony with the first chapter in that it recognizes the power of wisdom which uses knowledge to wise ends.

**III. Outline Study**

1. Workmanship valuable to God's service. Ex. 31:1-11; I Chron. 28:21.
2. Training used of God
   a. Scribes.—Ezra 7:6-10; Jer. 45:1.
   b. Readers and interpreters.—Neh. 8: 4-8.
   c. Speakers.—Ex. 4:10-17; Eph. 6:19.
   d. Business ability.—Acts 6:1-6.
   e. Needle work.—Acts 9:39; Isa. 58:7.
   f. Bible knowledge.—II Tim. 3:15.
3. The Holy Spirit essential in making any training effective.
   a. Harmony in the work.—I Cor. 12: 4-13; Rom. 12:4-8.
   b. Ability given of God.—I Pet. 4:10, 11.
   c. Worldly education foolishness in finding Salvation.—I Cor. 1:18-31.
   d. The natural man cannot receive the things of God without the aid of the Spirit.—I Cor. 2:9-16.
   e. Wisdom of words often make the cross of none effect.—I Cor. 1: 17; 2:1-5.

PERSONAL THOUGHT

God has sufficient things with which to develop every faculty of our being and which in turn will bring glory to His name and boundless blessings in our lives.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **"Wisdom"**
2. Why We Should Seek Wisdom

**For Young People**

1. The Use of a Trained Mind
2. The Godly Man's Opportunity for Complete Development
3. The Value of Well Developed Workers.

**For Older People**

1. A Good Education Defined
2. How Avoid Worldly Standards in Education
3. The Value of Christian Education.

**OUR MISSION IN SOUTH AMERICA. Jno. 17**

**Topic for July 25**

MOTTO

"In due season we shall reap, if we faint not."

THE STUDY HOUR

**I. Pehuajo and Environs.**—Our brethren in Argentina, South America, and surroundings are representing us and the

message of life which we bear for our Master. From this angle we call it **Our Mission.** They have gone by the authority of the Church, sent through the Mission Board. They are there as servants of the Church laboring in behalf of souls for whom the Church has felt concerned by the constraining love of Jesus. In another sense, and perhaps the best sense, it is the Lord's mission in which He is using the Mennonite Church as represented by her mission workers in a little portion of Argentina.

Pehuajo and environs are representative of needs through much of the South American field. Our conceptions must necessarily be vague as to real conditions. But as our brethren are writing, and as Bro. Yoder and Bro. Musselman are among us since their visit, we can expect to get some points of information which will enable us to form an idea of conditions and what we may do to help the work of spreading the Gospel. We trust that you have been reading the reports, and articles in the Gospel Herald and the Christian Monitor giving glimpses of this field and the progress of the work. No doubt all are interested in the article by Bro. S. C. Yoder in the April Mission Supplement of the Gospel Herald concerning the purchase of Mission property. We are intensely interested in those who have already accepted the Gospel message of our brethren. We feel a deep interest in those who are attending the services where the Bible message is given, and those who come in touch with our missionaries. What about those who might receive similar blessings if we provided more workers and means?

**II. The Text.—Jno. 17.**—In this chapter we have the words of Jesus in prayer. He prays for Himself and He prays for His disciples and for those who shall believe on Him through the words of the disciples. This prayer reveals the plan of Jesus for the spread of the Gospel and the gathering of the lost into the Kingdom. It is by the instrumentality of these who have received the Word of the Gospel. Are we carrying out God's plan?

**III. Outline Study**

1. Sowing the Seed.—Gal. 6:1-10
   - a. Restoring the erring
   - b. Bearing one another's burdens
   - c. Bearing our own burden
   - d. Communicating to our teachers
   - e. Sowing and reaping good or bad
   - f. Patience in sowing
   - g. Opportunity for sowing
2. The Time of Reaping.—Matt. 13:25-30, 37-43.
   - a. Gathering the tares for burning
   - b. Gathering the wheat into the barn

PERSONAL THOUGHT

While souls are in need, how can we take our ease? What will the Master say when he comes to reckon with us?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, **"Sow."**
2. Sharing Our Joys With the Children of South America.

**For Young People**

1. Beginnings of the Mission in Argentina.
2. Reports About the Land and People
3. How Shall We Aid in the Work?

**For Older People**

1. The Bible in the Argentine (See Oct. issue, 1918, p. 695)
2. Have we Any Thing of Value for South America's Lost Ones?

## CHOOSING A LIFE WORK.—Acts 13: 1-4; I Cor. 12.

**Topic for August 1.**

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

THE STUDY HOUR

**I. The Topic.**—We choose to let Him choose for us if we are in the place of consecration as we ought to be. How often have we found in our lives, especially when young in the service, that we needed such an One who could choose for us and choose safely and right. Paul had chosen for himself before his conversion and was making a success according to men's view but a great failure according to the Lord's view. But when the Lord visited him with His mercy and revealed to Him that he was in the wrong, Paul at once said, "Lord, what wilt thou have me to do?"

It was made clear to Paul what God wanted of Him. First, however, he was to go to a servant of the Lord to receive such instructions as God had through human instrumentality. He was baptized and made aware of the service of bearing a message to the Gentile world. How hardly would Paul have chosen such a task of himself at this period of his experience! It might be truly said of Paul that he chose the Lord when the Lord had chosen him. If such is our choice today it is easy to solve the problem of a life work. Day by day we do the task that lies before us and meet the calls that come from God with an obedient heart. The only problem for us is to be sure that the call is of God and not from the world or the flesh or the devil. This cannot be discerned without a surrender of self and a full obedience to the Word of God and the prompting of the Holy Spirit who is the author of the Word.

**II. The Text.—(1) Acts 13:1-4.**—While Paul had personal convictions and assurances that God called him to preach to the Gentiles, we notice that he awaited the opening of the way through the instrumentality of the Church. This passage shows how God worked in the Antioch Church to set apart the men whom God had called to a special service.

**(2) I Cor. 12.**—There is a place for every member of the body of Christ. It is a place where the one great mover of the whole work assigns. "Dividing to every man severally as he will." How dare we say that we choose when it is His choice? Our spiritually enlightened judgment should cause us to act naturally in the sphere of service to which we are adapted without bringing any confusion into the body or causing any clamor against any other member of the body.

**III. Outline Study**

1. Chosen of God.—Jno. 15:16; Rom. 5:8; Col. 1:13; Rom. 8:28-30.
2. Responding to God's Choice.
   - a. For salvation.—Jas. 1:18-21.
   - b. For service.—Acts 13:4; Acts 20:24.
3. Instruments calling us forth.
   - a. The Home training.—Eph. 6:1-3.
   - b. The Church
     - (1) Discipline.—Heb. 13:7, 17; Acts 16:4
     - (2) Setting apart workers.—II. Tim. 1:6; Acts 6:3-6.
   - c. God's gift.—Rom. 12:3-8.
   - d. The Word.—Jno. 15:4-10.

PERSONAL THOUGHT

"My meat is to do the will of him that sent me and to finish his work." Every life can be characterized by this motive and will surely have its calling.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, **"Choose"**
2. Obedience Today Prepares for Better Service Tomorrow

**For Young People**

1. First Choices That Pave the Way for the Best Service
2. Authoritative Instruments Calling us into Service.
3. Misleading Principles in Choosing a Life Work

**For Older People**

1. Harmony of All God's Voices in Calling to Service
2. The Mystery of God's Providences

## SUPPLEMENTAL Y. P. M. TOPIC (Junior)

(Conducted by Orie Miller)

**Foreword**

The attempt is being made to design these six monthly Junior lessons on Relief Work in the Near East so that they will be found practicable in a large number of meetings for Juniors. We shall try to keep in mind both the meeting composed wholly of those between ages ten and eighteen, and also the Young People's Meeting where old and young meet together always, and have the program in common, but where once a month, the carrying out of the program is left in charge of the younger members. The plan of the course will be made as comprehensive as possible within the short scope of six lessons. Those who follow through the series should get a good general idea of the extent and nature of the work in which over a dozen of our brethren are at present actively engaged. They are planned as follows:

**Lesson One.** The size and extent of the Near East field, will be considered. The secular history of the Turkish Empire during the past hundred years can be briefly reviewed, touching on, 1. The past relations of European nations to Turkey, 2. The effects of this coupled with Turkish misrule on her own subject peoples, the Armenians, Syrians, Greeks and Mohammedans. With this as an introduction the sufferings and experiences of these subject peoples will come in, and their condition noted at the time of the Armistice, and when American Relief first reached them.

**Lesson Two.** Here will be brought out the methods used in bringing American Relief to these War Sufferers. The work was early organized into geographical districts, and each of these in turn into Relief departments such as the Medical, the Orphanage, the Industrial and the General. The relations of these departments to each other, how the most needy cases are found and the disposition made of them, the respective place of the American and the Native worker, the relative cost of carrying on the work are all points belonging to this lesson.

**Lesson Threee.** "Orphanages." This most important phase of the work in the Near East will receive more detailed treatment than is possible in lesson two. The orphan as brought in, his later life in the orphanage, the problems connected with housing, feeding, clothing and training him, his religious training, the cost of all this per orphan will be taken up in September.

**Lesson Four.** The American Relief Committee assisting the Armenian to return to what is left of his former city and home, from which he was driven five

years ago will form the basis of this lesson. Title probably "A Nation away from Home."

**Lesson Five.** Here will be dealt with more particularly other phases of general relief work such as the Medical, including hospitals, clinics and the free filling of doctor's prescriptions; Industrial, where employment is given to women and girls at a wage just large enough for them to live on; Clothing Distribution; Direct Money Relief; etc., etc.

**Lesson Six.** A review of the other five, followed by a discussion of the various peculiar problems connected with Relief work in an Eastern country. The purposes and motives that the Church should have in the giving of physical relief at any time and place might find a place here, as well as the necessary qualifications and training of the Relief worker.

The Near East Relief office at One Madison Avenue, New York, has on hand complete and accurate data covering all their work in that country since the War began. They publish a monthly magazine from which leaders can glean much helpful material in planning and carrying out these programs. These can be ordered direct from the above office, or from our own Publishing House at Scottdale, or on request the writer will be glad to see that these are sent. We shall also be pleased to give any information concerning the work of our own brethren there, and to the best of our ability answer questions that any leader may ask about the work. Maps covering the whole Near East field can be secured in any of the above ways, and will be found most helpful thru the series.

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## Near East Relief—A Land of Sorrow and Suffering

### (Junior Y. P. M. Topic)

**Theme**—War Sufferings of Near East Peoples, causes for this suffering, and conditions existing when American Relief first reached them.

**Scripture Lesson** II Cor. 9.

**Text Word**—Help or Relieve.

SUGGESTIVE SUBJECTS

Armenian Deportations during the War.

Present Characteristics of Near East peoples: Armenians, Syrians, Greeks.

Systematic Starvation—A Turkish war measure for punishment of people living in the Lebanon.

Contribution made by Turkish Misrule and Past-century European politics to suffering of Near East peoples.

Peoples of Bible Lands in Bible Times, (Prepared from study of Gospels and missionary journeys of Paul) (Asia Minor covered in Paul's journeys, Syria and Palestine by Christ and Apostles, Parts of Armenia by Abraham and Isaac and Jacob before moving to Canaan.)

Climate and Crops of Bible lands. (Best prepared in form of paper dealing with references in Bible to above subject. A study of occupations of people in those lands in time of Bible might similarly profitably be made.)

SUGGESTIONS ON THE SUBJECTS

By writing to the Near East Relief, One Madison Ave., New York City for their pamphlet entitled "Extracts Selected by the Committee on Armenian and Syrian Relief from 'Ambassador Morgenthau's Story' Concerning the Armenian Massacres," any leader can get very valuable and accurate data, and interesting information about the deportations of Armenians during 1915. Helping these Armenians again to return to the homes from which they had been driven, and get a fresh start in life was one of the biggest undertakings of the Committee.

"The Speaker's Handbook" which can also be procured from the New York office of the Committee gives full information concerning habits, customs, languages and living conditions of the various people living in the Near East. This territory is usually meant to include all of what was designated as Turkey in Asia before the War. Since the War the countries of Palestine, Syria, Arabia, Armenia are gradually taking form in this territory.

Some Sophomore or Junior student in High School, who has taken a course in recent European history, should be able to write an interesting paper on Last-century Turkish misrule, and how this was made possible, by jealousy between the various Christian powers of Europe, and the age-long attempt on the part of most of the western European nations and also of Russia in the East to gain control of Constantinople and the Black Sea.

The occupations, customs, dress, and living conditions of the various people living in the Near East have changed very little during the past 2000 or even 4000 years. In the seaport towns this has been rapidly changing during the past century, but in cities and communities far in the interior Abraham himself would probably feel very much at home, could he come back to the scenes of his lifetime now. With the Bible as a basis any Junior will be able to gather an interesting list of references throwing light on these various points.

From a number of issues of past year's Christian Monitor can be gathered further information on this particular subject, as well as select readings, or interesting incidents connected with the work of our own Mennonite representatives on the field.

PROGRAM FOR THE MEETING

1. Opening Songs.
2. Scripture lesson and Prayer.
3. Repeating of Scripture verses.

(Everyone should repeat verses in which either of the text words appears.)

4. Essays or talks assigned in advance.
5. Select Reading.
6. Special prayer in closing for all who have been made so unfortunate by the cruel War, remembering the orphans, widows, cripples, the sick now cared for in homes and workshops all over Europe and the Near East. It will be many months before most of them will have even an opportunity of making a bare living for themselves.

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## A REQUEST

The time of the year is fast approaching when it will be necessary for the Young People's Topic Committee to meet in order to arrange the topics for the year 1921. The Committee is desirous of making these topics as helpful as possible in the Y. P. B. M. work, and to this end invites your help and suggestions.

We will appreciate very much if you will let us know to what extent the topics have been meeting your needs, what the weak and strong points are, and in what way they can be improved. The Committee of course does not expect that the same set of topics will meet the peculiar needs of each locality and each meeting, but we want to make them as useful in a general way as they can possibly be made.

We will be especially pleased to hear from Superintendents of Young People's Meetings, or from committees who are responsible for arranging the programs. We would also like to know what you think of the Supplemental Topics for the Juniors, whether you have used them in your meeting and found them helpful, and whether you feel that they should be continued next year.

Kindly take a few moments of time in the interests of this work and give us your criticisms, favorable or unfavorable, and any suggestions you may have. Write to the undersigned.

Y. P. M. Topic Committee
Vernon Smucker, Chairman
Scottdale, Pa.

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## A FEW FACTS

The Bible was the first printed book.

The Bible is the best selling book in the world.

The Bible, or some part of it, has been translated into 479 languages.

The American Bible Society handles 115 translations, of which 80 or more are used in the United States.

The Gideons have placed in hotel guest rooms throughout the United States over 200,000 Bibles.

There are two chapters alike in the Bible—II Kings, 19 chapter, and Isaiah, 37 chapter.

The longest verse, Esther, 8 chapter, 9th verse.

The first Bible printed in this country was in the Indian language, by John Eliot, and published in 1663 by Samuel Green and Marmaduke Johnson, in Cambridge, Mass.

The first King James or authorized version of the Bible, was printed by Arthur Parker, in 1611.—Selected.

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## TRY RELIGION

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits.

They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables, and necktie sociables.

"Would Mr. Greely be so kind as to suggest some new device to keep the struggling church from disbanding?"

The editor replied: "Try religion."—Sel.

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The Bible contains promises to be believed, commands to be obeyed and precepts to be received. It is God's will revealed to man. It is a light to lighten his path; a weapon to use in his warfare, a storehouse of truth for his enrichment, a guide-book for his journey, a food supply for his soul and a prospectus of his future home. To study it is to be truly wise. To obey it is to be truly happy. To love it is to be truly great.

# THE SUNDAY SCHOOL

## VALUE OF SUPPLEMENTAL WORK IN THE SUNDAY SCHOOL

S. S. Yoder

All workers, whether in school, on the farm, in the shop, store or wherever their work places them, realize that unless they have some aim, something they wish to accomplish their work will not be very efficient. In many Sunday schools each lesson is taught as standing apart by itself. Many thoughts and truths may be taught that will serve as spiritual food. Others will bring conviction of sin and in this way the Word serves its purpose. But unless we will have some plan that will be understood by each of the teachers of the various departments, there will be much repetition of some teachings and a neglect of others equally as important.

For this reason the supplemental work should be outlined for each year during the period of childhood. There are many things that should be learned by the child about the Bible as well as portions of Scripture. Unless the Sunday school teacher will teach the child the names of the books of the Bible, the names of the apostles, of the tribes of Israel, some geographical facts of the Bible lands, some historical facts and their relation to biblical events, as supplemental work, the probability is that many boys and girls will pass through Sunday school without becoming acquainted with this knowledge.

The child mind is able to memorize and retain much better than it will be in later years. The power to memorize should also be cultivated during childhood to make it more efficient. The Sunday school teacher here has a very fruitful field to cultivate and children should be required, from the time they enter the school, to memorize passages of Scripture. These texts should be of such a nature that the child can grasp, at least partially, their meaning. They should in some way enter into the experiences of the child. Unless the teacher knows what has been taught during previous years and what is planned to be taught during the succeeding years, she will be unable to wisely choose her subject matter.

With well-planned work it is remarkable how much can be accomplished by giving five minutes of the recitation period to this supplemental work. In the lower grades the teacher may teach verses by rote and by frequent reviews. At the end of the year she may be surprised to know the amount of work accomplished. In the junior and intermediate departments the assignments may be made for memorizing during the week and results given during the recitation. A few verses each week will mean chapters in the course of a year and this added to each year during childhood will be no small item either in the education of the child or in his preparation for religious work.

In schools where graded lessons are used this work will probably be included in the regular course but where the International lessons are used this must be supplied in another way. Therefore our General Sunday School Committee has been working with this objective in view;—a supplemental course that will take into consideration the possibilities and the needs of each year through the beginner's, primary, junior and intermediate departments. This course is to include the memorizing of Scripture to the extent that whole chapters will be included in the more advanced grades, many facts about the Bible, and such doctrinal teaching as the church should give the child that he does not get in the regular lessons. It is rather a deplorable fact that many boys and girls are in our Sunday schools during their entire childhood and never are taught anything about the doctrines peculiar to our church, and very little of any of the doctrines. It is hard to estimate the loss they thus sustain.

Many a time we have heard men and women lament the fact that because they did not learn many of these great truths during the time when they could have been more readily retained they have been crippled in their life's work. We can not learn or teach too much of God's Word if it will be presented in a way that its meaning is understood, and so that it will be given a place in the heart as well as in the mind.

Middlebury, Ind.

## THE SUNDAY SCHOOL SUPERINTENDENT

### I. His Life

N. E. Miller

The Sunday school is entrusted with a living message; one that is especially designed to have a place in human hearts and human activities. It should be given with a force of life that has absorbed it and from which it comes not merely as a cold formal treatise but with the power of experimental knowledge. God and the world expect a high standard of life in those who profess to be His servants. For efficient work the Sunday school superintendent should be:

#### I. In touch with God

God is the author of the message: it is for Him we labor, of Him we teach and to Him we must give account. To be in touch with God the superintendent needs to be:

**1. Converted**

He needs to have not only a clear knowledge of God's plan of salvation and a high regard for it but should also experience the satisfaction of peace with God and a changed life.

**2. Devotional**

Regular in prayer and Bible study, not only for the sake of preparing to teach but also to receive the needed spiritual strength in his own life. It pays to follow the example of Christ—"While I go yonder and pray."

**3. Consecrated**

True consecration makes everything else secondary to the will of God. There is gain in forsaking everything earthly, if need be, for the Lord's sake—"Manifold more in this time and in the world to come life everlasting."

"Pleasures of earth so seemingly sweet
Fail at the last my longings to meet
Only in Thee my bliss is complete
Only dear Lord in Thee."

**4. Obedient**

"Ye are my friends if ye do whatsoever I command you"—"If any man will do his will he shall know of the doctrine." The superintendent's power is largely lost if he is not obedient to the Word. The only life that is a safe example is the one that follows God's laws for He alone knows what is best for His creation.

**5. Spiritual**

Morality alone is not sufficient. One of the dangers of present day Sunday school activities is that of becoming less spiritual, of emphasizing good citizenship, sociability, development of talents and other worthy qualities placing a discount upon that which is vitally essential—real spirituality. To be spiritual includes being

spirit-filled, spirit-led, interest in spiritual things and teaching spiritual truths.

### II. In Touch with Fellow Workers

The Sunday school comprises a group of believers united for convenience and efficiency of teaching. Being a united body there must necessarily be unity and inter-relation of activity. The superintendent is naturally the most prominent factor in maintaining this unity. He should lead in this by being in touch with each worker.

**1. Confiding**

It is well to speak to others concerning the work of the School: mentioning encouraging and discouraging features, proposed changes, needed improvements, etc.

**2. Interested**

Having a concern and keeping informed cancerning each class and each officer.

**3. True Leadership**

The teacher's success may be largely increased by a wise, wide-awake, sympathetic, inspiring superintendent or greatly hindered by poor leadership.

**4. Wise Suggestions**

The superintendent is generally one of more experience than the teachers and other officiers and should be in position to give appreciated advice.

**5. Personal Association**

"He that hath friends must show himself friendly." Personal attention is very effective in securing co-operation.

**6. Spirit of Good-will**

If approached in a kindly spirit there will likely be a response in the same spirit.

### III. In Touch with the Church

The Sunday school is properly a part of the Church, should be under the control of the Church and should contribute to the true prosperity of the Church. The Sunday school superintendent is in a sense an officer of the Church. He should be in close touch in this that he is:

**1. Informed**

He should know something concerning the past history, present statistics, institutions, literature, regulations and doctrines of the Church of Christ and of the particular denomination of which he is a member.

**2. Loyal**

Christ is the head and chief Shepherd of the Church. Loyalty includes obedience to Him and to those who are set in the Church as shepherds of whom it is written: "Obey them that have the rule over you." The Church should exercise her authority in forbidding one who is disloyal to serve as superintendent.

**3. Supporting her Activities**

The superintendent should be one who is interested in every church activity and who can be counted upon to help promote all phases of church work.

**4. Sound in Doctrine**

The Church cannot afford to risk the religious education of her children and young people in the hands of those who are not aggressively sound in doctrine even though they be able and talented. "My people are destroyed for lack of knowledge."

**5. Contending for the Faith**

This line of teaching is especially needed. The tendency is to neglect it. He is not loyal who is silent concerning unpopular points of the faith.

### IV. In Touch with the Community

**1. Upright**

As he meets his fellowmen in business, being truthful, honest and generous, giving more than is required rather than appear to be taking advantage of the other—"A good report of them which are with out."

**2. Industrious**

Paul's testimony was: "These hands have ministered to my necessities." To labor psysically or mentally gives one an advantage of influence not enjoyed by the one who lives in idleness and ease.

**3. Helpful**

When neighbors need help, Christian workers cannot afford to step aside. It is their opportunity of preparing the way for Gospel teaching and exemplifying Gospel principles, "Given to hospitality,,—"Not forgetful to entertain strangers"—"From him that would borrow of thee turn not thou away."

**4. Sociable**

Ready to notice, to salute, to converse, to visit and to take interest in the affairs of others, especially showing friendship to the friendless, the sorrowing, the poor, and to strangers.

**5. Sincere**

Not making a show of a friendship which we do not feel but first placing ourselves in such an attitude that will enable us to show friendship because we feel it.

Not being friendly for the sake of material gain, honor, etc., but because we desire their welfare.

### III. In touch with the Homes

**1. Visitation**

We get a personal touch and interest in other's lives and win their confidence when we visit them in their homes that we do not get in meeting them in the Sunday school room. In many homes it would probably be a day long to be remembered if the Sunday school superintendent should pay them a visit. The benefit is mutual, it is helpful both to the superintendent and to the scholars.

**2. Hospitality**

Most schools probably have some scholars who seldom have the privilege of eating a good, well-prepared meal and of looking through books, etc., usually found in the homes of superintendents. "When thou makest a feast, call the poor, the maimed, the lame, the blind."

**3. Co-operation**

Parents are interested in the welfare of their children. When the superintendent's work proves really helpful it co-operates with the efforts of parents who are concerned and striving for the highest interests of their children.

### VI. In Touch with his Work

**1. Devoted**

Having a delight in it, giving thought to it and planning for it.

**2. Studious**

One who spends his leisure time in idleness, in loafing or in reading worthless literature is not true to the trust imposed upon him.

**3. Dependable**

One whom people can always expect to be present and on time, and who is faithful to duty at all times.

**4. Self Sacrificing**

"Christ also suffered for us leaving an example that we should follow in his steps." Scriptural teaching bears out this sentiment, "There are no Crown-wearers in heaven who were not Cross-bearers below." The superintendent has many opportunities of consecrating money, time and energy for the Lord's work in connection with the Sunday school. Without having the spirit of sacrifice one can hardly expect to have large results.

### VII. Separated from Worldly Entanglements

**1. Vocational**

Having an occupation that does not take him out of touch with the Sunday school; one that does not impose duties that mar his influence and one that does not conflict with Gospel principles.

**2. Financial**

Not connected with any business enterprise nor having any investments that are objectionable or that involve him in unscriptural proceedings.

Not possessing so much of this world's goods that it hinders his influence or endangers his spiritual life.

**3. Social**

Not belonging to any secret societies nor connected with social circles where card parties, etc., become a temptation.

**4. Political**

The superintendent's business is to win citizens for heaven. When Paul speaks of World rulers he speaks of them as "they" and "them" and not as "you" in addressing the believers. We infer from this and other Scriptures that earthly rulership during this dispensation belongs to the world and not to the body of believers.

**5. Religious**

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed" (II Jno. 10)—"If any man obey not the word of this epistle, note that man and have no company with him" (II Thess. 3:14).

"Earnestly contend____for there are certain men crept in unawares" (Jude 3, 4).

It is dangerous to unite forces with those who profess to follow the Lord, but who do not observe all of his teachings.

**VIII. Separated from every Appearance of Evil**

**1. Attitude**

Not one exaltation and self-importance, but one of humility and good-will.

**2. Apparel**

There is truth in the advertising phrase, "A man is known by the clothes he wears." Our demeanor, conversation, actions, associations, dress, etc., all speak a language to those we meet.

For a superintendent to stand before the school having something so conspicuous, as his apparel, in direct violation of God's word and out of harmony with the principles for which he professes to stand, thus becoming an object lesson of disobedience is neither reasonable, pedagogical, nor scriptural.

**3. Luxurious Living**

Our position here is "pilgrims and strangers." To desire the choicest things of earth is at least inconsistent.

**IX. Separated from Harmful Conditions of Inner Life**

**1. Envy**

Envy desires the other's defeat. The superintendent's work is to promote the development and success of others.

**2. Selfishness**

The true superintendent gives service. Selfishness prevents the best service.

**3. Pride**

"Pride goeth before destruction."

"Whosoever will be chief among you let him be your servant."

Springs, Pa.

## THE GOOD SUPERINTENDENT

He is always ahead of time, but never in a hurry.

He knows the art of handshaking.

He has learned how to secure the hearty co-operation of his co-workers.

He keeps his eye open for teaching material and develops it.

He is not afraid to send his workers to institutes and conventions, for fear they will gather fresh information and inspiration, and keep him on the move.

His Sunday program has been thoroughly prepared, and he knows exactly what he is going to do and say.

He begins on the minute, runs on schedule time, and enters the terminal point on the second, with his work well finished, as he had planned it, a master of the situation.

He is quiet, humble, trustful, prayerful, soulful and joyful.—S. S. World.

"The Bible clearly teaches that there is to be a day of wrath as surely as a day of reward."

## SUNDAY SCHOOLS IN ASIA MINOR

Many Moslem boys are studying the Bible in connection with Sunday-schools connected with institutions. At St. Paul's College, Tarsus, 85 Moslem boys were members of the Sunday-school before the war. These boys were constantly committing to memory portions of the Psalms and Gospels. Many were Christians in heart and called themselves "Turkish Protestants." Since the war they have professed Christ openly.

The Director of Sunday-schools at St. Paul's college, Kevork P. Dalamian, in an interview at the office of the World's Sunday School Association, Metropolitan Tower, New Yorkk, stated that there is no greater need in Asia Minor today than the upbuilding of the Sunday-school. Many adult Christian leaders have been killed. The leadership of the immediate future depends upon the young men who must be obtained from the Sunday-schools of today. Request has come from Constantinople that a Sunday-school field secretary be sent there at once. Then there are insistent calls that another worker be located at Adana. Many new Sunday-schools have been organized recently. These are often located among the refugees and the soldiers. The Blakesley graded lessons have been translated into both Turkish and Armenian and printed in the local weekly paper at Adana. There is great need for teacher-training courses in both Turkish and Armenian and these will be prepared as soon as a secretary can be assigned to these fields.

## SUNDAY SCHOOL WORK IN BRAZIL

A Sunday-school one thousand miles removed from the nearest church or Sunday-school is the condition at Manaus, on the Upper Amazon, in Brazil. There are states in Brazil without a missionary and with only one church or Sunday-school. The World's Sunday School Association expects to send a field secretary to Brazil in the near future. All Sunday-schools there are limited by their inadequate houses, which not only provide no modern Sunday-school facilities but do not even house the number of persons who wish to attend. One Baptist Sunday-school, whose pastor was president of the North Brazil Sunday School Association, in Torres, a suburb of Pernambuco, has his building completely filled at the opening of the school. The classes are held where they first assemble, the teacher rising among the students, one class touching elbows with another. This school has organized a "Home Department," but which in reality is a series of branch Sunday-schools. An entirely different set of teachers, some twenty in unmber, assemble groups of neighbors in their homes at two in the afternoon, and teach over 250 persons—epual to the number in the parent school. The pastor reports these schools as great feeders for the congregation.

## CHILDREN READING THE BIBLE IN CAIRO STREETS

Dr. S. M. Zwemer in returning from his office was passing the Bank of Rome in the modern business section of Cairo. He noticed a group of boys including several gamins with newspapers for sale under their arms. They were crouched on the sidewalk and one was reading while the rest listened attentively. Dr. Zwemer stepped up to them to learn what they might be reading. To his surprise it was the Bible. The one boy in the group who knew how to read, gathered the others every morning to listen to stories from the book of Genesis. All these lads were Mohammedans. Rev. Stephen Trowbridge, field secretary for Egypt of the World's Sunday School Association, in commenting on the incident said, "There is certainly an open door before us to the hearts of these boys of the streets." All the Sunday school superintendents throughout Egypt have just been written to encouraging them to bring in children from the streets to Sunday-school.

## EARLY ARRIVALS OF TEACHERS

Tardiness is the vice of many schools. A tardy scholar or teacher harms himself, but he does a greater harm to the school. One reason for tardiness is the inconsiderateness of the teachers who hold it of little account, and thereby put a premium upon it. In its last analysis, it is one of the gravest evils of the Sunday school. It is a question of religion. The boy or girl brought up to tardiness in Sunday school, and encouraged in it by his teacher's indifference, will be without a fine conscience about keeping faith with others when he is grown.

Come early to place, before inattention gets a footing. The teacher ought to be in his seat fully fifteen minutes before the session begins, to put things in order, distribute song books and Bibles, to engage the earlier comers, to preoccupy the ground socially and mentally. Enough restlessness and mischief may be generated in the first idle minutes of the belated teacher's hour to spoil a day's work. The quiet composure of a punctual teacher will decide for the class what its behavior is to be. The battle is won or lost in the five minutes before and after the superintendent's signal bell.—Prof. H. M. Hamill. S. S .World.

"The man in the parable who sold all that he had to buy that field with the treasure in it made a great sacrifice to get something of far greater value. So it is with the sacrifices that we make for the gospel's sake."

# CURRENT EVENTS

**President Vetoes Peace Resolution:—** The resolution passed by congress declaring the state of war between Germany and the United States to be at an end, thereby abolishing the war-time powers of the president and again allowing normal commercial relations with Germany, was promptly vetoed by President Wilson and returned to Congress. An attempt was made to over-ride the veto but failed, due to the fact that a two-thirds majority vote is necessary to pass a bill under such circumstances. The President regards the bill as a dishonorable "short-cut" to peace and says he cannot bring himself "to become a party to an action which would bring an ineffaceable stain upon the gallantry and honor of the United States." Comment on the President's action is varied. He is lauded by his admirers for being "as firm as the Rock of Gibraltar" in his attitude and by his opponents declared to be "as stubborn as a blind mule." It is not known what the next step in the fight will be unless it be the "solemn referendum of the people" at the polls next November, two years after the signing of the armistice. The Republicans have gained their ends however, and now say that the blame for the nation continuing to be technically at war with Germany lies with the President, while the Democrats say the Republican senate alone is to blame because of its failure to ratify the treaty.

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**Harding Republican Candidate for President:—** After a trying six-day session, with results in doubt to almost the last minute, the Republican Nominating Convention on Saturday evening, June 12, nominated Senator Warren G. Harding of Ohio as the standard-bearer for the Republican party in the election this fall. Calvin Coolidge, Governor of Massachusetts was selected as the candidate for Vice-President. The first eight ballots resulted in the deadlock between Wood, Lowden and Johnson, and as it became increasingly evident that neither one of these three could receive the majority of votes required for nomination the delegates began to swing to a compromise candidate with the result that Senator Harding was chosen on the tenth ballot. The platform, adopted earlier in the week, contains a ringing denunciation of the present administration, with judicious references to present problems requiring solution and a few general suggestions for a constructive program. The Democratic Convention is to be held at San Francisco and will convene on June 28.

**Congress Refuses Armenian Mandate:—** The most decisive defeat President Wilson ever suffered at the hands of Congress came a few days ago when the senate by the overwhelming vote of 62 to 12 refused to authorize the acceptance by the United States of the mandate for the newly created state of Armenia which the President had asked for about a week previous. Not a single Republican voted for the mandate and several of the Democratic leaders who have always been loyal to the President voted against it. An alternative plan offered by Senator Hitchcock which provided for a commission to aid the Armenians and a loan of $50,000,000 to them was also rejected. Those opposed to the mandate scheme declare that its acceptance would involve us in all the complications of European and Oriental politics and would "send to their slaughter" the 60,000 American soldiers which had been reported as necessary to carry out the plans. The President, in his message to Congress, had urged the mandate largely as a duty which the American people owed to an oppressed and a suffering nation. He said he was conscious that he was urging "a very critical choice," but that he did this "in the earnest belief that it is the wish of the people of the United States that this should be done."

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**Carranza Murdered:—** The recent revolution in Mexico resulted in the tragic death of President Venustiano Carranza, on the morning of May 21, by the followers of General Rodolfo Herrera. Carranza was in flight from the revolutionary forces when he was overtaken and offered a safe conduct by General Herrera. He accepted the offer and it was while under this promise of safe conduct that he was treacherously surprised and murdered. General Obregon, who was in charge of the revolution, had previously given orders that in no case was Carranza to be harmed if he were taken, and was very much displeased when he heard of the President's death. Desperate efforts are being made by the revolutionists to establish a stable form of government which will meet the approval of the United States and other countries. Efforts were made to conciliate the bandit Villa, who has already caused so much trouble in that country, but were unsuccessful. Elections are to be held soon.

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**Prohibition Amendment Constitutional:—** The final endorsement of the federal prohibition amendment to the Constitution of the United States has at last come, through a decision handed down by the Supreme Court in which the amendment was declared constitutional and petitions filed by the state of Rhode Island to have federal officials enjoined from enforcing prohibition in that state were dismissed. Various other injunction proceedings were also dismissed; federal court decrees which had dismissed injunction proceedings were upheld, and proceedings in which injunctions had been granted by lower courts were dissolved. The result is a complete victory for the "drys" and the liquor controversy is considered at an end, except for securing proper enforcement of existing laws and the guarding against repeal, so as to permit the sale of light wines and beer, of the Volstead enforcement act passed by Congress. The decision was unanimous on the main issues involved, and was very short. It exhausts the avenue of the courts through which opponents of the amendment have been waging their fight so bitterly during the past few years.

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**Volstead Act Upheld:—** In the same decision in which the eighteenth amendment was declared constitutional the right of congress to define intoxicating liquors was also asserted and the Volstead enforcement act therefore stands as a law. This act defines intoxicating liquor as any beverage containing more than one-half of one percent of alcohol and provides severe penalties for violations of the amendment. It has been the target of wet interests ever since it was passed. Several states, among them New Jersey and New York had passed laws defining three percent beer as non-intoxicating, in the hope that the federal law would be declared unconstitutional, but these are of course now of non-effect, since no state can pass a law that is contrary to any federal law. It will of course be possible for any succeeding congress to repeal the law and substitute a less stringent one, and no doubt the fight of the liquor interests will now be centered in trying to secure a liberal or "wet" congress which might do this. Prohibition sentiment throughout the country however seems so overwhelming that there is little probability of this being accomplished.

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**No Referendums on Federal Amendments:—** A short time before the prohibition amendment and the Volstead act were declared constitutional by the United States Supreme Court, that body rendered another decision which it was generally

conceded sounded the death knell to the liquor traffic. In a unanimous opinion it was declared that in cases where state legislatures had provided for referendums on laws passed, it would not be necessary or possible to so submit any action of the state legislature ratifying a proposed constitutional amendment. This was an important decision both for the prohibition amendment and for the proposed woman suffrage amendment, since both have been ratified by a number of legislatures of states which have referendum provisions, and if referendums were permissible it would practically nullify ratifications of such legislatures until the questions could be referred to the people. The decision reverses the decision of the Ohio Supreme Court, where the prohibition amendment had been submitted to the voters and was defeated. If the Ohio decision had been confirmed that state would have been removed from the list of states approving, and the whole result placed in doubt until ten other ratifying states had held referendums.

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**Postal Salaries Raised:**—A bill increasing the salaries of employees of the postal department of the Government has been passed by Congress, after startling revelations as to the inadequacy of present rates of pay and the consequent deterioration of the service. It was found that in many cases salaries were far below a living wage and that thousands of skilled employees were leaving the service, causing vacancies which the government was unable to fill.

The new bill is to become effective on July 1, and will add approximately $33,000,000 to the postal payroll the first year. It was drawn in line with recommendations of a joint congressional commission which investigated postal pay. It was passed by a unanimous vote in the house, and in the senate after less than an hour's deliberation.

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**Interchurch Movement Criticized:**—From all sides come criticisms of the actions of the Interchurch World Movement with reference to its financial management. The movement is referred to in some cases as "the most colossal collapse in the Church since the days of Pentecost." This is largely due to the failure of the "Friendly Citizen" campaign, which it was hoped would pay the running expenses of the movement. These, it is stated on reliable authority, amount to approximately $9,000,000, while the contributions amounted to but $3,000,000, thus necessitating payment of the balance by the Churches co-operating. The Presbyterian Assembly recently held at Philadelphia, voted to withdraw completely from the Movement. Efforts are being made within the Movement itself to cut down expenditures and conduct the work along more business-like lines. It is generally held, however, that some good came from the Movement, since many denominations were enabled to raise the quotas through the publicity given them which would not otherwise have been able to do so, and the facts which were gleaned in the various surveys should be of great value to all genuinely interested in the work of the Church.

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**Profiteers Indicted:**—A number of indictments have been returned by federal courts recently against individuals and corporations for profiteering in the various necessities of life, chiefly clothing and sugar. One firm is charged with having sold in New York on May 1, 50,600 pounds of sugar at 24 cents, which it is alleged, cost them 15½ cents, and another firm was indicted for selling the same article at a gain of 7½ cents over cost price. Profiteering in clothing is also charged against some large firms and investigations are still going on. The government promises to prosecute vigorously all those who are making an undue profit and thus tending to keep up the high cost of living. The indictments are secured under the Lever act.

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## INTERESTING FACTS AND ITEMS

Java produces 90% of the world's quinine.

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It is estimated that only 25% of the roads in the United States are suited to heavy automobile traffic.

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The police department of La Paz, Bolivia, has established a primary school for illiterate policemen.

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The California redwood trees are the oldest of their kind living. Some are thought to antedate the Christian era.

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There are more languages spoken by the natives of British India than there are states in the United States.

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Seven times as many readers used the New York Public Library in 1919 as used the British Museum.

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In 1917 there were 21,845,722,335 telephone "talks" in the United States—i. e. 211 messages for every man, woman, and child.

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Traffic on American railroads normally doubles every 15 years.

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Washington, D. C., contains more negroes than any other city.

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Two-thirds of the chinaware imported into the United States comes from Japan.

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It costs less than a cent a mile to carry freight on American railways.

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The American colleges are at this time making drives for amounts totaling $215,000,000.

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In the past ten years Congress has debated 146,471 bills and passed 16,000 of them.

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Since the signing of the armistice it is estimated that the American people have spent $8,500,000,000 for luxuries.

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The American Bible Society put out during 1919 over 3,400,000 volumes of Scripture. Of these 350,000 were Bibles; 550,000 were Testaments; and 2,500,000 were portions of Scripture. Nearly 140,000,000 copies of the Word have been issued by the Society in the 104 years of its history. A most remarkable feature of the work of the year is the completion of the great Mandarin Version of the Chinese Bible.

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The natural wealth of Africa is computed as being equal to that of any other two continents.

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Continental Europe, the United States, India, China, Scotland, Ireland, and Wales could be placed inside the continent of Africa and it still would not be full. It is as far around the coast of Africa as it is around the world.

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During the year 1919, 143,000 school teachers abandoned their calling to go to better paid work. The National Education Association announces there is a shortage of 39,000 teachers and 65,000 who are inefficient.

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Massachusetts gives her citizens seven years of schooling and they produce $260, per capita, annually. Tennessee gives her citizens three years and they produce $116 per capita, annually. The benefits of a nominal education are set forth in this contrast.

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An army of men was sent by the British-American Tobacco Co., to teach the Chinese to smoke cigarettes. It is estimated that more than $5,000,000 worth of samples were distributed. For some time, a package of cigarettes was wrapped in every package of dry goods sold to a Chinese woman. As a result of this propaganda, tobacco has taken the place of opium in that country.

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A religious leader in Germany states that during the war, Sunday school work was greatly impaired. Since the Socialist revolution, all the good plans for the work have been overthrown and the public schools will to a great extent eliminate religious instruction from their plans.

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Germany is the greatest potato growing country in the world. Its average production exceeds 1,500,000 bushels.

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It is believed the driest place in the world is that part of Egypt between the two lower falls of the Nile. Rain has never been known to fall there.

# MISCELLANEOUS

## THE SKIN OF THE EARTH

The earth's crust is compared to the skin of an apple by the writer of a leading article in The Scientific American Monthly (New York). Our knowledge of the globe on which we live, he says, is not even skin deep; for an apple as large as the earth would have a skin twenty miles thick; and no one has been much more than a mile into the crust, or has bored into it with tools more than a mile and a half. It is rather humiliating to think that we know more about the sun, ninety millions of miles away, than we do of the solid earth under our feet. We think nothing of dispatching exploring expeditions to unknown regions thousands of miles away; how about a little expedition to points only a few miles distant—vertically downward? Such explorations have been proposed, altho the boldest explorer has not dared to suggest going farther than twelve miles—a trip that would take him on the surface of the earth only from one end of Manhattan Island to the other. Says the writer:

"The deepest well ever bored is on the Lake Farm near Fairmount, W. Va. It is a hole six inches in diameter, which was driven to a depth of 7,579 feet, or nearly a mile and a half, before a slide of earth stopped further boring. The deepest mine shaft in the world is at Morro Velho, Brazil, which goes down to a depth of 6,400 feet below the surface, or approximately one mile and a fifth. So far we have barely begun to gnaw thru the skin of the earth. What do we know of the meat of this apple?

"We assume that the center of the earth is hot, very hot indeed. Samples of the earth's interior are hurled out of volcanoes, or pour as molten lava from the lips of craters, but we can only guess at the depth from which this material comes. We doubt that the core of the earth is molten.

"We know that as we dig into the earth the temperature rises, but the rise of temperature is not regular; it varies with different localities. In the Lake well referred to above a temperature of 168.6 degrees F. was observed at a depth of 7,500 feet. It is assumed that the boiling-point would be reached at a depth of about 10,000 feet.

"Because we know so little of the interior of the earth it has been suggested that explorations be conducted into the interior of the earth for the purpose of obtaining scientific information. Some years ago Sir Charles A. Parsons proposed that a shaft be dug to a depth of twelve miles. It was objected at the time that the enormous pressure of the earth would make it difficult, if not impossible, to dig such a shaft. When the aqueduct siphon was bored through solid granite under the Hudson River to a depth of 1,200 feet special measures had to be taken to protect the workmen from large flakes of rock which were constantly breaking off with a snap like that of a pistol report. This flaking was due to the release of pressure on the rock which had been under enormous compressive strains for ages. Undoubtedly difficulties of that sort would be encountered in boring a twelve-mile shaft. It was even suggested that the surrounding pressure would actually close the bore. However, small-scale experiments have been made with high pressures and temperatures which indicate that such would not be the case and it is probable that the full diameter of the bore could be maintained until so great a depth had been attained that the combined heat and pressure would render the rock plastic and cause it to flow into the bore. This would certainly not take place at a depth of less than thirty miles. No doubt the greatest obstacle to be overcome would be that of high temperature. Special cooling apparatus would be required to reduce the heat sufficiently to enable the workmen to perform their labors.

"When he first proposed digging such a shaft he estimated that it would require about eighty years to complete the work. Since then excavating machinery and methods have been improved to such an extent that it seems probable that such a shaft could be sunk in thirty years.

"The lessons that we should learn from such an undertaking would be of untold value to science. It is quite possible new light would be thrown upon the composition of chemical elements. We might learn something about the transmutation of metals in Nature's laboratory down in the bowels of the earth.

"Not only would the shaft be of interest to science, but it is quite probable that it would prove of commercial value. Those who have bewailed the fact that we are fast exhausting our stores of coal and oil and have been holding forth a gloomy prospect for posterity may be reminded that there are vast stores of heat confined within the earth which have not yet been tapped. Even now some use is being made of the internal heat of the earth in certain volcanic regions of Italy, where the steam issuing from the ground is trapt and put to work. It has been proposed that bores be sunk into the ground to admit water, which would be converted into steam, and then converted into mechanical work. There are untold stores of energy under our very feet waiting to be developed by future generations. Undoubtedly, there are vast deposits of minerals still to be exploited and it may be that there are materials rich in value yet to be discovered and put into the service of man.

"It is well worth our while to explore the skin of the apple we live upon."—Literary Digest.

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"Trials and afflictions are not given for the purifying of saints from sin, but for their perfecting in holiness. In this, Christ is our example."

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## BALSA, A VALUABLE LIGHT WOOD

Within the past few years balsa wood, obtained from trees native to several Central American countries, has become an important material for the manufacture of life rafts and other articles in which a high degree of buoyancy in water is essential. It is about one-third lighter than cork but, like other light woods, it absorbs moisture readily in the natural condition and therefore quickly warps and decays. Science has found a way to overcome this defect, however. By a special treatment a water proofing material is forced into the wood, permanently closing its pores, so that it is not affected by immersion in water, even for long periods.

Small life rafts made of balsa wood are capable of supporting 50 or 60 people in the water and all such rafts that are needed may be carried without adding greatly to a ship's burden or taking up an undue amount of space. Rafts made of balsa wood were used on naval and other U. S. ships in the war and were instrumental in saving many lives. The wood was also used for making floats—80,000 of them—for the construction of a mine barrage against German submarines in the North Sea.

Balsa wood is said to be better for insulation against heat than any other material so far available for use commercially. It is likely, therefore, that it will soon be widely used in refrigerators of all kinds.

The name "balsa" is of Spanish origin and means "raft." It was applied to the wood because early Spanish colonists found the natives of tropical regions in America using rafts made of it. The tree is more common and apparenlty thrives best on forest land that has been cleared by floods or by the hand of man. It is a remarkably rapid grower, ordinarily attaining a diameter of 25 or 30 inches within half a dozen years. The average height at this age is above 50 feet.

Balsa is particluarly valuable because of its great strength for a light wood—tests have shown it to be about half as strong as spruce; in no other wood known are these two qualities—strength and lightness—combined in such a high degree.—The Pathfinder.


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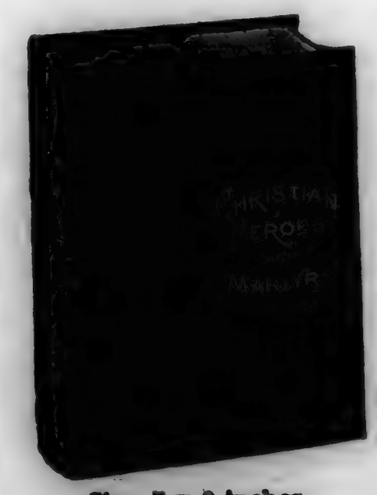

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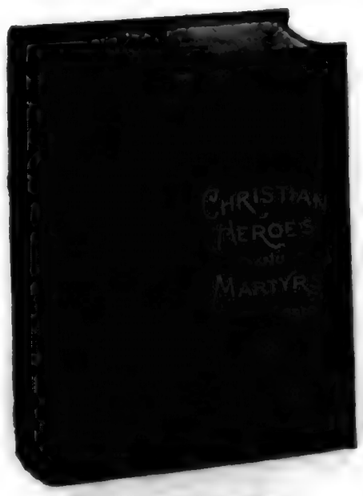


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# CHRISTIAN MONITOR

## AUGUST, 1920

### Give of Your Best to the Master

Give of your best to the Master;
  Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
  Into the battle for truth.
Jesus has set the example;
  Dauntless was He, young and brave;
Give Him your loyal devotion
  Give Him the best that you have.

Give of your best to the Master;
  Give Him first place in your heart;
Give Him first place in your service;
  Consecrate every part.
Give, and to you shall be given;
  God His beloved Son gave;
Gratefully seeking to serve Him,
  Give Him the best that you have.

Give of your best to the Master;
  Naught else is worthy His love;
He gave Himself for your ransom;
  Gave up His glory above;
Laid down His life without murmur,
  You from sin's ruin to save;
Give Him your heart's adoration,
  Give Him the best that you have

# SELECT READING

## ECHOES OF LIFE

### Cherry-Time

C. F. Yake

Back to boyhood days again! Away out home on the farm, far from city or town. How nice to be there in summer time, when all the world's alive with the beautiful in song and scenery.

All of us will recall many pleasant times as boys or girls while under the parental roof or in the natal spot. To some one thing is more outstanding than another, to others something quite different may have left its lasting impression more indelibly, but to all of us I am sure there are certain things that will always have first place in our memory chamber. There may be a host of such experiences stored away, all of which form sacred treasures of the past, and it would be rather difficult to pick out among that host of childhood memory relics the one we like to relate the best. But all of us have them and they are rare indeed and become more precious as years roll by, possibly because we are getting farther distant from those splendid days of youth and realize how impossible it is to live them over again.

I used to wonder—and just a few years ago at that—how my grandmother could sit down and relate incident after incident of her childhood days, for hours at a time, giving the exact location of their occurrence, and naming the folks related with them and their kin who have been dead for years and years. I could think it nothing but a miracle of memory for her to be able to trace kinship and lineage back from her great grandfather thru all the different branches of the family tree, when I with the very best of my endeavor could not duplicate her rehearsal. People and incidents and localities and places all in a logical and symmetrical order it seemed but when I attempted to rehearse her stories, I produced nothing but a conglomeration of incoherent facts and she would laugh at me and I would declare it to be an impossible task almost.

But I am beginning to take a different view of the matter. Just recently I happened over territory where as a boy I had had many pleasant experiences and when after ten years' absence I passed over and thru these familiar haunts, incident after incident flashed to my mind and everything was as vivid as if it had but occurred yesterday. I could pick out every field I had worked in and the quite insignificant occurrences that took place here and there that had been forgotten in a degree, but old scenes recalled the incidents as they happened some twenty years ago. What a peculiar feeling one has when passing thru a country that is all your own even tho everybody else possesses it materially. You almost feel impelled by the force of some invisible power within you to stop and touch the ground your barefoot feet had trod many years past. Oh yes, there somehow is something sacred about it that is beyond expression for you'd just like to linger the days away again over the very same paths in the woods and thru the fields recalling the boyhood days of years gone by.

And then in a moment, almost like a flash, I had the secret. I knew now how grandmother could remember all those wonderful treasures of her girlhood days that had seemed so mysterious to me. I knew I had found the secret and that I too could remember. How glad I was!

Cherry-time! Well of all the incidents of boyhood I am sure this one is not the least outstanding in importance. It forms one of those sacred periods of time, in early youth especially. When it came around you had time to enjoy it as you were not large enough to do much in haying and harvesting. But when you hit on the fourteen year old trail, or if you happened to be a real husky fellow and were hitting the ten or twelve year old one, you were in for some sweating job somewhere in the barn driving the mules to unload the hay or out in the field making cocks or probably loading wheat, or up in the mow stowing it—that job that was not quite so hard for a boy and no one else liked to do. My, how you wished you'd be just six or eight years old so you could be out on some nice black-cherry tree, but—!

Well there used to be a tree, a big black-cherry tree along one of our fields out by the roadside. It always bore the biggest cherries in the neighborhood—at least I thought so and if any boy denied it I'd have him bring concrete evidence, which he could very seldom do. And so the tree always bore the cherries and I defended its reputation and it never once disappointed me. How that tree and I were friends! Somehow, come to think of it I believe it understood!

Many were the days old Brindle would pasture by the road-side while I had a cherry feast. But old Brindle didn't seem to understand as well as the cherry tree for about the time I was out on a limb and feasting away she was beyond my vision and I was compelled to come all the way down from that good branch near the top of the tree and bring her within her bounds. No matter how much I explained to her she would never understand, but then that is just like a cow you know, in a boy's mind at least. How I wished I could have tied her to some fence post and make her eat what she could even tho it wouldn't be very good if she didn't know better how to treat a boy than that. But then I didn't, for that would have been revenge but of course I had no rope either.

But after I took her home and had no cow to mind, then was the joyous time! Up to the very top of the tree where the biggest ones grew and there—well there was nothing to do but just eat and eat. "Take out the seeds," did you say? Why, really, I had forgotten almost that cherries had seeds especially those big ones. But then of course you know one shouldn't eat cherries with seeds, that is if they have them, and boys won't do it either.

Then when I picked cherries for mother she always advised me not to pick them in the wrong kettle but then I used to say, "Why mother, there is no wrong kettle."

"Be sure to bring the kettle full for I want them for pie," she would answer.

And so I would. But I most always

(Concluded on page 640)

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

Vol. XII SCOTTDALE, PA., AUGUST, 1920 No. 8


### FRAU BEIER—THE FIRST VISIT

**Ronald B. Hotson**

(This story comes from one of the three Friends Mission members, of which Bro. S. E. Yoder was another, who spent the past winter traveling over Germany visiting the families of the German prisoners of war who worked with the Friends Unit in France. It is typical of the joy these three have given, with their news of loved ones in France, to hundreds of mothers, fathers, and sisters, and will serve to show us that the feelings of the German fathers and mothers toward their children are very much the same as our own. We expect to publish a number of similar sketches by Bro. Yoder in the succeeding issues of the Monitor. See also Bro. Yoder's article in the Educational Department of this issue.—Editor.)

She was little, and frail, and very, very old. She came wearily from the corner by the stove, and peered at me with tired eyes. Yes, she was Frau Beier. Where did the gentleman come from and what did he want?

Silently I handed her the little photo we had taken of Erich Beier, Prisonnier de Guerre, who was working with us in rebuilding for the refugees back in Varennes-en-Argonne.

Tremblingly the old mother fumbled out her spectacles and held the picture close up: Incontinently picture, spectacles and my hat went flying, as with a cry she threw her arms around my neck, hugging and kissing me frantically, and talking incoherently.

"Mein Sohn!" she cried "Mein Sohn! Ach, Gott! Mein Sohn!" and burst into tears, hugging me hungrily to her breast.

For one long minute I was in agony for her, because I thought the poor dear was really mistaking me for her own long-absent son, and her disappointment on finding out her mistake would hurt cruelly. She was shaking so with sobbing now that only my support kept her from falling. I got her to the sofa and tried to tell her that her Erich, her real son, would come home soon; yes, I was quite sure—oh very soon!

"You really believe it?" she asked. "You come from him, you were with him in France? He wrote that you would come, and I've been waiting, waiting so long!" She stroked my face lovingly, with hands that trembled.

"Thank God you've come! God bless you for coming to me! Erich wrote that you would come, but I couldn't believe it. He said that he was with good people, Americans who belonged to a Mission which had always given him enough to eat. He said he had been starving. How does he look now? Oh, yes, the picture!"

After a search, we found the picture and the spectacles too, luckily unbroken, and she wiped both with her apron, and dried her eyes. She examined his face long and lovingly.

"Er ist aber dick! Er sieht so gut aus! (he is fat—he looks so weel!)" she exclaimed in joy; and with infinite yearning and tenderness "Oh, my boy, my only son! My little Erich! He was such a good son to me too! He did everything for me. He looks changed, he looks so much older. He's been away five whole years. He's suffered so, I've wanted him so, my only boy, my poor Erich. I'm glad he's not suffering now, that he is in such good hands." And she took my hands in one of hers. She glanced at her own hands, so thin and twisted and bloodless.

"Oh, he will be angry when he comes home and finds that I have been taking in washing! It is so hard to do the things clean without any soap. But what could I do! All the money was gone and I was too old to get any work. Das Hunger tut weh! (Hunger hurts!)" And she looked at me as though I meant to contradict that. She suddenly exclaimed.

"But you must eat!" she said, and despite my claiming to have just finished a hearty meal, and to being 'satt' (full) she bustled feebly about, talking of Erich, his goodness and his sufferings. Soon she had a steaming cup of substitute coffee before me, black as pitch.

She dubiously hoped I would like it. One couldn't get a drop of milk, she explained: but sugar—wait! She started out of the room with a cup, to borrow from a neighbor. But I held her back and said that I never took either sugar or milk.

She was just in luck, she said. A friend had sold her a fat goose cheaply, only 260 marks, and she had some of the fat left. She spread this on slices of black, sodden bread, and beamed upon me as I ate, watching closely that my cup never should be empty. It would have choked me if I had realized what a large proportion of her week's rations I was consuming!

So I had really known her Erich personally. Wasn't he a fine man, and so fleissig (industrious)! And I myself had taken his picture. It was a fine picture, but so little. "I shall have a big one made from it, in a frame, and I'll have it on the wall in his room, when he comes home. See, here is his room where he always slept."

She opened the kitchen door into a little side room, with a big feather bed and pictures around the walls.

"It's just as he left it when he was called away to the war. See, here are his slippers, that I made for him for his birthday. He was thirty. That was in spring 1914. He's been away ever since." Did I really think he would come home soon! Why did they keep him so long after the war was over?

Yes, he had been among the first to be called. Did he want to go? He said "Mutter—liebe Mutter! I've got to go! Nobody knows exactly why, but they say it's got to be, and we have got to fight."

Hadn't he ever come home on leave?

"He wrote me once, that he was coming home from the front, and there was a big attack and he couldn't come. Then he wrote again that he was to come home on a Monday, and on the Saturday he was wounded and was taken. But I didn't know for two months what had happened. I got a printed card from the army saying that he was missing in action, and that was all until he wrote. I feared he had been killed, and then I feared he hadn't, because you know the French, with their black troops.

"At last I got a card from him saying he had been wounded and was a prisoner. Then another two weeks later I got another card from a hospital where he was. There was an address, but it was just letters and numbers. But after that I wrote and he wrote back almost every week. Sometimes I wouldn't hear for months, and then all the cards would come at one time. He couldn't say much. He said he was always hungry. I sent him packages of food, many packages, with bread, and wurst, and eggs. But he never got any of

them. He asked for clothes each winter. It was always wet and cold where they were kept. I sent him six packages of clothes, shirts and especially socks. He didn't receive one."

Then last summer Erich had written that he had been sent to work with Americans and English people. No, he hadn't written much about the Mission, except that they were all very, very kind people who didn't believe in fighting but who built little houses for the French refugees, and who fed and treated the Germans with them just like themselves, so that the prisoners almost forgot that they were not free men again. And he wrote that we had taken his picture and were coming to Germany to visit his mother. And here I was!

She stopped and looked at me tenderly. "I always wanted another son" she said, "You shall be my second son. You will stay, won't you? You can have Erich's room and sleep in his bed till he comes home. He would like that. Surely you will stay, at least a while?"

Regretfully I pleaded that we must get around Germany quickly because the families needed the money we were bringing them.

"Money?" she said, "What money?"

That brought me to the real purpose of my visit. I brought out and handed her the sum of money that the Mission des Amis had set aside as allowance for our German prisoner comrades. At twenty marks a day, it amounted to a good bit, for old Erich Beier had been with the Mission in Varennes a long time!

She stared, speechless, at that handful of bills. She hadn't seen so much in one pile for years. Quickly and eagerly I told her that it was alright, it was all Erich's that the Mission wanted to pay all the men for their good work; that it didn't matter whether they were prisoners or not, and that Erich had helped a lot to make life less hard for the French refugees!

Slowly realizing what the money would mean to them, poor Mother Beier took a fit of trembling, and sank into a chair. Tears came to her eyes.

"But he didn't really earn it!" she said "Because he is a prisoner and prisoners must work for nothing. I know, you're just giving it to him because he is so good and helpful, because you are such good people! I can't take it," and she pushed the money over to me. "I can't take it Erich wouldn't want me to take money from the kind friends who have treated him so well!

"Aber, Mutter, was soll ich damit tun? Was kann ich der Mission sagen?" (What can I tell the Mission?) They have set it aside for your son, and now you won't take it for him!"

"Well," she said, "Are you quite sure you don't need it? Take this much anyway, because the journey here must have cost so much, nicht?"

Finding I was determined, she gave in. "Oh, it's good to know that there are still such good people on earth. You all come from enemy countries, and don't hate us Germans. You really don't hate us?"

"Erich wrote that you would bring me a gift that would give me great pleasure," she continued, "But I never thought of money. I thought it would be the photograph. Oh, I'd give you a thousand marks for this photograph if I had it!" You can't believe how happy it makes me to see him so well and smiling! But he will need so many things when he comes home. Clothes and shoes are frightfully dear now. Unheard-of prices, impossible to pay! I will set all the money aside, see, here in this little box; and when Erich comes, I wont say a word, but just open it, so! Won't he be pleased! I'm so glad he will not have to starve like we have been starving all these years!"

She put her arms around me once more and looked at me lovingly through a mist of tears.

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## A PERSIAN CAPTIVE MAID

"The Kurds! The Kurds!" The cry rang from the housetops through the village streets and carried terror to every heart. The village was on the plain of Urmia, Persia, and the Kurds, wild robbers from the mountains, were swarming down, bringing death and destruction to all the Christian villages.

They were seen now on the crest of a hill, and the villagers knew they would soon be upon them. Leaving everything, they fled for their lives and in the confusion families were separated and children lost.

Such was the fate of Sherin, the native pastor's little daughter, twelve years old. Where is Sherin? They cannot find her, though they call frantically. Perhaps she heard the alarm and has hurried off with a neighbor's family.

With this hope her father and mother gather the little ones in their arms and, half walking, half running, hasten to join the crowd hurrying to the city.

After weary hours they reached the gate and the first question to all they meet is: "Where is Sherin?"

No one knows! Her mother wrings her hands and falls sobbing to the ground.

But what of Sherin? A Kurd had found her hiding under the hay, and dragged her out, and shook her roughly. "Here, no crying! I'll take you to the sheik's wife. She wants just such a pretty bride for her son, and will give me big 'peshkesh.'"

She was lifted up on the horse behind him, a strong leather belt strapping her to him, and they set off at a gallop.

The little girl was numb with terror and grew faint with hunger, but dared not utter a word. They rode all day and stopped at night in a mountain village, where her kidnapper handed her to one of the women, saying "Keep her safe."

The next day at sunset, after traveling all day as on the day before, they reached the sheik's village. The sheik's wife was a big, handsome woman who ruled her clan in her lord's absence. Her only son was away with his father on his foray . On seeing Sherin with her beautiful long hair, fair skin, red cheeks and dainty hands and feet, she exclaimed:

"You shall be my son's bride. I'll stain your nails with henna and paint your eyebrows and you'll be a beauty."

These words in Kurdish, Sherin could not understand, but as the woman looked at her not unkindly, she fell at her feet and kissed her hand, imploring, "O 'Khanum,' have mercy on me and send me home to my mother!"

Her words were translated, but met with only a laugh from the bystanders.

So Sherin's captivity began. She was guarded carefully, and at night slept by her mistress. The days and weeks passed and Sherin's heart grew heavy with homesickness. One day a Kurd rode up from the city and to Sherin's surprise said, "I have something for you. Your mother sent you this book."

It was a little Testament, just what she had learned to read at school. The poor child was overjoyed. She kissed it again and again. It seemed a message not only from her mother, but from her Saviour.

She pored over the precious words whenever she had a chance, and the women would gather curiously about her, for none of them could read.

As she got their language, she could translate some verses to them, and they would exclaim, "Bah, bah!" which in their language, meant admiration and not scorn.

Not only did Sherin read to them words they had never heard, but she was herself a revelation. Her good humor, her gentleness, sweetness and patience made her a favorite. The women would say, "Why is she so dfferent? Our children are wild and rude. They curse and fight like we do and answer us back with impudence. She's a lamb."

She amused the children by telling Bible stories, and as she described the village school and sang to them, they said, "Why don't we have schools and study lessons and learn to be gentle and good like you?"

Her mistress would sometimes try to make her repeat the Moslem prayers, and would threaten her, saying, "You must turn, you must turn Moslem, for my son will marry no dog of a Christian, and it will be great merit for me to make you a true believer."

To her surprise the gentle child looked at her with flashing, fearless eyes and said, "You can kill me, but I shall never deny my faith. I am a Christian now and forever."

The Kurds held the city of Urmia four months, when suddenly news reached the mountains that Persians had returned with

a large army and defeated them. The sheik and his followers fled, with what spoil they could carry, back to their villages.

Now Sherin trembled, for she feared the time had come for her to be married to the sheik's son. The day was soon set and preparations for the feast began, when a messenger from the Persian band arrived with various demands, and one was that Sherin, the pastor's daughter be returned. The Kurds feared the Persians and dared not refuse.

Again she made the journey over the mountain road, and reaching the city was clasped in her mother's arms . What a shout of thanksgiving arose! "She was lost, and is found! God is good."—Medical Missions.

## WANTED—A FATHER

(By One of the Boys.)

Wanted, by boys everywhere whose hearts crave and lives need a father. Wanted, a father who is glad to be his boy's chum, who is interested in the things a boy is interested in.

Wanted, a father who is fair in his dealings with his boy, whose word can be depended on.

Wanted, a father who cares more for his boy than he does for his business.

Wanted, a father who will be patient with his boy, even when he makes mistakes, who will not insist that everything always must be done just as it has been for 20 years, but is willing once in a while to try a new way.

Wanted, a father who can remember that he himself was a boy come.

Wanted, a father who has time to answer the questions that come to every boy and require an answer even if he has to go to an evil source to get it.

Wanted, a father who does not tell his boy's faults and mistakes before a crowd of people, but instead tells the boy alone.

Wanted a father who is clean in life, heart and speech, a fit example for a boy to pattern after.

Wanted, a father who loves his boy and is not ashamed to throw his arms around his shoulder and tell him so.

Wanted, a father who does not have "the blues," but who looks on the bright side of life.

Wanted, a father who is a Christian, who has a burden for his boy and his boy's chums and who lives at home so that the boys have confidence in his religion.

Give us this kind of a father and you will not need to look far for a son.—Sel.

"If God's people everywhere would honor Him by humbly acknowledging their faults just as far as the Spirit enables them to see them, we would soon see such a revival as has not been witnessed since apostolic days!"

## WHY HE REFUSED TO BUY

He was a business man dealing in hardware. He bought largely to supply his trade, and traveling men called on him every week. On this particular day one of these men called and desired to show his line of goods.

The merchant looked over the samples and listened to the descriptions of machinery and the attractive prices quoted for an hour. At the end of that time he said bluntly to the man, "I can't give you an order."

"What is wrong with the goods? Is not the house reliable? Are not the terms agreeable to you?" Thus the salesman questioned.

"As you have represented them, yes," replied the merchant. Then he reached for the other's hand and raised it to the light. The first two fingers were stained brown. The merchant touched the stained places, and said, "That's the reason."

"Why, what has that to do with my goods?"

"Since you've asked me, I'll tell you. Long ago I learned that I could not place absolute reliance on the word of a cigarette smoker. They may be all right, but I've so often found them unreliable that I reached the conclusion to buy nothing from such a man if I knew it. I can't taken any chances. Now, with me, there isn't a bit of sentiment in the matter. It's solely business. I hope you understand. I can't give you an order, so good day."—Selected.

## WORD FROM SUDAN

"As to the situation here, I do not see how it could be much worst. Nothing at all that I have heard of is being done to better conditions.

"The sale of whisky to the Sudanese is prohibited by the government, as this country is under British control, but there is a great deal of illegal selling. Those who do this, do it at a great risk and charge exorbitant prices, and then sell only a very low grade of badly adulterated whisky. You can imagine the result to the native. A native was asked what his religion was. He said: "I have the religion of the Englishman; I drink whisky and say no prayers." The Greeks do much of this unlawful business and as their shops are to be found everywhere, it must be a wide-spread business.

"The natives drink 'marisa'; used by men, women and children. It is perhaps a greater menace to these people than whisky. This drink is made of dura or native corn and is brewed much as beer is made. However, it has a higher percentage of alcohol, and doctors say it is more intoxicating. I was told by a Sudanese woman that rarely do you find a Sudanese girl that has not been raised on 'marisa.' They are put on this diet as babies and get little besides for years. This woman has a small school for girls and she told me that practically all of the little girls who came to her were 'marisa' users.

"A mother would only laugh when a child became so drunk that it reeled around. I have visited some of the 'marisa' shops, which are to be distinguished by the small white flag which floats above them and is the sign of government approval of the traffic, and they are loathsome places. However they are popular resorts for all classes. The native village is usually very quiet in the day time but resounds with the singing and revelry of its inhabitants at night, of which the 'marisa shop' is the center.

"It is amazing the quantities they are able to consume of this drink. A Syrian doctor, who has practiced here for eighteen years and knows conditions pretty well, told me that one person could drink gallons in a day. It is not hard to imagine the effect on the people as a race. they are very thin and poor, unable to withstand disease, and are a ready prey to tuberculosis, pneumonia, influenza, and the like."—From a letter from Miss Aulora McIntyre, American Mission, Khartum North, Sudan, Africa.

## READ ONCE A WEEK

Never be idle.
Make few promises.
Always speak the truth.
Never speak ill of any one.
Keep good company or none.
Live up to your engagements.
Be just before you are generous.
Earn money before you spend it.
Drink no kind of intoxicating drinks.
Good character is above all things else.
Keep your own secrets if you have any.
Never borrow if you can possibly avoid it.

Never play at any kind of games of chance.

Keep your promises if you would be happy.

Make no haste to be rich, if you would prosper.

When you speak to a person, look him in the face.

Save when you are young, to spend when you are old.

Never run in debt unless you see a way to get out again.

Avoid temptation, through fear you may not withstand it.

Ever live (misfortune excepted) within your income.

Small and steady gains give competency and tranquillity of mind.

Good company and good conversation are the sinews of virtue.

Your character can not be essentially injured except by yourself.

If any one speaks evil of you, let your life be so that none will believe him.

If your hands cannot be usefully employed attend to the cultivation of your mind.—The Independent.

# EDITORIALS

## Our India Field

On another page of this issue you will find an article, together with a diagram, written by Aldine C. Brunk, missionary on furlough from India. We commend the same to your careful study and consideration. The facts there presented should indeed be "A Challenge" to every loyal member of the Mennonite Church, and should serve to spur us on in our efforts to bring the Gospel to those for whom Christ died.

If once we can get our people to see the seriousness and the urgency of the task of evangelizing the heathen a great part of our battle will be won, for it has been shown again and again that as a people we are ready and willing to open our hearts wide when we see a real need; and to bend our energies toward meeting it in every way possible. There is no reason why the present situation in India ought not to awaken us to a greater sense and measure of our responsibility and cause us to pour out our money, our prayers and our men as we have never done before.

The peculiar responsibility, and the consequent opportunity, that we as a Church have toward our field in India is that the territory has been definitely assigned to us as our field, and that if we do not evangelize it no one else will. With its more than a million inhabitants, over 800,000 of whom have not as yet even so much as heard of Christ, with the vast areas, as indicated by the map, which have never been penetrated by our missionaries, the field offers a rich heritage of souls if we but claim it, and the responsibility is a terrible one if we refuse it.

Read the article a second time, carefully and prayerfully. Study the map in the same way, then ask God to reveal to you as an individual what your part is in meeting our responsibility and your responsibility in our mission field in India; and then face that responsibility, knowing that you must answer for it before God.

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## Good Homes

None of us who have not actually seen some of the slums of our cities, or conditions in heathen lands, can fully realize the blessings of a good home and loving, intelligent parents. We are apt, if we think of these things at all, to consider them in a matter-of-fact way without realizing their full significance or without thinking of the tremendous handicaps which their lack means to those who do not have them.

We call your special atttention this month to article VI of the series on "India's Needs," by Mina B. Esch, on another page of this issue, in which she tells us something of conditions actually existing in that needy country. Its careful reading ought to give us a greater appreciation of the blessings we enjoy in this enlightened country and make us more grateful than ever for good homes and Christian parents.

But the article just mentioned ought to do more than merely make us grateful for the blessings we enjoy. It ought to make us more eager to show our appreciation to our parents, where that is possible, for the love and care which they have bestowed on us. Many of us are entirely too unappreciative of the labors and sacrifices of those who so lovingly cared for us when we were unable to care for ourselves, and who still are so vitally interested in all that concerns us. Reverence of, and devotion to parents are certainly not outstanding characteristics of Americans as a rule, although it is a fact that in scarcely any other country is there as much reason for such reverence and devotion, especially in speaking of the Christian home.

But we wonder whether there is not another result which a careful study of childhood conditions in heathen countries ought to bring about. We refer to a definite conviction for service among these poor, ignorant, superstitious people in behalf of the multitudes of innocent suffering children and their parents who know not the story of a crucified and a risen Savior, and the joy and gladness which He brings into the hearts of those who accept Him.

We suggest that you read Sister Esch's message carefully and prayerfully and then ask yourself the question, "What can I do to help these awful conditions, and to bring Christ to these unfortunate people?" Not only is there need in India for consecrated workers, but in other fields as well. South America is calling for help and our Mission Board has definitely decided to send workers this fall provided they can be secured. Are we sure that we are investing our lives where they count for the most, and are we rendering due service for the blessings of good homes and Christian training which we have enjoyed? Let us think about the matter.

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## Are You Reading Good Books?

Of course you are reading. Practically every normal person does. But **what** are you reading? The superabundance of all sorts of reading matter constitutes a graver danger than most of us realize, not only to those around us, but to ourselves.

Many of us are surprised when we stop and check up our reading for the past months or years. We have probably allowed ourselves to think that we are careful as to the kind of reading we do and that we avoid what is trashy and "light." But how many good, sound, helpful

books have we read during the past year that have made an actual contribution to our lives, enlarged our vision, and made us more efficient in our Christian service? How much of our time have we spent in reading newspapers, magazines and various periodicals which have made very little if any contribution to our better selves? A certain amount of such reading may be necessary or even desirable, but let us not forget the more permanent values that can be gained through a careful, systematic and well-planned reading of the right kind of books.

The value of such reading can scarcely be estimated. The characteristics of the age and the pressure of daily duties make such reading difficult, but all the more worth while. It can easily be neglected, or even may be done in a way which will not be helpful. But if done carefully, prayerfully and systematically it will bring about a richness of life and experience which is well worth while many sacrifices we may make along other lines. Let us make it a rule to read good books.

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### A Billion Dollars for Candy

According to figures recently given out, the people of the United States in the year 1919 consumed in round numbers one billion dollars worth of candy, or an average of over two million seven hundred thousand dollars worth per day. The figures are staggering, especially when we recall the fact that during this time we faced a serious shortage of sugar for domestic consumption and that people everywhere were crying out concerning the high cost of living. The tobacco bill was still greater, and with the various luxuries indulged in by the American people, our total amount spent for unnecessaries and luxuries of life reaches many millions of dollars per day. It is not our intention to speak about all of these however, for the reason that as Christians and Mennonites we look on many of them with disfavor. But how about the candy bill?

We do not propose to argue that eating candy is wrong in every case. That depends on a number of things which may enter in and which we cannot take time to discuss here. Neither will we here enter the physical side of the question, though it is a well-known fact that many times our bodies suffer severely because of our thoughtlessness along these and other lines,—and our bodies are the temples of our souls, so we cannot be too careful how we treat them. No one will seriously question the assertion that physically the American people would be much better off if that billion dollars had been spent for some other legitimate purpose.

The fact of the matter is that in many cases where the spending of money in small amounts is concerned we are entirely too indifferent and thoughtless regarding the principles involved. As a rule we indulge in such luxuries thoughtlessly and without regarding the money side of the question. Our tastes are gratified for the moment and we think that the question of how we spend our money is no one's business but our own. Of course it may be a little selfish, but haven't we a right to do what we please with what is ours, especially if we earned it ourselves?

Such logic has one serious fault. The money we handle is **not** our own; it is but entrusted to our care! We are but stewards and must some day give account of how we use the talents given to us. Someone has said that the question is not "How much of my money will I give to the Lord?" but, "How much of the Lord's money will I keep for myself?" We are quite sure that if this truth once grasps us we will be a bit more careful, even in such an apparently insignificant thing as buying candy, and we predict quite confidently that if all Americans lived up to this principle our national candy bill would be considerably less than two million seven hundred thousand dollars per day, and probably our health would be some better too.

Men, women and children are starving because of a lack of money to bring them sufficient food. Souls are dying because there is not enough money to properly equip and man our mission stations and begin work in new fields. Think of these things as you buy your candy, and if you can then go ahead conscientiously we believe there will be no fault to find. But a billion dollars a year would bring the Gospel to many a heathen and would feed many a starving child.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

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### A Special Offer

It has been customary about this time of the year to make a special offer to new subscribers of the Christian Monitor and we are glad to announce at this time that in spite of the increased cost of paper and other items that enter into the publication of a paper, we are again privileged to make the same offer, namely: **The Christian Monitor will be sent to new subscribers all the rest of this year and all through 1921 for the small sum of fifty cents.** We believe that there are thousands of homes in the Mennonite Church into which the Monitor should come where it is not now received, and we are anxious to reach as many of these as possible. To this end we make the offer. The sum is almost insignificant and in view of the large amount of helpful material the paper will contain we believe that you will find it money well spent.

To those who are already subscribers we kindly suggest that you see some of your friends and tell them of this offer. No doubt there are many who would be willing to subscribe if the matter were called to their attention. A little effort on your part will not only confer a favor on us but may be a source of great blessing to those whose names are secured through your efforts.

Will you not join us in spreading the news of this offer? We assure you that we will heartily appreciate your efforts. Send us remittance by check, P. O. money order, draft or currency at the rate of fifty cents for each new subscriber and we will be glad to credit them as stated.

# CHRISTIAN LIFE

## SOME GREAT HYMNS AND THEIR HISTORY

**Noah D. Showalter**

One of the tests of a Hymn is its power to awaken and stimulate devotion, and the ability to voice the emotions.

Hymns as a rule are long-lived, and meet the needs of the souls of those who use them. They are the vehicles thru which the soul gives expression to its emotions. Hymns are improved by use. They never die or wear out from overwork. Many songs are written and given out to the people, but after they are used a short time, are found to lack wearing qualities. They fail in their ability to interpret the emotions properly, consequently they are abandoned and soon die.

Any particular hymn does not appeal to, or serve the needs of all people alike. If every community would have the same religious and social standards and environments, this might be different, but because such is not the case, it is obvious that the composer is limited to his own field of soul experiences and to that class of people who have like experience. Any great hymn is after all the portrait of the life of the one who composed it. It is not likely that anyone can compose anything of real value, beyond their real soul experiences.

It is interesting to know the history of the lives of the composers of some of the great hymns we use, and the circumstances under which they were written.

One of the most widely used hymns of America is, "My Faith Looks up to Thee." The author was Dr. Ray Palmer, an American, born in 1830. H was in a position to voice sentiments peculiar to people of his own country. This hymn, however, has the distinction of a wide and general use in foreign countries, having been carried there by American missionaries. Dr. Palmer was a poor boy and earned his living by hard labor. Later he entered the ministry and was connected with school work, which weighed heavy upon him, so much so, that his health gave way. It was at this period of his life that he wrote his famous hymn.

Quoting Dr. Palmers' own words, he said, "I gave form to what I felt, by writing with little effort, the stanzas. I wrote them with very tender emotion and ended the last line with tears."

Another American hymn of note was written by Phoebe Hinsdale, born at Canaan, N. Y., 1783. At the age of 2 years, she was left a poor orphan girl. She was not privileged to enjoy an education, and was 18 years old before she was able to read or write. She married Timothy Brown, a poor man who never added much to her happiness. Under the pressure of poverty and her household duties, and unhappy life, she gave birth to her wonderful verses we now sing. In her own words she wrote her own history saying, "my history is short, and soon told. A sinner saved by grace and sanctified by trials." It is told of her that when her day's duties were done and her children were placed in bed, she would repair to a secluded garden near her house, in the twilight, for meditation and prayer. Sad days came for the poor woman. She was discovered making her rambles and was betrayed by a neighborwoman who called her motives into question. The poor woman, deprived of her place of prayer, broken hearted, living in a small unfinished house, caring for her sick sister and four small children, with her babe in her lap, wrote the hymn, "I love to steal awhile away, from every cumbering care, And spend the hours of setting day, in humble grateful prayer."

These verses were not written for a song, but were addressed to the lady who had betrayed and slandered her, as an explanation for going to her garden alone at night. Little did she know she was writing what would keep her name on history's pages. To her it was the outpouring of her soul over her calamity.

History tells of a minister who was called to go and preach for a congregation in London. The farewell sermon had been preached the Sabbath before, and the seven wagons were loaded with his household goods ready to go, when the members of the congregation arrived to lament his going. Men, women and children weeping at their loss so affected the minister and his wife, that they wept with them and decided to unload the wagons and wrote a letter to London announcing the change of plans. Later the minister wrote a memorial of this event beginning with these words, "Blest be the tie that binds." This hymn is now 148 years old.

Augustus Toplady wrote what could be styled the "sick room" hymn, "Rock of Ages." This hymn has many interesting incidents and testimonies connected with its history. Mr. Toplady was not held in very high esteem by his countrymen, but was reproached and derided.

The story is told that when he was nearing his end, his physician assured him that his condition was very much improved, but the sick man replied, "No! no! I shall die, no mortal could endure such manifestations of God's glory as I have and live." He died the next day while singing his favorite hymn. I have mentioned only a few of the hundreds, that history records, space forbidding further mention, but trusting what has been said of these will deepen our love for them.

Harrisonburg, Va.

## CHOOSING GOOD ASSOCIATES

**Carlton Weimer**

One of the most vital problems that confronts every individual is choosing good associates. If we could all realize the influence our associates cast about our lives we would see the wisdom of careful consideration in their selection. It has truly been said that "A man is known by the company he keeps." "Birds of a feather flock together." Every human being is a center of influence for good or for evil. No man can live to himself. Therefore since we must come in contact with others, it becomes necessary for us to use our utmost care to limit our associates to the very best that we can find.

There is no set rule for choosing good associates. The task is gigantic, and we can only give some general principles of choosing. If we stand in the street of a busy city and view the hundreds of individuals who pass by in a few minutes' time, or if we station ourselves along some road where we can observe the different people who pass by, we will be impressed by the many types of persons we see. These are somebody's associates. Would you like to have them all for yours? Would you enjoy giving your confidence to that slouchily dressed man who is leaning against that store window? In his mouth is a lump of tobacco. His eyes are blood-shot and his face is a picture of every dissipation known. By his actions we conclude that he is one of the worst types of manhood. No, we can not give our confidence to him. But here comes another individual who is nice to look upon. His clothes are neat and his ways seem smooth. But stop! Do not give your confidence to him. Look at that

evil and tricky gleam in his eye, the window to his soul. Ah beware! A wolf in sheep's clothing. However here comes another individual whose step is straight and energetic. His clothes bespeak modesty and sobriety. We are attracted at once by his honest looking eyes. His face is unmarked by the sins of his life. He is courteous and polite. Let us try him and we will find that this humble-hearted, honest working man makes a good associate and not the lolling cigarette street-corner loafer. Now of course we do not choose our associates by standing at the roadside and hailing the most promising looking men. We are in contact with all classes of men every day. We must choose from them. Let us be courteous to all, but confident to few. Let us first set our own standards high and aim to live up to them so that the individual whom we choose for our associate may reap as much benefit from being with us as we do by being with him. Let us be courageous enough to say No to the undesirable, but under no conditions should we hastily turn down a true and tried friend. Let us not be discouraged by the search for good associates but may we realize that a good character is not made up of one single act but by doing well the many seemingly small tasks. A dollar contains one thousand mills. Now one mill in itself does not make a dollar, neither does one act in itself frame and try a character.

If we would grow up to be noble men and women with strong characters we must have intercourse with people who have a decided virtue and excellence which makes them our superiors. The power of example is wonderful; we are all creatures of imitation, and by the natural events of life. Our thought, our habits, our tempers and our very lives depend upon the influence of our associates. Are we making it too strong when we say that eighty-five percent of a person's conception and deeds are influenced by others and that the remaining fifteen percent we could have attained without any one's help? If we can not choose good associates let us not choose any. "Better be alone than in bad company." "Evil ways destroy good habits and manners." "Ill qualities are as catching as disease." Associate with a pessimist and we become pessimistic. Look through red glasses and the world appears red. Thus we see that it is highly necessary for us to be with people of high virtue and excellence if we would attain a place worth while.

We must choose associates who can set a good example. How much we pattern after our friends. If our friends have good manners we improve our own. If they have noble ways we become enlightened. If their ways are questionable it is not long till we are like the good apple which was placed in a dish with a spotted one. It was only a course of a few days till both were spotted.

Again we may notice the life of a child. Notice how the child patterns after its parents. It learns to talk from them. It learns everything from them during the first few years of its life. How true the saying, "As the mother is the daughter." Nor does this patterning cease when we become older. Far from it; it follows us thru the years of time till our habits are as iron and cannot be broken. Many a child has learned to swear by hearing its father swear. Many a boy has learned to smoke by aping his grown up examples. He picks up cast away cigar stubs and cigarettes and soon he is as much of a slave to the example set him by his associate as the one who taught him. Each one of us is like a grain of wheat. It has power to grow. But if the wheat is planted on poor soil the fruit produced will be poor. If planted on rich soil and cultivated the fruit produced will be good. Every person has the qualities of a good character within them but they must be treated with the developing solution of a good example and fixed with essence of love and sympathy from their associates to bring it out. Good associates serve to bring out good character by setting good examples.

We must choose associates with high ideals of life to point us ever to a loftier goal. An evil companion is like a muddy road. We can not cross over without getting our feet muddy. We can not associate with low and degenerate people without contaminating our minds and often poisoning our bodies. If you doubt my word will you enter a room filled with tobacco smoke and come out again without bringing a taint along with you? How often the indecent story poisons our minds and keeps crowding from our lives the purer and nobler ideals which we need so much. But some one argues that they can associate with a wicked class and not be materially influenced. To them I would ask, can you fall in a creek without soiling your clothes and getting wet? We must ever strive to see the best there is in life, and if we are not satisfied we should set our eyes on a higher plane and draw our selves to it. Nothing elevates us so much as the presence of a person with ideals similar to ours but loftier and more superior.

We must choose associates with pure hearts and clean ways. How can we know them? If you see a tree in the distance and you are in doubt as to its kind and upon closer examination you find that it has apples on it, do you not know what it is? Likewise an associate can be known by the fruit he bears. Let us remember that the history of every deed we do is written with indelible ink on our faces. If you see a cheery face or a sad face do you need ask whether grief or joy caused it? How often a cheery remark from a pure associate will furnish the sunshine necessary to cause the clouds of trouble which come across our vision to melt away as the sun drives the storm cloud away.

We should choose associates who have sympathy to lend and joys to share. An unsympathetic friend is like liniment to a cut. It can only burn and make matters worse. When one is feeling despondent how comforting it is to have a friend who can realize what we go through with and can say the right thing at the night time. How pleasing it is to have associates that share their joys with us. But let us be sure that we can likewise extend a hand of sympathy and a heart of joy to others for they need it as much at times as we do. May we be very careful in our choice of associates that we do not misjudge someone due to a prejudice we hold in our minds caused by some careless remark made by others. There are individuals who will make good associates if they are but given an opportunity. They are like a water fall. They flow on through life but have no power until some one puts them to use.

A good associate will carefully weigh each remark dealing with another's welfare. If it is uplifting then they will say it, but if it is not kind the good associate will refrain from saying it. In our choice of associates we must be careful that we do not misjudge one. We are apt to say that because some relative is a bad character therefore the person in question is also bad, but not necessarily so. It is possible to have a black sheep in the family.

The problems of choice are too much for the human mind to fathom so let us not forget our best Associate. Let us come to Him in prayer. May we ask Him to guide us through life and help us over the stony places. With God filling the proper place in our hearts it is not possible for us to make a mistake.

In conclusion we recall that a good associate is chosen because he has virtue, excellence, intelligence, purity, lofty ideals, ability to set a good example, sympathy and love. May we have God's guidance in helping us to be one ourselves and in selecting others.

Smithville, O.

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**Revival on Nias Island:**—When the fiftieth anniversary of mission work on Nias Island (Dutch East Indies) was celebrated in 1915 there were on the island about 18,000 baptized Christians. In two years the number had increased to 30,000, and there has been noted a remarkable spiritual development, evidenced not so much by numbers as by the impulse to measure up life according to the plumb line of Christianity. Stolen goods have been returned, quarrels amicably settled, genuine repentance thus being proved. The sale of Bibles and religious literature has increased. Hymns with original melodies have been composed by native Christians, and both Sunday and week day services are crowded with eager listeners.—Missionary Review.

# MISSIONS

## THE FIELD AND THE WORK IN SOUTH AMERICA

**S. C. Yoder**

When the Brethren, Hershey and Shank, had acquired the language sufficiently to begin work, they set about to find a suitable location in some part of the Argentine which was as yet unoccupied by other denominations,. In makng their selection, they traveled quite extensively, finally deciding on the present location at Pehuajo, 216 miles southwest of Buenos Aires on the Western R. R. ( F. C. O.)

This is a country town of ten thousand or more inhabitants, corresponding well with average towns of this class. In less than a year they have built up a Sunday school, numbering between seventy five and one hundred, baptized seven and have another class of eight under instruction. Among those who have been received into the church are several very promising young people, who, if properly trained and cared for, will make good workers for the Lord and even now they have been a great help to the work. Beside this they have opened a work at Neuva Plata, a small inland town, about twelve miles to the south of Pehuajo, where they have a Sunday school attendance each Sunday, of from fifty to one hundred.

"Hitherto hath the Lord helped us" is all that can be said. The success of the work can not be laid to any other credit. When the missionaries came here to open the work they were strangers among strangers, their knowledge of the language yet imperfect and their ability to use what they had acquired yet untried, the sickness of Sister Shank took her and her companion off the field at the very beginning, leaving Bro. Hershey and his wife alone. Surely no one can claim that the results came in return to superior human effort, but those were days of much prayer and the message was God's Word alone and He verified His promise that His Word shall not return unto Him void. In the future ,in all of our missionary effort, whether in this field or at home or wherever it may be, when results are not forthcoming may there be a swinging back to the Word and Prayer and if this fails all else will be hopeless as far as the salvation of souls is concerned.

**Needs at Pehuajo.**

The style of architecture is so different here from what it is in the states that it was almost impossible to rent suitable quarters for religious services at Pehuajo. The hall which was rented, when the work was opened here had formerly been used as a grocery store and now the owner wanted it again for the same purpose. Being unable to find anything else for rent we began to look about for something which we might be able to buy and found a lot 165 by 130 ft. with some buildings, which can be fitted up for school purposes and a residence which with some repairing can be used at least temporarily. On the corner of the lot where we would place the church, walls had been started for a building some years ago but for some reason were never completed. These walls are in such a condition now that when we get ready to build, they can, with but a little alteration be used as they are. The price paid was $5,060.00 American money. At least $3,000 more will be needed to put the building in repair. Beside this a church will need to be built and possibly a residence, or considerable more spent in improving the one already there.

Property in the Argentine is very high, when one considers conditions. Building material, such as lumber, hardware, most of the cement, plastering material, etc., is imported from the United States or England. One can consider prices on this material at home and add to it freight, duty, commissions, loss in transportation and get some idea of what it will be worth in this country. In the last years land has risen in price enormously, according to Mr. Stark of the British and Foreign Bible Society. At Valpariso it has nearly trebled in value. Mr. Hart of the Baptist Church, who has been on the field for twelve years, says that they have missions all over the world and the Argentine is the most expensive field they have. However the need is so great and the results have been justifiable so we felt it necessary to provide quarters and plan for the future to engage in such lines of work that will bring the biggest results for the amount invested and expended.

**Extent of the Field.**

From Pehuajo to the Andes Mountains, a distance of several hundred miles, there are thousands of people who have never heard the Gospel preached and who are as ready to receive it as were the people of Pehuajo. This territory is all unoccupied at present but not all accessible by railroad, and much of it is sparsely settled. However the railroad extends to Toay, a distance of about 150 miles and in this distance there are several towns of upward to 10,000 people that ought to be occupied and used as centers from which to reach out to the many little towns surrounding them. Bro. Musselman, Hershey, and myself took a trip along this line and feel that as soon as possible more workers should be sent

**Members of Church at Pehuajo**

down and possibly the families who are now on the field and have the language ought to separate and one of them go to Santa Rosa, near the end of the line and open the work there, thus getting possession of the field. On account of the greater expense of maintaining foreign workers, the difficulty of mastering the language etc., all mission societies aim to man the principal points with foreign workers, and train and use as many natives as they can. Natives live for less, are accustomed to the people and their ways, handle the language perfectly, and have a means of approach that others do not have, for which reasons they make valued workers.

**Description of the Country in the Neighborhood of Pehuajo.**

As nearly as we can describe the country of Pehuajo and westward, the character of the soil, lay of the land, products, rainfall, wind, etc., correspond with the country of central Kansas and westward, with the exception that the winter is milder here.

In their natural state the prairies are covered with grass which furnishes excellent pasturage for cattle and sheep of which there are thousands of a surprisingly good quality. Corn and wheat and in fact all cereals are grown more or less. However because of the fact that the country sometimes lacks in rainfall and is more or less subject to high winds which sometimes destroy growing crops, general farming has been abandoned the last years and people have gone into stock raising, especially since beef and mutton prices have increased.

Water is quite shallow througout the entire district and trees and alfalfa root to it thus making alfalfa a sure crop, even in the dry seasons. However water is more or less salty and in order to obtain good water one has to go to a greater depth. Of the grain crops, wheat is the leading one and with careful farming would no doubt be profitable.

The country is all occupied and practically all fenced but the improvements such as buildings are very poor. In some of the older settled regions close to the larger cities, one notices that better buildings are beginning to take the places of the little huts, and on the large ranches all over the country one finds excellent dwellings, but the houses of the small farmers, most of which lease the land they occupy, are poor and of such a nature that we would hardly consider them fit for habitation.

**Land Values.**

The day for cheap land in the Argentine is past. There is still land that can be bought cheaply but it is far from railroad and in the dry sections. At present land with its scant improvement, in the vicinity of Pehuajo, is selling at from $75.00 per acre on up.

**Normal School at Pehuajo**

All told the country is beautiful, rich prairie country, capable of producing rich harvest if placed in the hands of people who are not afraid to labor as people in other great countries do. Before that time will come we are inclined to believe that there will have to be a readjustment of their system of land ownership, more encouragement of the government to actual settlers and men who till the soil, a more equitable distribution of taxation and an impartial enforcement of the law for all classes and above all a greater and deeper respect for common toil, without which no nation can become great and no country can prosper.

**Institutional and Professional Work.**

Shall we have an Agricultural Mission? We feel that there is room for this kind of work for the church that is willing to put up the finances for it. In conversation with Mr. Stark a representative of the British and Foreign Bible Society, or Valpariso Chile, a short time ago he said that a few years ago he had worked out and submitted a plan which would be adaptable to our needs and had worked on the smallest plan that he though would be workable with any reasonable prospect of success, including a small farm, modest buildings and all equipment, live stock, etc., that would be necessary to operate same and placed the cost at $25,000.00 Today he said that figure would in all probability be trebled. A number of other men with whom we talked gave about the same estimate of the case. In view of this fact together with the unsettled state of labor conditions in the Argentine as well as throughout the rest of the world and the unsettled financial condition everywhere which makes it impossible at this time to foresee with any degree of certainty, what the outcome will be, we made no provision for this line of work.

With reference to schools, Mr. Henderson of Buenos Aires, a native of the United States, who has served several terms on the school board of that city, tells us that the Argentine has the best system of schools and school laws of any nation in the world. This being true, we are inclined to believe that they lack much in meeting the requirements of and enforcing the laws. Attendance is compulsory but in many of the country districts as well as the country towns quarters are not adequate to accommodate all the pupils so that many must remain out of the school and the compulsory laws in these districts are but little regarded. As the country develops no doubt these conditions will improve.

As to the advisability of conducting private schools by the Missions, we found the opinion among the missionaries much divided, all of them agreeing that there are many difficulties in the way. The workers at Pehuajo, however, conducted a Kindergarten in connection with the mission last year and found it a very successful feeder to the Sunday school and a much appreciated work in general. A few of the difficulties that one will encounter in the work may be briefly summed up as follows. 1. Qualifications of teachers. Teachers must meet legal requirements in order to teach in a public school and since their school system is quite different from that of the States they do not exchange credits with institutions of this country nor recognize our credentials except in individual cases. 2. Courses. There are some courses that must be taught by native teachers no matter what the qualifications of other teachers may be. Under this ruling one will find such courses as History, Language and possibly Geography. 3. Curricula. Any private or mission school that intends to offer courses that will include children of school age must offer courses and

employ teachers that meet the requirements of the law or the government has the right to order the school closed at any time. In connection with these requirements one will find difficulties that make it hard for some small denominations to carry on this line of work. Several of the larger denominations such as the Methodists have several large schools that are doing good work.

**Orphanages.**

That there should be so many homeless little ones in a country so fertile and full of opportunity, is but added testimony to the slothfulness and sinfulness of her people and further evidence that they are victims of a system that discounts virtue and gives license to lust and passion thus giving rise to an appalling per cent of illegitimate progeny. Not only this but the breaking up of homes through sin, and other times through death, leaves many little wanderers upon the earth, in a land and among a people where they must indeed cry, "No man careth for my soul." At present there is but little provision made for them except what the Catholic church has done, and their system of orphanages is inadequate as well as unsatisfactory even to many of their own people. The Protestant forces have taken up the work and have opened institutions at four different places, The Angelican Church has a small orphanage at San Estaben for English and American girls, teaching them shorthand and typewriting and in that way fitting them for positions in life. The Methodists conduct an orphanage at Mercedes a little to the west of Buenos Aires where they aim to care for boys of their own people principally, and have a small farm in connection where they hope to teach them to work and either keep them employed till they are able both physically and morally to care for themselves or till other places can be found for them among people where they will be properly cared for. This is not an easy task like it is in the States, as there are but few homes outside of American or English where they can be safely placed. Mrs. Torre of the Plymouth Brethren Church has for years conducted a home for girls at Quilmes. Her method is to gather them in and as soon as possible place them in homes of good families where they will be properly cared for and let them make their way. The Tres Arroyes Home was built and, with the exception of the Superintendent and Matron, is supported altogether by business men of the town, the local congregation and Christian workers throughout the Argentine. It was built a number of years ago at cost of 60,000 Pesos. Beside this the land and much of the material was donated. This work is a noble monument to the influence and effort of the Evangelical Union in this community. Monthly cost of supporting an orphan at one of these institutions varies at from fifteen dollars on up. Owing to the fact that outside of the large cities one would not be able to find suitable homes for these children it would be necessary to have some industrial work in connection to teach them to work and fit them to care for themselves when they arrive at an age when they will be old and strong enough to make their own way.

**Medical Missionaries.**

When one considers numbers in the territory that the Mennonites have assumed to work in the Argentine he would no doubt be inclined to say that the country is fairly well supplied with doctors, most of whom are well trained as the country has execellent Medical Schools and the standards of the profession are high. However many of them are men who are reputed not to be very conscientious in their work and a field is open for a strong Christian man to engage in regular medical practice and help in the work of the mission. As to the advisability of sending a man down here and letting him give his services free as is the case in some other countries we are inclined to believe that such a course would cause trouble for the man and for the mission that would seriously hinder in the work. The medical profession is one of the most highly respected of all professions in the Argentine and a physician would by virtue of his training and profession be placed in position where he would be able to command the respect of and reach a class of people that no one else could reach. However he would have to be a positive Christian and have as good a knowledge of the Bible as he has of his profession and be able to defend it effectively, any where and everywhere. Without this he would be worth nothing to the work as the great need is not for some one to heal the body but use that as an avenue through which to reach the soul.

**Medical Training.**

It is the consensus of opinion that there is no other course open for the medical missionary than to get his medical training in an Argentine Medical College, for the following reasons: They accept no credits from any foreign college except on examination. That is, a man taking his training in the States would have to pass successfully an examination in every branch that they teach in their institutions throughout their entire course which at this time covers seven years and includes much that in our colleges is taught in the Liberal Art department. This is the conclusion of several medical students with whom we had conversation on the subject, as well as others who are in a position to know. Cost per year is about $300.00.

**Trained Nurses.**

In the Argentine, outside of the hospitals, trained nurses are little known or wanted. Doctors prefer to do the work and get the pay. However we feel the need of a trained nurse on the missionary staff is sufficiently great to warrant sending one as soon as a suitable person can be found. People and especially women and girls need so much teaching along lines of sanitation and hygiene and mothers on the care of infants, etc., and we know of no one who would be placed in a better position to all of this than a good trained nurse who could go about from station to station at certain times and hold meetings for this purpose as well as any other duties that would naturally fall to her lot.

In this paper we have but briefly touched the more common lines of endeavor that are open for the church to engage in and it is hardly to be expected that in a few years any denomination can

**A Beggar's Home at Rio Cuarto**

enter into all these lines, many of which require an almost unlimited amount of capital and will render results that are indirect at best. The great need of the field is men and women with an experience of salvation and a saving knowledge of the Word of God together with the ability to present it to others in a way so they can understand its truth, and if any institutional work is undertaken it should be of such a nature that it will not only strengthen them intellectually but also bring life to the soul. To this end the church should pray that the right kind of workers may be found and placed where they can be of the greatest good to the cause.

Kalona, Iowa.

## A CHALLENGE

### Aldine C. Brunk

We have a Mission field in India that is one hundred and forty miles long and about sixty miles wide. or an area of 8400 square miles. The average population per square mile according to the 1911 census report is 140. This makes a total population of 1,176,000 souls in our field. What has been done to bring the Gospel to these people? Many Indian brethren and sisters have been trained and are preaching the Word and distributing Scripture portions. A church of over 700 members has been established. Four Mission stations have been opened and we hope that another one may be opened shortly. The portion of our field worked up to the present time is represented by the white in the map. But even this territory cannot be considered as having been evangelized, because there are still many people in it who have not heard the Gospel, and many others who have heard it but not enough to grasp its meaning. The great problem is, What can we do to hasten the bringing of the Gospel to those that sit in darkness.

Not long ago a neighboring Mission turned a part of their territory over to us, thinking that we might be able to bring the Gospel to those people sooner than they. And it is important that they get the Gospel and that as quickly as possible. Do we realize that we ought to make haste? It will be a matter of only a few years and many who are now living will be gone without having had a chance to believe on Him who alone can give the gift of eternal life. If we think things over in this way, have we any right to think that we will have done our duty if we work along at an ordinary rate? We should put forth extra-ordinary efforts. The Church has put forth extra-ordinary efforts to keep people from starving to death, will she not put forth as much effort to save people from spiritual death? More workers and more Mission stations will mean that more money for support must be given. Can we spare the money? Can we find the kind of young people needed? And can they be spared? They must be people who are not afraid to sacrifice, for much of the unoccupied fields are in Native States where missionaries are not very welcome. Yet the people there need the Gospel. And it is our duty to take it to them in spite of oppositions.

**Black portions of diagram show parts of our field in India which our Missionaries have not yet been able to touch**

WE HAVE IN OUR FIELD OVER 800,000 PEOPLE WHO HAVE NEVER HEARD THE GOSPEL! They are dependent on us for the Light. We have a Gospel that will meet their need. Now the question is, CAN THEY DEPEND ON US? Will we disappoint them by our conduct? Yes, we are coming, but because of carelessness will we wait until it is too late for those now living? If we cannot give them the Bread of Life, to whom shall we direct them? Must they look to other denominations who in most cases are supporting all the work they can? No, we have the message, the money, the people, and I believe the faith and consecration necessary to in earnest say that we will not disappoint these people. All we need is to work a little harder, and pray and study God's Word a little more, and these people will get the Gospel.

Goshen, Ind.

## INDIA'S NEEDS

### VI. The Children of India

Mrs. C. D. Esch

In Mark 10:14 we have the words of Jesus and he said, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of God." To me that means little children of every nation. Altho only three-fourths of the babies of India live to one year of age and an even smaller majority thru the childhood years yet those who do survive need the things that will help them in later life.

We often hear the expression that "Every child has the right to be well born," and we consider that to be correct, so we will consider it as one of the first needs of the Indian babe. The low morals and the very public home life in India make it almost impossible for the Indian mother to give any thought to her unborn child. In our country at such times, (at least in the better homes) mother is, as far as is possible, shielded from hard labor or anything that might be unpleasant, while in India she must bear her burdens as usual, and besides ofttimes the vulgar taunts of her evil-minded friends and neighbors. We cannot do much to help this condition in the heathen homes but there is a great work to be done along this line in helping our young Christians in establishing their homes. They need to be taught the Bible standard for the home for the benefit of their future generations.

The second need we will take up is—Proper care after they are brought into the world. Here we can note such a contrast to our homes in this land. Our little babes are given every attention for the first few weeks of their lives but in India they are often given no attention. There are no soft garments and little beds ready for them but they are often wrapped in any dirty cloth that happens to be around and laid back in a dark corner,

and how many times has my heart ached for a tiny babe when as I visited in the home they were brought to me with not a stitch of clothing but instead coarse black strings around the wrists, waist, and neck and perhaps charcoal or some other black substance daubed around their eyes, (these things to be charms) and the whole body showing no signs of a bath since the day of its birth. Now we know that even tho their skin is dark yet they are as tender as any new-born babe and must suffer much from such treatment.

Under such conditions and lack of proper nourishment the tiny babe soon becomes restless but instead of a soothing bath and proper place of rest they often resort to many very cruel baby practices. One of the most common is that of burning the abdoment with the point of a red hot sickle. As they grow a little older that awful practice of feeding opium is begun to quiet the fretful, oft-times sick baby. It is a common thing for a mother to thus dope her few weeks' old babe and go to work for a whole morning. As long as the little one cannot crawl or walk they can thus keep them quiet and out of the way.

After they are older and would ordinarily be lively, the effect of the opium has made them so stupid that they are the most pitiful sight one sees in India. Often as one goes into the villages you see little ones several years old, sitting out in the dirt and so covered with filth and flies that they can hardly be recognized as children and too listless to notice or make any effort to chase away anything that might chance around them. I have seen them sitting thus, with the chickens picking the flies and filth from their bodies. Now this is a dark picture but it is true and I am sure you will say that such cannot be conducive to a better later life. This is not a true picture however of most of the Christain homes but yet even they need much teaching of the care of the little babes. We need a nurse or nurses to give practical advice and actual service along this line.

The third need that appeals to me is the lack of that bond between the child and its parents. We think that period in a child's life between the ages of three and six a very important one. The little child is just beginning to have real problems and getting impressions and forming habits that will be with them thru life. At such a time they begin to imagine and to question and to invent, we might say, and they need the help and especially the sympathy of the parents. In India one notices the listlessness and lack of imaginative play in children of that age because they have no one to direct them. They have no toys, they hear no stories they simply cannot develop as they should. This need I think will be met, to some extent at least, as education progresess.

We now go on to the school age children and here is another great need. It has only been a few years since there were **any** children in school except the highest castes, and then **only boys.** Today while there are many more schools and even many more boys and some girls of almost all castes in them, yet we find only thirty-three out of every thousand in any school, and of girls only three of the thirty-three receive more than the most elementary teaching. Think of such a condition in our own land! Have not they the same right to an education? Many of the schools which this small percent of the children are attending are very poor. The teachers are there for the money they get and unless they are under strict supervision of a higher authority they will do little. The Government of India is doing much for education but they cannot supply the teaching that will raise the moral standard for the children because they must too often use teachers who know no Christian training.

This great need is one that we can meet in a more definite way than some of the others. Our Mission has done as much as they were able in workers or means but there is much yet to be done.

While all the above are real needs and should be met yet I feel they after all are vain without the supplying of the greatest need—the knowledge of their heavenly Father. Can we remember those words of our blessed Master, "Suffer the little children"—and yet be satisfied to do anything but our very best to bring the gospel story to the millions of little children in India? There are various ways in which we can do this. Up to the present time there is liberty for Bible teaching in the public or day schools, and in most mission schools I think it is compulsory, or better say required.

The Sunday school is the greatest factor in reaching the children with the simple Gospel message, and every Mission makes it a big part of its program. The giving out of the Sunday school cards is a silent but effective factor, for the clean pictures connected with our Scriptures are in such a contrast to the vulgar ones of the Hindu religion. The true Christian homes have a great influence in bettering childhood conditions even among the heathen for seeing the great difference in such homes from infancy to manhood they begin to manifest an interest and at times are actually lead to Christ, the real source of the Christians' better homes.

The future India depends upon the children of today. The conditions are yet not such that we can see a very bright future. What are **you** going to do to better them? We are as responsible for those children as for the ones in our own land if God calls us there. Has he told you not to go?

India's children need better homes, better care, better teaching and above all they need Jesus the friend of children.

**Goshen, Ind.**

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"God is the only One Who loves to be begged."

## "THE BLOOD OF MARTYRS"

More than twenty years ago a young girl named Mary Morrell offered herself as a missionary of the American Board of Commissioners for Foreign Missions. Because she seemed so young and timid and because she had a slight impediment in her speech, the board hesitated to send her abroad, but it finally did so.

When the Boxer Revolution in China broke out, Mary Morrell and two other missionaries who had fled to a certain compound were surrounded there by the Boxers. Chinese troops had been detailed to guard the compound and ostensibly to protect the missionaries, but secretly they had been told to "do nothing." The tumult and threatening increased. Guns were fired and the air was filled with shouts and demands.

Suddenly the great gates of the compound swung open, and Mary Morrell came forth. In a clear voice, speaking in the Chinese language, the girl who had seemed too young and timid to be a missionary said, "Why do you come here to kill us? We are your friends; we love you, and we have come from across the seas to show you the way of life. We have no other purpose than to bring you a blessing and to tell you of the good Father who loves you and of Jesus Christ, who gave his life for you. Can you not see that we want to help you in every way and bring you the good tidings of great joy?"

That day the Boxers went away amazed by the girl's courage, but the next day they returned and killed Mary Morrell and the others.

To the amazement of the Chinese, the relatives of those murdered missionaries are now following them to China. The old gateman still lives to whom Horace Pitkin, one of the three, intrusted a letter to his son, urging him to come to China and take up his father's work; and in answer to that last message the son, a graduate of Yale, is now a medical missionary.

But most remarkable of all was the effect of Mary Morrell's heroic testimony upon a young Chinese soldier, who later became Gen. Feng. He was so filled with the spirit of the Master that today the great army of which he became commander is a witness of his Christian zeal. Within a comparatively short time, more than one thousand soldiers were baptized on public confession of faith.—Youth's Companion.

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Educate a man's body alone, and you have a brute; educate a man's mind alone, and you have a skeptic; educate a man's heart alone, and you have a bigot. Educate a man's body, mind, and heart, and you have the noblest work of God—A Man.—Joseph Cook.

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"It does not take great men to do great things; it only takes consecrated men."

# BIBLE STUDY

## The Workers' Column

### GOD'S GLORY IN THE WORLD.—Psalm 8.

August 8.

(Junior)

**I. The name of God is excellent through all the earth.**—v. 1.
1. Because of His glory revealed in the Heavens.
2. Because He overcomes great things by very small and weak ones.—v. 2.

**II. How the greatness of God is manifested or understood.**
1. By a consideration of the glory of the heavens.—v. 3.
2. By noting the work of God's hands.
   a. The wonders and glory of the moon and stars.—v. 3.
3. By recognizing the special mission for which the moon and stars were ordained.
4. By comparing the greatness and glory of other of God's creation with the frailty of man.—vv. 3, 4.

**III. How man is made to understand the glory of God.**
1. By the way in which God is mindful of man.—v. 4.
2. By the blessings and honors bestowed upon man by God.—v. 4.
   a. Making him a little lower than the angels.—v. 5.
   b. Crowning him with glory and honor.—v. 5.
   c. Making man the master of all things in the world.—vv. 5-8.

**IV. How creation shows the honor of man and the Glory of God.**
1. All things are put under the authority of man.—v. 6.
2. All domestic animals are subject to man.—v. 7.
3. The beasts of the field are subject to man.—v. 7.
4. The fowls of the air are under the dominion of man.—v. 8.
5. The fish and all other life in the sea are under the power of man.—v. 8.

**V. The man who truly honors God will praise Him for all that the world reveals of the excellence of God.**—v. 9.

### THE THEME OF GREAT HYMNS—WORSHIP OF GOD AND OF CHRIST.—Rev. 7:9-12.

August 15

**I. The Worship of God.**
1. "Before Jehovah's Awful Throne."
2. "Holy, Holy, Holy, Lord God Almighty."
3. "O Worship the King, All Glorious Above."

**II. Praise to God.**
1. "Praise, My Soul, the King of Heaven."
2. "The Lord is King! Lift up thy Voice."

**III. The Worship of Christ.**
1. "Jesus Shall Reign Where'er the Sun."
2. O For a Thousand Tongues to Sing."
3. "Jesus, the Very Thought of Thee."

**IV. The Praise of Christ.**
1. "All Hail the Power of Jesus' name."
2. "Joy to the World, the Lord has come."
3. "Awake, My Soul, to Joyful Lays."

**V. The Blessing of the Atonement.**
1. "Not All the Blood of Beasts."
2. "My Faith Looks up to Thee."
3. "In the Cross of Christ I Glory."
4. "Come, Thou Fount of Every Blessing."
5. "O Love That Will Not Let Me Go."

### THE SIGN WHEN THE LORD SHALL COME.—Matt. 24.

August 22

**I. Three signs asked for by the disciples.**—Matt. 24:1-3.
1. When shall these things be?—The throwing down of the temple.
2. What shall be the sign of thy coming?
3. What shall be the sign of the end of the world?

**II. The destruction of Jerusalem foretold.**—3-22.
1. False prophets and false Christs shall come.—vv. 3-5.
2. Wars and rumors of wars among nations.—vv. 6, 7.
3. Earthquakes and famines and pestilences.—v. 7.
4. Persecutions of believers.—vv. 8-10.
5. Apostacy because of false teachings.—vv. 11-14.
6. The testimony of the Gospel shall continue.—v. 14.
7. The immediate sign,—one sudden and unexpected event,—
   a. The abomination of desolation standing in the holy place.—v. 15.
   b. The results.
      (1) Called for speedy flight.—vv. 16-20.
      (2) It was local in character,—In Judea and Jerusalem.
      (3) It was to be of short duration.—v. 22.

**III. The Sign of the Lord's coming.—Matt. 24:23-35.**
1. False Christs and false prophets able to deceive the elect.—vv 23, 24.
2. Forewarning required and given.—vv 25, 26.
3. His personal coming and spiritual presence made the ground of deceptions.—26.
   (Note.—It is not possible that Christ will come in bodily presence as one coming in the desert and also in the unseen or spiritual presence, as in the secret chamber. The enemies of Christ institute confusion by their vain teachings, and their uncertainties concerning His coming.)
4. The nature of His coming.
   a. His coming will be seen.-as the Lightning.—v 27.
   b. It will be suddenly, as the lightning.
   c. The sign will be general,-as from the East to the West.—v 27.
5. The results of His coming.—
   a. A gathering together of the things of God when the conditions are ready, as the gathering of the eagles to the carcass.
   b. A great tribulation shall follow upon the earth.—v 29.
   c. A coming of the Lord from heaven with power and glory shall follow the days of tribulation.—v 30.
   (Note.-This coming is separated from His first appearing as the flash of lightning by the time of tribulation. His first appearing is marked by the gathering together of the saints to Him, while the coming in glory is marked by his judging of the earth.)
   d A gathering of the elect unto Him by the angels.—v 31.—The Jews are gathered unto the Lord while the tribes of the earth mourn.
6. The time of His coming.
   a. His appearing shall be like the flash of lightning, suddenly and unexpectedly.
   b. His coming to the earth in glory shall be unknown by men, and unannounced by the Father.—vv 32-36.
7. Characteristics of the time of His coming.
   a. Men shall pursue their usual course of life because they do not see the sign and do not take warning from the Word.—vv. 37-39.
   b. Men will not receive special alarm of His coming,-they shall continue their usual habits of life.—vv 40,41.
   c. Men will need to watch for unusual and unexpected events, as that of the coming of a thief.—vv 42-44.
   d. Men should be faithful and ready for the Lord's coming as faithful servants prepared for the return of the Master.—vv 45-51.

### HOW TO ASSOCIATE IN CHRISTIAN LOVE.—Rom. 14.

August 29.

**I. Live with consideration for the differences of others.**
1. Fellowship with those of weak faith.—v 1.
2. Be charitable enough not to judge the doubtful things in the lives of others .—v 1,-see margin.

**II. Recognize that God knows and is the sole judge of men's differences of opinion concerning habits of life, and may receive men of difference of opinion to himself.**
1. He receives those who believe that they may eat all things.—v 2.
2. He receives such that are so weak in

(Concluded on page 639)

# EDUCATIONAL

## THE MENNONITES OF SOUTH RUSSIA DURING THE TIME OF THE WAR AND THE REVOLUTION

(The following account, written in German by a prominent South Russian Mennonite and brought to this country by G. G. Hiebert, is in substance the exact story told by the Four Russian Mennonites who recently arrived in the United States seeking help for their persecuted brethren. A careful reading of the story as it appears in this and following issues of the Monitor ought to be both interesting and profitable, and should help us to be more sympathetic toward those who are less fortunate than we, especially in view of our proposed relief work in South Russia. We publish the story as it was written and told, believing that this exact statement of conditions there will be welcomed by all. Translation is by John Horsch.—Editor.)

Toward the end of the eighteenth and early in the nineteenth century Mennonites emigrated from Prussia and Poland to South Russia. They lived, principally in two large settlements and enjoyed marked prosperity. The war and the revolution which followed in its wake have caused terrible conditions among them. At the present time the outlook for the Mennonites of South Russia is very dark. Only faith in God can prevent despair.

### (a) Liquidation

The distress of the Mennonites began very early in the war. They were almost without exception loyal Russian patriots. That the Mennonites were loyal to the government is also evidenced by the fact that the leaders of the churches, even before the declaration of war, called upon the Mennonite youths to voluntarily accept sanitation work in the army. Very many acted on this suggestion, while others accepted work in offices and forests. Their loyalty and reliability were beyond question.

But to the dismay of the Mennonites the opinion prevailed in government circles that the colonists of South Russia being of German origin and of the Lutheran, Catholic and Mennonite confession, were enemies of the Russian commonwealth and that they might organize themselves and attempt to attack the Russian armies from the rear. A project was advanced to use all mobilized Mennonite youths and men for work in coal mines, and but for the energetic protest of a very high Russian official the plan would have been carried out. Again it was proposed that the Mennonites should be compelled to leave their colonies and be taken to eastern parts, probably to Siberia. God has graciously prevented this catastrophe.

However, German preaching was forbidden, as well as German speaking in the streets and other public places. Very few of the Mennonite ministers were able to preach in the Russian language; hence the services consisted of singing, Scripture reading and prayer only. The congregations were really edified through these services. Upon the earnest petition of the congregations the prohibition of the use of the German language in religious services was finally cancelled. For a time it was forbidden that more than two men meet in a private house.

But the great oppression of the colonists of all religious confessions began when the law of liquidation was passed, on February 2 and December 13, 1915. This was an imperial law demanding that all colonists whose ancestors had come from Germany to Russia should sell their land within fourteen months. Later this "time of grace" was reduced. All colonist lands that were not sold at a set date were taken over by a government bank at a price that the bank should see fit to allow and this was not to be paid in cash but in notes due twenty-five years from date. Stock and other inventory on the farms was to be disposed of in the same manner. It was not to be expected that so large tracts of land could be sold in the stated time. The land held by the colonists was five million Deszjatins or about fifteen million acres. The purpose of the liquidation law was only too evident: the utter economic ruin of the colonists.

The gloomy expectations were realized. No one sold his land voluntarily and after the expiration of the stated time the said bank began to seize some of the lands. The price of the lands was so low that the whole proceedings seemed a mockery. And not only did the owners of the land fail to get money for their property, but the bank refused to give them notes in payment. Fortunately the bank was not able to dispose of much of the colonists' land in this way before the revolution came. The colonists now hoped that a halt would be called to the land liquidation, but in this hope they were sadly disappointed. Before the revolution the Mennonites had sent a deputation to St. Petersburg which succeeded in proving to the heads of the government that the Russian Mennonites are of Dutch or Holland origin. The Czar was petitioned in consequence to permit them to keep their lands, and apparently he was not unwilling to grant their request, but before he carried out his intention he lost his throne through the revolution.

At any rate the period of the provisional government, from March to October 1917, was not so oppressive as other periods of the time of the war and revolution. Within this time occurred the national organization of the Mennonites. A general "Mennonite Congress" was organized and a "Mennonite Central Bureau" called into existence.

### (b) Contributions

The revolution of October 1917 meant the submersion of the government of Kerensky and the rise of Lenin and Trotsky to political leadership. The soil was prepared for Bolshevism. The failure at the front, the decay of the army in consequence of the loss of discipline, the disorganization of the railways, the growing number of unemployed, and last but not least the peculiarities of the Slavic character—all these and many other causes were responsible for the anarchistic conditions that followed. These conditions of anarchy may be expected to be further developed until all Russia may consist of roving bands of robbers. Bolshevism has a political program but will never succeed. It will exist only so long as the resources accumulated in former periods will last.

Kerensky's parole had been: "Organize yourselves." This suggestion was heeded by the soldiers and workers. The organizations at once adapted themselves to Bolshevism. The Soviets (workers and soldiers councils) took charge of government matters. Now there began a time of martyrdom for the colonists. Those who owned large tracts of land were compelled to flee. Their estates became the places of Communist experimenting. The new authorities asked very large contributions from the colonists. A Mennonite who owned a large mill was forced to pay a million rubles. The bands came well armed and did not leave until their desires were granted.

Worse than that, however, were the bloody deeds of murder which were committed by these bands. They took hostages in order to compel the payment of the desired amounts. If the persons, towns and districts did not contribute the demanded sum, the hostages were murdered. The Mennonite colony of Halb-

stadt was on February 3 entered by a band of sailors who killed a number of prominent men.

On February 5, after the conclusion of the peace of Brest-Litovsk, the German army received orders to march into South Russia (Ukrainia), for these parts had been declared independent and the ruling party in the Ukraine called in the Germans. When the distress had reached the highest point in our colonies, the Germans came to drive out the robber bands and restore order. Never in the history of the colonies had there been such celebration and expression of joy as on the day of the coming of the German armies. For a half year life and property again were safe. The colonists were very grateful to their rescuers. But after six months the Germans were compelled to leave and the colonies relapsed into a state of anarchy.

### (c) Machno

At the very time when the Germans began to evacuate South Russia bands of robbers were formed by a Siberian ex-convict, Machno. A few villages in the colonies were visited by such bands. Men, women and children were murdered, violated and maltreated. Therefore it was decided by the majority of Mennonites to resort to arms against these murdering bands. The young men desired to protect their mothers and sisters. The colonists, Mennonites, Lutherans and Catholics organized themselves and for four months protected the colonies against the robber bands. Only three Mennonites lost their lives in these conflicts.

Early in the Spring of the year 1918 the followers of Machno united with the Bolshevists and took the Catholic colony Blumenthal. The Mennonites now laid down their arms because they recognized the Bolshevists as the ruling political party, or the government.

The union between the Bolsheviki and the followers of Machno had a restraining influence on the latter, it became impossible for them to kill and murder to the same extent as formerly. Nevertheless a number of those who had formerly taken up arms were murdered, also some other influential Mennonites. Robberies were the order of the day. People were arrested and tortured until they promised to give the desired amount of money. Terrible conditions began to prevail when the fugitives of the Bolshevik army came to South Russia. They were retreating before an army of volunteers that was supported by Great Britain. Many civilians fled before this army and came into the colonies. They were adverse to any kind of work but made incredible demands on the hospitality of the colonists. Often the Mennonite women were compelled to arise in the night to fry ham for these idlers. Of this they devoured almost unbelievable quantities. At any time the farmer must have his horses ready to bring them to the next village to visit friends or attend to some matter of business. Hence the work on the farms was greatly hindered. The worst was that many of these fugitives were spies of Machno who was determined to arrest our men (probably those who had taken up arms against his bands). Our men were in hiding most of the time.

When the news spread that the organization that had defended the colonies against the bands of Machno, was dissolved, a terrible panic seized certain villages. In the night of March 9 hundreds of wagons with Mennonite fugitives moved southward in the direction of the Crimea. Most of them, however, were persuaded by a number of energetic men, principally three Lutheran physicians to return home. It is difficult to imagine what would have become of them had they insisted on fleeing to the Crimea. Those physicians have rendered them priceless services.

(Continued next month)

## RELIEF WORK AMONG THE FAMILIES OF GERMAN PRISONERS

### II. General Observations

S. E. Yoder

Traveling conditions in Germany were rather difficult. In the first place there was a coal shortage. Germany had the best coal fields in Europe but according to the peace terms she lost them to France. They must also furnish a large tonnage from their own mines. Much of the coal is of poor quality and during our travels we would often find ourselves sitting in an unheated coach waiting for the engine to get up steam. A small number of trains were running, perhaps a train each way a day or every few days. As a result the trains were usually crowded. Many people rode on the open platforms, on the sides and on the top. It was often necessary to get on and off thru the windows on account of the crowded conditions. In order to get a ticket or seat. it was necessary in the larger cities to go to the station several hours before train time. In some districts passenger trains did not run so it was necessary to travel by freight. Many of the villages we visited were not on a railway. We would often have a four or five hours' walk from the railway station.

Home of a German Peasant Family.

Industrial conditions varied in different sections. Many factories were closed on account of the coal shortage and on account of lack of raw materials. In Southern Germany much water power is used, the streams being harnessed as they come down the steep mountain sides. Some of the railroads are electrified as a result of the water power which is thus available. Most of the paper mills in this section are running. They are usually located in the mountainous districts where water power and wood used in making paper were plentiful.

In Thüringen Wald many toys are made, such as doll babies, wooden horses, cows, sheep, goats, carts, express wagons, etc. Most of these are made in the homes and later taken to a nearby city and sold. The women usually carry the toys to market by baskets strapped on their backs. Sometimes they haul them on little wagons, or on sleds in the winter season.

Prices were very high all over the country. In the large cities all food was rationed. Wages varied somewhat. The average wage in Bavaria was about twenty Marks a day (|par value five dollars). A man had to work forty days to buy a suit of clothes $200 a suit). It required ten days labor to buy a pair of shoes ($50 per pair). Most of the shoes had cloth tops and wooden soles. It took the wages of two days to buy a pound of coffee (|$10.00 per pound); over one day to buy a pound of meat ($6.00 per pound); three days to buy a bushel of potatoes ($15.00 per bushel); about three-fourths of a day for a pound of sugar ($3.20 per pound). Eggs cost from fifty to seventy five cents apiece. Most of the working class of people lived on thin soups, black bread, a few vegetables and coffee made of parched grain.

The question is frequently asked if the German people are preparing for another war. The Berlin Revolution of last March is the best answer available. General Lütterwitz backed by Herr Kapp a financier, made an attempt to again establish a militaristic form of government. They marched into the city with several thousand troops. The Republican government with Ebert as president was forced to flee. On the first day the people of Berlin were restless but nothing serious happened. On the second day the street cars stopped running, also elevated and underground railways. We had no city water, no lights, and people were in line

for blocks at the old fashioned wells on the streets to get water. All business was closed. Bakeries were open a few hours daily. Crowds would get in line for hours so as to be sure of getting some bread. In short all the working men went on a strike as a protest against the Kapp-Lüttwitz regime. For over a week Berlin was cut off from other cities by rail, telephone or telegraph and post. Food became scarce. Men were threatened by death if they did not return to work. The streets were lined with barbed wire, machine guns and artillery. Armored cars with their machine guns ran thru the streets trying to frighten the men to return to work. Large crowds gathering on the streets were dispersed by machine guns. But in spite of all this the working class would not return to work while the militarists Kapp and Lüttwitz were in power. Finally seeing that they could do nothing, they recalled their troops and left, The former Republican government resumed control. Men again returned to work. The working class said, "We have had enough of militarism. It has brought us nothing but misery and woe. We want no more of it." The Berlin revolution is a great testimony of the working class of people against militarism.

As we traveled about we were often surprised by the statements made by former officers and soldiers of the army, and other people. Many said that they were glad they lost the war. The Prussian Military System had become so severe and burdensome that the mass of people were anxious to get rid of it. Even with all the present misery and suffering they are looking forward with hope for better times, for they have tasted liberty at last.

The German people are a religious people. The churches are usually crowded. The children are taught from the mother's knee many of the Bible stories. Also a large number of schools devote an hour each day to religious teaching. Since the war a religious awakening seems to be spreading. In many of the homes we visited the mother or wife would often ask if the missing son or husband, who was a prisoner in France, was true to his former faith and believed, as when he left, in a Heavenly Father. They feared that the cruel pangs of war had driven away all belief in the Divine.

When we entered Germany we expected to be treated in a cool manner. But contrary to this we received the best of treatment. When traveling on the railways the Herr Schaffner (conductor) would very courteously give us all the information possible and at junction points even took pains to see that we got on the right train. In the cities street car conductors would stop the car and show us the street we wished to find. We arrived late one evening in the city of Schwerm in Northern Germany. We were unable to secure a room for the night. The hotels were filled. A good natured German whom we met on the train insisted that we go along with him. He kept us all night, shared the best he had with us. He refused to take any pay. In Southern Germany in the Schwarzwald, we rode one evening for five hours with a farmer.

**The Unemployed looking through Want Ads. in Newspapers.**

When we got home the wife gave us a big meal, kept us all night, gave us our breakfast, took us to the family we wished to visit but would take nothing at all for the trouble. In Rudolstadt close by the famous historic city of Jena, we inquired the way to a certain street. It was late in the evening. We met a German who walked about with us the greater part of an hour trying to locate a family. We found later that he had been working from early morning, had no evening meal and was on his way home when we stopped him. We wished to remunerate him, but he refused saying, "We do such favors gladly."

The families visited gave us the best treatment they knew how. No matter how little food they had, they always insisted that we should have a cup of coffee made from grain, and some bread. Sometimes the children would be sent out to buy either coffee or bread for often not that much food was in the house. Some families were fortunate enough to have lard to spread on the black bread. In the Thürmgen Wald district, when meal time came, one large dish was placed on the bare wooden table. Each person was given a large spoon. We helped ourselves from the common bowl. At times we visited families who had not heard from their boys for years. Some were thought dead. Imagine the joy when we assured them that their missing boy was alive. We were often called "messengers from God." Fathers, mothers, whole families would weep for joy as we brought them a message of love and greetings from the missing one. The thought of being enemies never occurred to them. As we came in contact and associated with these people, we were impressed with the fact that if the masses of peoples could come in contact more frequently many of the misunderstandings and grievances would disappear. The masses would better understand each other and learn that all men are of the same fleshh and blood and have the same human qualities. The full realization of this truth would be a step in the right direction and would result in the banishment of wars.

Belleville, Pa.

## A TRIP FROM ALEPPO TO URFA

Daniel D. Stoltzfus

In answer to the many requests asking that we let ourselves be heard from when we arrive at our fields of labor, and to give you some idea of how extremely difficult and sometimes rather dangerous it is to travel in this country at present, I will give you ths report of our trip to Urfa,.

Our personnel at that place consisted of eight persons most of whom were due to leave for some time but they could not get away,. We had not heard from them for over two months and knew conditions were not very favorable,. Dr., Lambert had made several attempts to get through but failed,.

On Wednesday morning, April 14th, we left Aleppo in an auto,. Our party consisted of Dr,. Lambert, Milo Zimmerman, whom we were taking to replace one of the men who was to leave Urfa, a native interpreter, two Arab gendarmes and myself,. We were expecting to leave the auto at Memhij and take horses from there on,. However at Memhij the Kaimakam and commander of the gendarmes both stated that it was impossible to take the usual route to Seruj, because of fighting among some of the Kurdish tribes and also among the Nationalists and the French around Arab Punar,. They advised us to go to Jerablus, the nearest Turkish post this side of the Euphrates River.

This part of the road is not much more than a path and at one time I seemed to have lost even that, although I could see the trail on the opposite hill about a mile away and made for it in the car,. It is surprising how easy it is to get across this country in the dry season,. There are very few obstacles anywhere,. Even the large streams with their gravel bottoms are easily crossed,. We found the Sajur hai a few miles from Memhij rather full, being more than two feet deep, which was enough water to reach the engine and make it necessary for us to push the car across,. We stopped for tea with a wealthy Turk, Tahah Effendi, who owned a well-kept village along the road,. He told us of the fighting across the river and said he had been visited by more than a hundred Chetes several days

before who insisted on making themselves his guests for the night,. They were on the way to attack the French at the Sajur bridge a few miles to the west,.

We arrived at Jerablus at three o'clock P. M. and spent the night with Major Walley., He knows this part of the country well and is on very friendly terms with many influential natives. His kind assistance was a great help to us on our journey,. As we were not leaving until morning we spent several hours on the banks of the Euphrates viewing the ruins of an old Hittite city destroyed by Nebuchadnezzar who checked the conquering career of Pharoh Necho of Egypt in 605 B. C. in the Graeco-Roman period. The name of the city is Carchemish (Jer. 46:2). To me it was very interesting to have Major Walley tell of some of the habits of those ancient people, and the result of excavations: much of the ancient city has been uncovered at some places to a depth of ten to thirty feet. Inscriptions are found dating back as far as 2000 B. C.

Perhaps the most interesting of the ruins was the remains of an old temple, the outline of which was quite well preserved. It resembled Solomon's temple and was no doubt built after that design. Many Hittite inscriptions (the longest known) have been uncovered, but unfortunately no one has been able to decipher them.

There were only two Turkish gendarmes in Jerablus,. One of these we sent ahead at daylight the next morning to tell the people along the road that an American (not a French) car was coming. The other gendarme we took with us in the car, leaving about ten o'clock. Before leaving Jerablus we called on the French Commader. When he learned where we were going he took Dr. Lambert aside and said he had heard very bad news from Urfa; that the French garrison had surrendered and had been massacred. He hoped that we would get through in order that we might bring back authentic news of what had actually happened. We were agreeably surprised to find that we could get our car on one of the old fashioned ferry boats and cross the river.

Birijik has been one of the most important crossing places of the great river from time immemorial. It is situated on the east side of the river having a picturesque location with a high bluff rising above the city. It was evidently not built for modern means of transportation, as it was impossible to get through the narrow streets without having the car lifted around when we turned a corner. Of course this was easily accomplished as there were always scores of spectators following after us.

We stayed at the home of a wealthy Turk over night. He was very friendly and treated us royally. The "eats" were especially fine. He said he would assure us safe transportation from there to Urfa and we left the details to him. He telegraphed the Mutaserif of Urfa that we were coming. At daybreak the next morning ten gendarmes started for Seruj to warn the people along the way not to molest us. We left early in the afternoon taking two gendarmes and two Kurdish chiefs of local tribes.

We sped away across the plains of Mesopotamia, sometimes through ravines, then dodging boulders till we almost lost ourselves in a sea of rocks. The old Reo gave us very good service. We had only one tire off during the entire journey. (The car has since fallen into the hands of the Nationalists who burned it to ashes.)

We met scarcely a traveler and saw very few people until we got across the Seruj plain. We stopped at two Kurdish villages where we found the people quite excited saying there was heavy fighting at Seruj. On hearing that there was fighting at Seruj we decided to stop at a village several miles this side. We had a letter to the chief of the village, Salagh Bey. As we approached the village (Aligeur) we could see on the big mound, at the foot of which stood the town, several men with rifles. We sent our Kurdish chiefs ahead to explain who we were. The guards on the mound said they were just about to fire on us, when they saw our white flag. They thought we were French.

We found that the stories of fighting at Seruj were not true, so we decided to go on. As we got near we saw a body of soldiers, carrying a Turkish flag approaching from the direction of Urfa. We stopped again and sent our gendarmes ahead, and then moved slowly into the town. The streets were crowded with armed men. Having learned that we were Americans everyone was most friendly. The commander of the Nationalist forces greeted us warmly and took us into Serai to call on the Kaimakam who told us that the French were "disturbing the peace" at Ara Punar by firing off some cannon every day, but that the road to Urfa was clear. The Kaimakam invited us to spend the night with him, but Salagh Bey who came in about this time insisted that we go back to his home at Aligeur which we did.

The next morning several wounded Nationalist soldiers were brought in to Dr. Lambert for treatment. The meals were served in the old-fashioned way. A rug was spread on the floor at our feet. We of course asked no questions but ate such things as were set before us. The food was such as only a Kurdish village can produce.

About ten miles west of Urfa, where the main road runs along rugged hills, gradually descending to the Urfa plain, we saw near the roadside about a dozen dead horses, a number of French helmets and many newly made graves. This was the place where the French garrison was cut to pieces. It had left Urfa on the morning of April 11th. A little way beyond this we met ten cavalrymen whom the Mutaserif had sent out to meet us. We had been expected the day before and our people were a bit worried. They were all well but it was evident that they had not yet completely recovered from the strain of the siege. I need not tell you how glad every one was to see us and to get a bit of news from the outside world. The siege had lasted sixty -one days. Our workers were under shell fire every day. The reason, perhaps, of our people having been disturbed was that there were several Frenchmen in the same building.

Some of the half-civilized tribes are no doubt the descendants of Ishmael, living in tents made of skins, moving about from place to place, wandering tribes, (Gen. 16: 12) just as they lived hundreds of years before Christ. One interesting spot is the so-called mosque of Abraham, with the traditional birthplace of the old patriarch. About 25 miles to the south-east lies Haran, the town from which Abraham set out for Canaan after the death of his father, Terah. It is mentioned in Gen. 11:31. Here, also, is the so-called well of Rebecca, where Eleazar met the daughter of Bethuel (Gen 24:15).

Aleppo, Syria.

## THE REFORMATION PERIOD

### V. The Reformation in Switzerland

Maud Miller

Switzerland is one of those countries whose historic significance stands inversely proportional to its size. As Palestine is the mother of the Christian religion, and little Greece is the mother of philosophy and art, so Switzerland is the cradle of Reformed churches. Before the sixteenth century, Switzerland had little influence in the affairs of Europe, but in the sixteenth century she stood next to Germany in the great religious renewal which has affected all modern history. The affairs of Switzerland are in some respects more interesting than the revolutions of mighty kingdoms.

The Republic of Switzerland grew out of the desire of the peasants of the three Swiss mountain cantons—Uri, Schwyz, and Unter Walden—to secure independence against the House of Hapsburg. In 1291 they formed a league in which they pledged themselves to aid and defend each

other, in the liberty they had won. This confederation grew from time to time by conquest, purchase, and free association, until at the time of the Reformation there were thirteen cantons in all. Originally this republic was a loose, aristocratic, confederacy. Each canton was ruled by a diet of one house and had the same number of deputies and votes. Each of these thirteen cantons preserved its own independence and its own mode of government. The natural conditions of the country were the cause of a varied form of government in the different cantons. Zurich for example was thoroughly democratic while Bern, on the other hand was an aristocratic republic. But in all, the power really belonged to the people, who were all freemen with full rights of citizenship. In the beginning of the sixteenth century the Swiss cantons had gradually grown into the custom of hiring out soldiers to those who paid best for them. These mercenaries proved to be a demoralizing factor of the confederacy. The two great powers, France and the Papacy also helped to demoralize the system. The French king on the one hand and the Pope on the other, not merely kept permanent agents in the various Swiss cantons, but gave pensions to leading citizens to induce them to persuade the cantons to which they belonged to hire soldiers to the one side or the other. The people were corrupted not only by foreign military service but the church in Switzerland was also corrupt and very much in need of reform. The clergy were ignorant, superstitious, and immoral, and set a bad example to the laity. The convents were in a state of decay. On the other hand, there were some hopeful signs of progress such as the reformatory councils of Constance and Basel, the revival of letters and the University of Basel. The story of the Reformation in Switzerland centers especially about two men, Ulrich Zwingli and John Calvin.

Ulrich Zwingli was born Jan. 1, 1484 at Weldhaus, in the upper part of Loggenburg valley. His father was the chief magistrate of the village, his mother, the sister of an abbot, and an uncle on his father's side was dean of the chapter at Wesen. His education was superintended by his uncle at Wesen, who favored the humanistic learning. When he was ten years of age he was sent from Wesen to Basel, where he soon excelled in Latin grammar, music and dialectics. At the age of fourteen he entered the high school at Bern, where his master, Heinrich Wolflin inspired him with an enthusiasm for the classics. After two years stay here, he spent some time in the Dominican Monastery in the University of Vienna which had become a center of classical learning. From 1500 to 1502 he studied in the University of Vienna which had become a center of classical learning. He then returned to Basel, where he taught Latin in the school of St. Martin; and at the same time pursued his classical studies, thus acquiring the degree of Master of Arts at the age of twenty-two. While at Basel he attended the lectures of Thomas Wyltenbach who influenced him in his theological views.

At this time he was ordained to the priesthood and appointed pastor of Glarus, where he labored the next ten years. His time was occupied by preaching, teaching, pastoral duties and systematic study. During his time in Glarus he was brought into correspondence with Erasmus thru a friend. Erasmus had a profound influence upon Zwingli's life and thru his influence helped him gain an entry into the world of letters. While at Glarus, Zwingli went to Italy twice as regimental chaplain with the Glarus contingent. He also received a pension from the pope. His experiences in these campaigns convinced him of the harm of this system of hiring out the Swiss to fight in others' quarrels; and when he became convinced of the evils attending it, he denounced the practice. Because of this opposition he lost his position as priest as Glarus, and became the people's priest at Einsiedelen. Einsiedelen had a Benedictine convent and was a very famous resort of pilgrims. The convent library gave him special facilities for study and Zwingli made considerable progress in the knowledge of the Scriptures of the Fathers. His fame as a preacher grew and thru the exertions of his friends he was appointed to be the people's priest in the munster at Zurich. He arrived in Zurich in the year of 1519. His work as a Reformer began almost at once. He encountered Samson, who came to Zurich to sell indulgences and thru Zwingli's influence Samson was forbidden to stay in town. Zwingli soon became very prominent in Zurich. He preached a series of sermons from the Gospel of Matthew followed by the Acts and Pauline epistles. He did not give the scholastic interpretation of the Bible but endeavored to make Scripture its own interpreter. He first attacked the sins of the human heart and the doctrines of Purgatory and the Intercession of Saints. His sermons gained for him a great popularity in Zurich. In order to reach the country people, he preached in the market place and his fame spread thruout the villages. He was a devoted pastor, cheerful, kind, hospitable and benevolent. He took great interest in young men and helped them in education. Zwingli labored in Zurich for about two years without any serious opposition, but a sermon in which he showed that the prohibition of meat in Lent had no foundation in Scripture brought an open rupture. Then, Zwingli and ten other priests sent a petition to the Bishop of Constance asking him to grant permission for the priests to marry. The petition was refused but many of the priests disobeyed and Zwingli himself was married. The contention had reached the Pope who tried to put a stop to Zwingli's work but the people of the cantons were in sympathy with Zwingli, and they voted to sever their connection with the bishopric of Constance.

(Concluded next month)

## SKY SCENERY IN AUGUST

L. J. Heatwole

The early evenings of August usually present the deep, ethereal blue of the night sky in more pronounced form than at any other time of the year. It is in this latitude that the month is especially known to the meteorologist as that quiet, halcyon period when there is little storm energy to disturb the equilibrium of the atmosphere, and leaves it more free from the dust and murky haze so prevalent in other months of the year.

It is also the most desirable month in the mind of the astronomer because of its glorious summer evenings, when, with the fading away of the last rays of twilight from the western gloaming, there appear the thousands of fair twinklers peeping down from the azure blue with a brightness that affords the amateur star-gazer a fine opportunity for making a survey of the heavens.

From the 5th to the 15th of the month, at 9 P. M., the interval when the moon is absent from the evening sky, is the most convenient time for the out-door observer to prostrate himself upon some bench or board with the feet to the south. While in this position out in the open, where there is no obstruction to the view by the trees or buildings; the eye readily makes its sweep of the eastern, southern and western sky. Such position also enables him without strain to the visual angle to look, apparently over the topmost ramparts of the first heaven.

As he turns his face to the left, the constellation Aquarius appears low down on the eastern horizon, while above it are Capricornus and Sagittarius following each other up the celestial stairs. Farther up, appears Scorpio at a point about midway between the zenith and the southern horizon, while Libra, Virgo, and Leo lie in the order of their names on the slope leading down to the southwestern horizon.

The conspicuous objects lying along and contiguous to this path, are seen in the first magnitude star Fomalhaut, located just across the border of Aquarius, higher up the large star, Altair blazes fiercely upon the eastern edge of the Milky Way in the constellation Aquila. Next comes

Sagittarius with its numerous star clusters and nebular spots, which when seen with the unaided eye on clear and moonless evenings, appear as hazy patches of light set on a background of indigo blue.

The observer while now lying prone upon his back with face turned directly upward, is presented with a scene which, if he be able to grasp it in all its pristine beauty finds a picture well calculated to leave impressions that are not soon forgotten, because there is here opened to his gaze a field of glory comprised in the four constellations, Cygnus, Lyra, Hercules and Bootes. In all of these appears the most splendid galaxy of stars that adorn the summer sky, of which the chief splendor however reigns in Cygnus and Lyra.

The human eye here appears to look through and beyond the vault of heaven into an Elysian field, where shine forth a retinue of the steady points of light that have excited the wonder and admiration of thousands of sentient beings who lived and flourished on the earth in the days of the long past. In this extended field appear three first magnitude stars; Arided in Cygnus, Vega in Lyra and the mighty Arcturus in Bootes.

Looking farther down over the dome of the sky as it slopes to the southward, the eye encounters the afore mentioned constellation Scorpio. The Scorpion as outlined against the sky, appears with the body balanced upon its fiery red star Antares; the head and claws extending upward and inclined to westward, while the tail is suspended far downward with the lower portion making a moderate curve to the east. The Milky Way passes through this constellation in two separate bands, which appear very bright in this part of its course.

Farther west are Virgo and Leo, the former having the bright, white star Spica appearing in the Virgins hand, while another very large, bright star, Regulus, blazes like a headlight from the Lion's breast. At the hour of 9 P. M., the constellation Cancer, with its beehive cluster, Praespe, is on the rim of the southwestern horizon. At this hour also, most all of the autumn and winter constellations, Orion, Perseus, Taurus and Gemini, with their resplendent points of light; such as, Sirius, Algol, Capella, Castor, Pollux, Rigel, Aldebaran and The Pleiades, are all below the horizon.

During August of this year but few of the major planets are favorably located for view. On the 12th, Venus is at the point of her greatest heliocentric latitude, which places her six degrees due north from the sun, and in consequence sets very early in the evening. Saturn also lies in the same neighborhood and likewise disappears from view. Jupiter is in conjunction with the sun on the 22nd and cannot be seen. Mars, so readily located because of his reddish, brick-dust color, is about half way down the western sky at the hour above named. Mercury is in conjunction with the new and dark moon on the 12th and lies hidden in the blaze of the setting sun. Herschel is in conjunction with the near full moon of the 2nd. The same planet is in opposition with the Sun on the 27th. Neptune is never visible to the unaided eye.

Dale Enterprise, Va.

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## OBSERVATIONS AND EXPERIENCES AMONG THE MEXICANS

J. A. Hilty

The question is often asked, What is the attitude of the Mexican toward religious teaching? I think the following illustration will answer this question in a measure.

While working at one of the large ware-houses owned by the firm we were working for, we became very much interested in the Mexican district in which warehouse No. 3 was located. Since the other men who had worked there before had always mistrusted the "Greaser Kids" as they called them, and had driven them away, we did not find them very sociable at first, but with a little kindness and a little effort in sociability toward them, we soon got on speaking terms with the boys.

On one occasion while visiting with a few of them we asked them about their church, and whether they attended Sunday school anywhere. They said they did not know anything about it as they had never attended anything like it. We then explained what it was and asked if one were started whether they would attend and how many boys and girls they could bring. They thought quite a number would come and we suggested that we might be able to start one in the near future.

Our firm sent us to another place to get out some machinery and we did not get back to No. 3 for some time but when we did get back we were soon called on by some of the Mexican boys asking "are you the 'Hombre' who is going to start a Sunday school?" They were quite anxious to have it. Circumstances intervened however in such a way, that we moved to another locality and the Sunday school never was started.

At another time while talking to our friend Philip about religious matters, he told of some of the treatment received at the hands of the Catholics. We suggseted that he try Christ as He would not treat him that way. We also suggested that he attend some good Protestant Church, but he shrugged his shoulders and said, "No one takes as much interest in the Mexican as the Catholics do; other folks do not seem to care anything for us." We believe they are anxious and hungering for something better and are wondering why Christian people take no more interest in them.

Do you blame them for wondering?

West Liberty, Ohio.

## BOOK REVIEW

### The Mennonites

By C. H. Smith

This compact and well-writteen book of 340 pages contains much interesting matter on which every member of the Mennonite Church should be informed. It was written at the request of the Educational Committee of the General Conference of Mennonites of North America and traces Mennoniteism from its earliest beginnings. There are chapters on, The Anabaptists, Menno Simons, The Netherlands, Switzerland, Germany, Austria Hungary, Russia, Early Settlements in America, The Swiss and German Palatines, Expansion of the Pequea Settlement, The Amish, During the Revolutionary War, Ontario, The Nineteenth Century, The Immigration from Russia, The General Conference of Mennonites, Church and State, Schools and Missions, Literature and Hymnology, Doctrine and Practice, Statistics, and a Bibliography. In view of the prominence into which the Mennonite Church was brought during the recent war it behooves each member of our faith to be as fully informed as possible on our past history and present status. The book is published by the Mennonite Book Concern at Berne, Indiana, and can be ordered through the Mennonite Publishing House at Scottdale. Price, postpaid, $2.25.

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**Christianity and the Microscope:**—The microscope is said to be a powerful ally of the Christians in India. Its use is one of the best means of destroying superstition. When an Indian looks through a high-powered microscope at a drop of water taken from the "sacred" river Ganges and sees it literally teeming with germ life he begins to have serious doubts as to its holiness. When he is shown how typhoid and other epidemics are spread through germs in impure milk and in other ways he wonders whether after all disease is always a mark of the displeasure of the gods. And when one whose religion forbids taking the life even of an insect sees that with every swallow of water he drinks hundreds of living creatures, he is almost ready to admit that perhaps his religion is wrong after all.

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**Two Christian Examples:**—Two instances of faithful Japanese Christians have recently come to light. The first is that of a farmer who walks ten miles to religious services each Sunday, stays the whole day and evening and then walks home again at the close of the services, arriving there after midnight and just a little while before the early-rising Japanese farmers are accustomed to getting up. The other instance is that of a young married couple who took the money they would ordinarily have spent for their honeymoon trip and gave it to the church which he attends, thus making it possible for the preaching work to be extended.

# THE YOUNG PEOPLE'S MEETING

## LESSONS FROM FORESTS AND FIELDS. (Jr.)—Ps. 104:1-35.

**Topic for August 8**

MOTTO

"Praise ye the Lord."

THE STUDY HOUR

**I. Forest and Field.**—These places in the earth give expression to the work of God in behalf of humanity. The field produces food for man and beast. The forest contains trees and shrubs suited to the needs of man for shelter and building material and fuel and for various kinds of fruit. As we go into the forests and fields we find many object lessons for our lives and we are inspired with the greatness of the Lord whose handiwork we behold.

In looking through the Bible we find that the Holy Ghost has directed holy men of God in writing, and has used the lessons from the forest and field to impress the great truths which He would teach us. We are selecting a few of these in our Outline Study and will leave room for the young people to gather many more. In the study of natural objects we need the guidance of the Bible to rightly interpret what God would teach through them. It is easy for men to admire all the great things of God's creation as beautiful and wonderful without getting hold of the truth which will make them wise unto salvation through faith which is in Christ Jesus.

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
And every prospect pleases
And only man is vile;
In vain, with lavish kindness,
The gifts of God are strewn,
The heathen, in his blindness,
Bows down to wood and stone."

May we study and enjoy the forest and field in the light of inspiration which comes from the revealed Word as found in the Holy Scriptures.

**II. The Text.—Ps. 104.**—In this beautiful Psalm we find God exalted because the writer saw an evidence of His glory and majesty through the works of God which he beheld. The heavens and the earth and all the vegetation upon it with all the animal life and humanity, all in their turn receive notice and comment in their relation to God as the creator and preserver of all things.

**III. Outline Study**

1. **Lessons from Forests**
   a. Shade trees.—Job 40:20
   b. Building material.—II Kings 6:2
   c. Fuel.——Isa. 44:14-16
   d. Fruit.—Lev. 26:4
   e. Sprouts.—Job 14:7
   f. Barren trees.—Hos. 9:16
   g. Good fruit.—Ps. 1:3; Isa. 61:3; Matt. 7:17, 18
   h. Green leaves.—Ps. 1:1-3
   i. Fallen leaves.—Isa. 6:13
   j. Dry or dead trees.—Isa. 56:3; Luke 23:31
   k. Grafting.—Rom. 11:24
2. **Lessons from Fields**
   a. Grass and flowers.—Isa. 40:6; Cant. 2:1, 2; Matt. 6:28-30
   b. Wheat and tares.—Matt. 13:36-43
   c. Thorns and briers.—Heb. 6:7, 8.
   d. Harvest time.—Jno 4:35; Matt. 9:37
   e. Plowing.—Luke 9:62; I Cor. 9:10.
   f. Sowing and Reaping.—Gal. 6:7-10.

PERSONAL THOUGHT

Marvelous are the works of the Lord. Every day I am surrounded with His blessings innumerable.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, "Glory"
2. Lessons from the Birds of the Forest

**For Young People**

1. Bible Light Upon Nature
2. Lessons About God
3. Lessons About Salvation
4. Lessons About Our Life

(See Workers' Column, page 623)

## GREAT HYMNS.—Ex. 15:1-19; Rev. 15: 2-4.

**Topic for August 15**

MOTTO

"Sing psalms unto Him."

THE STUDY HOUR

**I. Hymns and Their History.**—Every great hymn has a history. It was the product of some experience and expressed in words of song. A history of the experience will often add to the value of the song to those who afterward sing them. In the book "The Story of the Hymns" by Hezekiah Butterworth we have these words from the Preface: "The sacred writers were careful to preserve the history of nearly every psalm, from that of Miriam, when Pharoah and his host were destroyed, to those of Mary in the presence of Elizabeth, and Simeon in the temple. We better understand the awful and shadowy grandeur of the ninetieth psalm, when it is explained to us that it was "the prayer of Moses the man of God" after the people had sinned in the wilderness. We can enter into the spirit of the eighth psalm, which describes the sublimity of the celestial scenery at night, with a clearer insight when we are told that it was written by the shepherd of Bethlehem,after he had proved himself victorious over the melancholy of Saul at home, and over the champion of the Philistines in the field. It interests us to know that the first psalm was written for the jubliant assembly of king Asa, and that the forty-fifth connects itself with the splendors of the reign of Jehoshaphat, that the twenty-fourth and twenty-fifth celebrate the removal of the ark after the conquest of Jerusalem, and that the thirtieth was written for the dedication of the house of David. So also in regard to the psalms that belong to the reign of Hezekiah, and refer to the destruction of the Assyrians; and the great Hebrew choral, or one hundred and seventh psalm sung at the feast of tabernacles."

**II. The Text.—Ex. 15:1-19.**—This song was composed and sung at the wonderful experience of the children of Israel in crossing the Red Sea. It not only records the act of how the sea was crossed and the enemy overthrown but it brings in the eternal character of God in behalf of His people in all ages and sets forth prophetic utterances which have been fulfilled in the ages since the song was composed.

**Rev. 15:2-4.**—This records a future song of triumph which will be sung in the day of victory for the saints when they stand on the sea of glass. The song they sing refers back to the song of Moses as above recorded and the song of the Lamb, which is our Redeemer, as He was the redeemer of Israel in the day of Moses. How gloriously can the saints of all ages mingle together in their songs all the history of all the ages and blend them in one glorious harmony of sentiment, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest."

**III. Outline Study.**

1. **Some Great Hymns of Scripture**
   b. The prayer of Moses.—Psa. 90.
   b. Dayid's Praise in Song.—Psa. 8.
   c. New songs of revival.—Psa. 96, 98, 33.
2. **Some Hymns of the Church in Our Day**
   a. "All Hail the power of Jesus Name."
   b. "Jesus Lover of My Soul."
   c. "Rock of Ages Cleft for Me."
   d. "Come Ye Sinners Poor and Needy."
   e. "Fade, Fade Each Earthly Joy."
   f. "Nearer My God to Thee."
   g. "My Faith Looks Up to Thee."

PERSONAL THOUGHT

May the songs that I am permitted to sing be a means of strength to my soul. That progress in singing is the greatest which not only is able to produce sounds and words but which is able by spiritual development to make progress in the spirit of the songs as well when they are in harmony with the Gospel of Jesus Christ.

SUGGESTIVE ASSIGNMENTS

**For the Children**

1. Text word, **"Song"**
2. Explain the Meaning of a Song You Like.

**For Young People**

1. Give the History of a Bible Hymn.
2. Give the History and Circumstances Surrounding the Composition of a Church Hymn.
3. Give Some Experience Connected with the Singing of Hymns

**For Older People**

1. Hymns We Sung When We Were Young
2. What Makes a Hymn Live in the Christian Church?

(See "Some Great Hymns and their History," page 617. Also Workers' Column, page 623)

**CHRIST'S RETURN.—Luke 12:35-48; Jno. 14:1-3.**

**Topic for August 22**

MOTTO

"Be ye therefore ready also."

THE STUDY HOUR

**I. Jesus is Coming Again.**—"I will come again" (Jno. 14:3). Thus He speaks in His word of promise to the disciples. He is not referring to the coming of the Holy Spirit because the subject under consideration is the preparation of mansions which is the cause of His going away and for which He is returning to receive the disciples. Jesus did say, also, "I will not leave you comfortless, I will come to you" (Jno. 14:18), but in this case He refers to the coming of the Holy Spirit to dwell in the believer. There is a distinct time when the Holy Ghost came to dwell with the believers and there is also a distinct time when the bodily presence of Jesus is again to be here. The apostles recognized this when they were filled with the Holy Ghost on the day of Pentecost and afterward met the unbelieving and taught them the Gospel. Peter says, "Repent ye therefore and be converted that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

His coming again means joy to the believer and sorrow to the unbelieving. This gives us a hint as to what will take place when He returns to the earth in person. He plainly speaks to the disciples of receiving them unto Himself (Jno. 14:3). Paul writes that "we shall be caught up to meet the Lord in the air and so shall we ever be with the Lord." (I Thes. 4:16,.17). "All kindreds of the earth shall wail because of Him. Even so, Amen" (Rev. 1:7).

Just what period of time there is between the saints being caught up and the wicked being punished we are not definitely told. But to be with Jesus, and to take part with Him in all the things which He has given us will be the blessedness for which every saint can confidently hope. But to be unprepared for that time will be to think of it with dread and fear and rightly so for He is coming to judge the world for its wickedness. (II Thes. 1: 7-10).

**II. The Text.—Luke 12:35-48.** — Here Jesus taught the thought of readiness for the return of the Lord under the parable of a servant who was left in charge of the house while his master was away at a wedding. The possibility of a return at any time left the servant in constant expectation. To fail to be in this constant expectation would be to grow careless. So Jesus will come at an hour when He is not generally expected. We are to be ready all the time.

**Jno. 14:1-3.**—It was a means of comfort to know the plans of Jesus. He was going away from the disciples soon. They could not understand it. But they could understand the meaning of the words, "I will come again." It could bring them comfort as they waited. It would strengthen them in times of trial and persecution.

**III. Outline Study**

1. The Promise of His Coming Again.—Jno. 14:3; Acts 1:11; I Thes. 4:16; Heb. 9:37; Matt. 16:27; Phil. 3:20, 21.
2. The state of the World when He comes—
   a. Travel and knowledge. Dan. 12:4.
   b. Perilous times.—II Tim. 3:1; Luke 21:25-28; Jas. 5:1-7.
   c. Seductive doctrines. — I Tim. 4:1; Mark 13:22.
   e. Falling away.—II Thes. 2:3; Luke 18:8; II Pet. 3:3, 4.
   f. World-wide evangelism.—Matt. 24:14.
   g. Moral corruption. — Matt. 24:37-41; Luke 17:28, 29.
   h. Over-charged hearts.—Luke 21:34-36.
3. What Jesus will accomplish when He comes
   a. For the righteous.—Luke 21:28; Rev. 22:14; I Thes. 4:16-18; I Jno. 3:3.
   b. For the wicked.—II Thes. 1:8; 2:8; Luke 21:34; Jude 14, 15; II Thes. 1:7-9; I Thes. 5:3.

PERSONAL THOUGHT

Are you ready to welcome the coming of Jesus today?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, **"Coming"** in connection with the return of Christ.
2. Waiting for Jesus to Come Again.

**For Young People**

1. The Certainty of Christ's Coming
2. Loving the Appearing of Christ
3. What the Coming Will Mean to the Church
4. What the Coming Will Mean to the World

**For Older People**

1. Signs of the Coming
2. Changes at His Coming

(See Workers' Column, page 623)

**CHOOSING ASSOCIATES.—Eph. 2:11-22; II Cor. 6:14-18.**

**Topic for August 29**

MOTTO

"God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

THE STUDY HOUR

**I. Associates.**—We think of an associate as one who shares with us in the affairs of life. An associate has a claim upon our company in different ways. There are associates in business and associates in leisure. We have associates in our home life and in our church life. In all these associations some standard must characterize our life to determine what the nature of these associates is.

Our character as a man of business will determine what kind of men and women we would choose for the closest association with us in such matters. If we stand for the separated life of a Christian according to the standards of the Gospel it will make our associates in business such persons as are agreeable to the same standard. Our social life also will be measured by the kind of company we foster. If we foster such characters who seek with us the standards of purity which Christ holds forth for His followers our life will be made more Christ-like, but if we foster those who follow the loose standards of the world, it will not be long, if continued, until we will have our social standard lowered also. Life companionship is about the closest natural tie which we can choose to make. Many people have settled their value to the world by the kind of life companion they have accepted. A Christian who chooses a worldly companion has to that extent lowered the standard of the home which he or she expects to establish. It is impossible to build up an ideal Christian home where one is not a Christian. Most vital of all other choices of associates is the choice we make of Church fellowship. If we expect to live a whole Gospel standard we should choose associates who recognize with us the standards which we feel are the teaching of the Gospel. While we cannot expect perfection in all members of any organization, we do lower our standards of Christian living when we associate in Church fellowship with an organization which does not hold up and strive for the whole Gospel standard in all its members and their activities.

**II. The Text.—Eph. 2:11-22.**—This passage shows the highest form of association which we can engage in for time and eternity. We plainly see that it is the sinful and imperfect who have been called from their evil life into the fellowship of God's children. This shows the standard and the motive which should cause us to seek the association of those whose lives are yet bound by sin. It is that they too might be filled with the Spirit and become one in Christ Jesus.

**III. Outline Study**

1. Standards for Choice of Close Associates
   a. Not to be unequally yoked with unbelievers.—II Cor. 6:14-17.
      (1) In unrighteousness.—II Jno. 10, 11.
      (2) In darkness.—Eph. 5:11, 12.
      (3) Belial (Reprobacy).—Eph. 4:17-19.
      (4) In infidelity.—I Cor. 7:39.
      (5) In idolatry.—I Cor. 10:20.
   b. Choose Christ and all that He asks of you.—Jno. 1:12.
      (1) Associate with His people.—Heb. 11:24-26.
      (2) Maintain pure and right standards of thought.—Phil. 4:8.
      (3) Be an example to others of the Christian life.—II Tim. 4:12.
      (4) Choose the company of faithful people.—Heb. 6:12; 13:7.
      (5) Lift up others by your conduct.—I Cor. 10:31-33.
      (6) Associate with sinners to help them.—Luke 15:1-10.
      (7) Have no company with enemies of the cause in their work.—I Tim. 5:22; II Thes. 3:14, 15.

PERSONAL THOUGHT

Our choice of Christ determines what kind of association we choose. It is safe to be so closely associated with Jesus that no other earthly person in our association would mar the relation between ourselves and our Master and Friend.

SUGGESTIVE ASSIGNMENTS

**For the Children**

1. Textword, "Friend."
2. Good Associates

**For Young People**

1. Helpful Associates
2. Becoming Helpful to Others in Our Association
3. Standards in Christ Guiding our Association

**For Older People**

1. Damaging Association for the Young
2. The Fruitfulness of Properly Guided Association
3. Two is Better than One

SEED THOUGHTS

"We are called to be our best (to our friend), that he may be his best to us, bringing out what is highest and deepest in both."—Hugh Black.

To be called **"friends"** by our Master, to know Him as the lover of souls, to give Him entrance into our hearts, is to learn the meaning of living, and to experience the ecstacy of living. The Higher Friendship is bestowed without money and without price, and is open to every heart re-

sponsive to God's great love.—Hugh Black.

"Entreat me not to leave thee, nor to return from following after thee: For where thou goest I will go, where thou lodgest I will lodge: thy people shall be my people and thy God my God: Where thou diest will I die and there will I be buried: The Lord do so to me and more also, if aught but death part thee and me." —Ruth.

(See "Choosing Good Associates," page 616. Also Workers' Column, page 623)

## CHRIST'S YOKE. WHAT IT IS AND HOW TO WEAR IT.—Matt. 11:28-30; Col. 3:8-17.

**Topic for September 5**

### MOTTO

"My yoke is easy, and my burden is light."

### THE STUDY HOUR

**I. The Yoke.**—Christ used figures familiar to the people with whom He talked. A yoke is an instrument placed upon an animal to fasten it to a burden. It always means that the animal either has been subdued and made used to the yoke or that it must be made so. It was used as a figure from early time to express the bondage of one person to another. When a foreign power came upon a weaker nation and made them subject to them they called it putting them under the yoke. When a ruler oppressed his subject they called it a burdensome or grievous yoke. But when the subject delighted in the rule of their master or ruler it was a pleasant yoke. The Laws and Ordinances of the Old Testament were called a yoke which the children of Israel were not able to bear (Acts 15:10). When Jesus came speaking of His yoke, He meant that He also had laws and commandments to be kept. Those who become subjects of Jesus Christ are taking His yoke upon them.

**II. In the Text, Matt. 11:28-30** Jesus invites the weary and heavy laden to come unto Him and receive rest. He speaks of the restfulness of the yoke which He will have them take upon themselves. It is the yoke of a disciple (learner) under a teacher. The teacher is meek and lowly in heart. Such a teacher is like a gentle animal of service which puts its strength at the service of its master. So Christ is putting His service at the disposal of His disciples. The secret of the easiness is in the heart. "My yoke is easy and my burden is light." In Him we find rest.

**The Text in Col. 3:8-17** gives a glimpse of the meaning of wearing the yoke of Christ. It means the putting off of the old corrupt nature with his deeds and putting on the new nature, Christ. When a life is changed from one nature to another there is no bondage in that life following out the requirements of its natural law. That is why the yoke of Christ is so easy. Instead of just law alone it also gives life enabling it to keep the law and making the law a delight. It is not the law of forcing ourselves, but the law of letting God into our being. "Let the peace of God rule." "Let the word of Christ dwell." "With grace in your hearts."

**III. Outline Study**

1. **What Christ's yoke is**
   - a. Subjection to Christ as our Master.—Luke 9:23-26; 14:26-33; Matt. 19:21; Col. 3:24.
   - b. Subjection to Christ as the Husband.—Rom. 7:4-6; Eph. 5:22-32.
   - c. Fellowship with our Brother and Friend.—I Cor. 1:9; Gal. 4:6, 7; Rom. 8:17; Jno. 15:14, 15.
2. **How to Wear Christ's Yoke**
   - a. Really put it on.—Gal. 3:24-27; Eph. 4:20-24; Jno. 1:12; Rom. 12:1, 2.
   - b. Keep it on.—Col. 1:21-23; Heb. 10:36-39; Gal. 5:1.
   - c. Serve in the Spirit.—Gal. 5:6; Eph. 4:30-32; Gal. 5:22, 23; Phil. 2:1-8; Jno. 14:21.

### PERSONAL THOUGHT

I am serving under some yoke. It is either the yoke of Christ which brings rest or the yoke of a Master who brings sorrows and troubles. Blessed is the sweet will of Christ who calls me into His service.

### SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, "Yoke."
2. A Pleasant Yoke

**For Young People**

1. Describe the Yoke as Used Naturally
2. Figurative uses of the Yoke in the Bible
3. The Meaning of Christ's Yoke to us.

**For Older People**

1. The Rest of Loving Service
2. The Secret of Difference Between Law and Grace.

(See Workers' Column, page 639)

## NEAR EAST RELIEF—A LAND OF SORROW AND SUFFERING (Supplemental Y. P. M. Topic)

**Lesson II. Relief work as Organized.**
**Theme. The problem of finding those in greatest need and the best manner of helping them.**
**Scripture Lesson—I Cor. 12.**
**Text Word—Work.**

### SUGGESTIVE SUBJECTS

1. Physical relief given in your own church and community.
2. Various kinds of permanently organized relief work in the Mennonite Church.
3. Nature of help given in Near East determined by race, creed, occupation and previous condition of those now in need.
4. General plan of organization of the work on the field.
5. The Mennonite workers on the field, and their part in the general organization.

**Suggestions on the subjects**

As an appropriate introduction to this lesson, I believe it would be well to notice and review the kinds of relief work in which our church has for years been engaged. Every congregation has alms funds, and every Sunday school some local charity work. Any Junior can from the minister or the Sunday school superintendent learn the system used in collecting and distributing these funds, and write them up for the meeting. The Mennonite church of America supports three or four orphanages and a similar number of Homes for the aged. All of our city missions give some physical relief to the poor about them. Our church sewing circles make this possible. An older person might help a Junior in preparing a summary of what the Church has done in these lines.

Helpful material and suggestions can be gleaned on the subject proper from the article written in this issue of the Monitor by Bro. Ernest Miller. Bro. Vernon Smucker, editor of the Monitor, will gladly furnish any leader or person interested, who inquires for same, a list of Mennonite brethren now at work in the Near East field, and give latest reports as to the kind of work each one is doing and where he is stationed. A number of articles appearing in last year's numbers of the Christian Monitor will furnish further suggestions, or can be used as select readings.

**Program for the Meeting**

1. Opening songs.
2. Scripture Reading and Prayer.
3. Memory verses (containing text word "work").
4. Essays or talks assigned in advance.
5. Select Reading or Recitation.
6. Special prayer in closing for all our Relief workers in foreign lands. (With all the consecrated aims and purposes they may have, they are only human. They constantly meet most peculiar and strong temptations. They often become homesick and lonely, and their work often hard or discouraging. In prayer we can all help them.)

## ORGANIZATION IN RELIEF WORK

E. E. Miller

The territory actually covered by the term Near East is so indefinite that its boundaries can hardly be indicated by black lines on the map. The territory occupied by the American committee however covers an area larger in size than the entire United States, and includes in its population more people than the states of New York and Pennsylvania. To undertake the task of bringing relief to the needy in such a multitude, and over such an area, necessarily requires organization.

To understand the problem as well as the plan of organization of relief work in the Near East you should at least have a general outline map of the territory. Such a map should show the railroads, the principal sea-port towns, and the most natural points of distribution. By sending a postal card to Near East Relief, One Madison Ave., New York, they will send you such a map free of charge. If you tell them what you want with it I am sure they will send it to you gladly.

Any Commission covering such a large area must of necessity make a division of territory. The entire Near East has been divided into three areas. The one to the north is called the Caucasus area. It extends north into southern Russia, east into Persia, south to Lake Urumia and Van, and west to the sea-port city of Trebizond. It is difficult to carry on work in this area because of the lack of railroads and the numerous and high mountains. Area number two covers most of what is commonly called Asia Minor. Draw a line from Trebizond thru Harpout, on to Alexandretta on the Mediterranean, and with the single exception of Marash all the centers in the region west of this line lie in the area of Constantinople. This city is of course the natural base of supplies for this area. The third area now includes all the territory south of the boundaries of area one and two, extending south to Bagdad in Mesopotamia, and into the regions of northern Egypt. This is called the Beirut-Aleppo area, so-called because these cities are its principal distributing centers.

The person in charge of one of these areas is called Director of the Area. Major Nicol is such a director and is in charge of the Beirut-Aleppo area—the

area in which almost all the Mennonite boys are working. This director is appointed by the Home Executive office in New York. He of course is supervisor of the work in the area. He is assisted by an Area Treasurer and Quartermaster and in case his territory is too large he may subdivide it and appoint a sub-area director. This happened to be the case in the Beirut-Aleppo area; the northern territory was made a sub-area with Aleppo as its headquarters and Dr. Lambert as sub-director. Bro. Deter was for a time Quartermaster of the Aleppo area, while brother Orie was during his term of service quartermaster of the Beirut area. There is usually also an area transport manager. Bro. Zimmerman was during his term of service manager of the transport in the Beirut area.

These areas are now further sub-divided into districts. A district is usually formed with a city centrally located, around which the bulk of the work centers. In some cases where the city is a large one it forms a separate district. Such is the case with Beirut, Constantinople, and Aleppo. The territory included in a district varies in size from that of several counties to that of the size of an average state of the Union. Sidon, Tyre, Tripoli are districts thickly populated, and of comparatively small area. Harpout, Orfa, Caesarea and Mardin are centers of interior regions with more scattered populations. Some of the former districts extend for less than fifteen or twenty miles while some of the last named extend for several hundred miles in either direction.

At the head of this district is a district director, appointed by the area director with the advice and consent of his executive committee. This unit director is the central district head. According to his plans and methods the unit work is largely organized. It is his duty to keep in mind the district work as a whole. Bro. Eash, Will Stoltzfus, Orie and myself served as such directors in our respective districts.

It is around the districts where the real relief work centers. This is the actual relief working unit. Here the work is divided into departments. With slight exceptions you would find in the sixty or seventy relief units thruout the Near East such departments as: Medical, Boys' Orphanages, Girls' Orphanage, Orphanages for children below ten, Women's Industrial, Men's Employment, Girls' Rescue Home, Quartermaster, Transportation, and General Relief. From five to twenty American workers might be located at the station. Several might live temporarily at some outlying village of the district, but at least the bulk would live at the central station. An American would be appointed at the head of each of these Departments by the unit director. This American is then primarily responsible for the work of his or her department.

In all the departments the duties of the American are mostly executive and administrative. There is usually a staff of native assistants to look after the actual details. An American, at the head of an Orphanage, needs to see about the admission of new orphans, the orphan's food, his clothing, his education, his industrial training, his sanitary care, carry on correspondence to try and locate some of his friends or relatives, or a score of similar things. To perform all these duties he would have a native staff of from perhaps fifteen to thirty people, depending upon how minutely they were able to provide for the orphan's general education or industrial training. If the American is at the head of the medical department, he would be responsible not only for the health and sanitary conditions of the various orphanages, but have charge of a completely equipped American hospital, a long list of major operations, and perhaps a daily clinic for the poor somewhere in the city. If he or she had charge of the department of General Relief, it would mean the cataloging of hundreds of names, after lists had been compiled of reported worthy poor, and minute investigations reported by a score of native assistants who are constantly in the field doing something akin to secret service work. The needs of each must come up before the American, who then either takes the name off the list or classifies the applicant as entitled to clothing, a weekly allowance of flour, a ticket for the daily bread or soup line, a cash weekly allowance, or most likely admission into the industrial shops. Again if he or she were at the head of the Quartermaster department it would probably mean a distribution of store house supplies according to the morning requisitions of the various departments. Or it might mean purchasing equipment for a new orphanage, or laying in several months' supply of rice, or wheat. Or it might simply be "O. K.-ing" the daily purchase lists which are sent in by the other departments and then passing them on to the buyer. It is the duty of the Quartermaster to make money by saving it. If he buys wisely and carefully it often means the saving of many dollars and consequently more orphans can be taken in or more people given relief.

And so in each department there must needs be efficient organization. The work and duties of the native staff need to be clearly outlined and defined, not alone to avoid duplication of effort, but even to avoid labor troubles among the employees. The American himself needs to have his own duties well organized or he will soon become involved in an endless score of details and find no time left to do the more essential things.

An individual's success as a relief worker when it is carried on on a large scale depends not so much on his own physical ability to do detailed tasks as it does on his ability to organize, train and keep going his native staff of assistants. The duties of either men or women relief workers are largely administrative or executive. There is a reason for this. It costs the Commission approximately $2000 to transport, clothe, and feed an American worker for one year. This same sum would pay for fifteen or twenty native laborers. Under these conditions it would hardly be efficient to send over an American to do common physical labor. Also if they did not employ these natives, in all probability they might have to keep them alive by giving them cash or food relief. So if a carpenter is sent over, he should be an expert carpenter,—one who can supervise the work of natives. If he is a machinist, he fills a much larger place if he quickly and readily teaches and organizes a native working force with mechanical ability. In many cases natives can be found who can operate tractors and run cars, but usually they are soon up against it unless there is an expert American on the job to guide and show them. The same is true in a business way. Native bookkeepers and stenographers can be found; the American going over should be able to do more than this. His largest contribution can be made in systematizing and organizing finances so that the dollars will reach just a little farther. Of course there is place for some Americans to act as chauffeurs, carpenters, or bookkeepers, but the chances are that if they are qualified they will soon be placed into a position where their talents will make a contribution in a larger way.

Rawson, O.

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**Prohibition in England:**—Prohibition sentiment in England seems to be gaining slowly but surely. Evidences of this are seen in the King's reference to the need of further regulation in his address at the opening of Parliament; the Bishop of London has expressed himself as being in favor of the limitation of the drink traffic; and the increasing number of communities going dry in Scotland through local option. Three reasons are given for the opposition. First, it is an innovation, and Englishmen are traditionally slow to take up innovations; second, it seems to some like an attack on personal liberty; and third, much money is invested in breweries and distilleries. The effect in the United States of constitutional prohibition is being closely watched.

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**Regarding Stewardship:**—The Missionary Review tells of a family,—a well-to-do business man and his wife—who were going over their family budget for the year. Suddenly the man looked at his wife with a gasp of astonishment. "Do you see what we have done?" he exclaimed, "for amusements and the automobile we have allotted ten times as much as we are planning to give to the church and charities. I never realized it before." They went over the figures together and found that what they had set aside for benevolences would just about buy one automobile tire. The cost of one tire—for God!

# THE SUNDAY SCHOOL

## THE SUNDAY SCHOOL SUPERINTENDENT

### II. His Work

N. E. Miller

**I. It is for the Lord**

The true Sunday school superintendent is the Lord's possession: "Ye are not your own for ye are bought with a price." It is only because he has been commissioned by Christ that the superintendent has the right to engage in Sunday school work and only as he is instrumental in bringing souls into closer touch with God that he is truly fulfilling his mission. He is primarily responsible to the Lord. His concern should be to "please Him who hath chosen him to be a soldier."

**II. It is for the Church**

The Sunday school has a right to exist only as a part of the Church and as contributing to the Church in numbers, power and spirituality. Each Church should be stronger because of the Sunday school connected with it.

**III. It is for the School**

The Superintendent is a servant. He should not feel that the school exists primarily for his benefit nor that special honor and advantage are due him but should rather regard his own feelings and individual preferences of very minor importance. His concern should be to be of greatest help to the school regardless of sacrifice or personal advantage.

**IV. It is for the Home**

Parents who are faithful in training their children expect the Sunday school to reinforce and strengthen their teaching and to help offset harmful outside influences. Children from non-Christian homes come as a special responsibility to the Sunday school. Some parents who themselves fail in training their children, yet expect the Sunday school to exert a helpful influence.

**V. It is for the Child**

The child comes to us innocent unaccountable and easily impressed. It presents to the Sunday school a wonderful opportunity and responsibility. The future man or woman is before us unmolded and undeveloped. They come to us unresisting and plastic. Shall they in future years look back with gratitude to the influence exerted upon them by the Sunday school or will it be with regret that their superintendent or teacher was not more concerned, sympathetic and faithful in imparting the vital truths of God's Word in a positive way. The Sunday school is responsible to give the child a teaching that will inspire reverence for God and His service, lay a foundation of fundamental truth, educate the conscience and arouse conviction.

**VI. It is to Superintend**

Some one has said: "He is a better Superintendent who can get twenty people to work than he who can do the work of twenty people." In a sense the best superintendent does least himself—so far as details of the work are concerned—provided he permits no part of the work to be neglected.

His duties are primarily to oversee. direct and stimulate in a general way.

**VII. Secure attendance**

"Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God and observe to do all the words of this law"—"How shall they believe except they hear?"

Some of the things helpful to securing good attendance are:

1. **Personal work.**

This is a method used by Christ in winning a number of those whom He taught.

In a certain Sunday school was a class of meager attendance and interest; it is today one of the largest and most interesting in the school. The change was brought about largely through personal invitations and interest.

2. **Attractive Sessions.**

The thoughtful mother prepares wholesome food in an appealing way. The result is a ready response of the boys and girls at the call of "dinner." She knows however that many nick-nacks and much rich pastry destroys the appetite. In the Sunday school we need a gospel message presented in an appealing way; "Rightly dividing the Word."

3. **Worth-while Session.**

There are many demands upon our time, attention and energy. We naturally select those things that appeal to us as most worth-while. If people fail to receive more help and inspiration in Sunday school than they would by the home fireside, then we can hardly expect them to attend.

Those who most need the Sunday school will not be likely to come merely from a sense of duty.

**VIII. Secure prompt attendance**

We lose interest in that which drags along tardily. How to overcome tardiness has been a problem in many schools.

The superintendent may help largely by

1. **Being there ahead of time.**

If those who come early find that no one, not even the superintendent is there, they will very probably come later the next Sunday but if the superintendent is there to greet the first scholar and show his appreciation, that scholar is likely to come early the following Sunday.

The boy or girl who comes early gives promise of a useful life. The superintendent cannot afford to miss the opportunity of taking a personal interest in such.

Another advantage to the superintendent in coming early is to arrange his work, literature, etc., and be ready to discuss any problem with an officer or teacher who may have come early for that purpose.

He is in better position to open the school in a composed, pleasant manner than if he comes in hastily at the last minute.

2. **Beginning on time.**

Habit largely determines our actions. To always open the school at the same time makes it easier for the scholars to attend promptly. When those who are present at the hour for opening must wait some time before the school opens it discourages promptness. When those who come late find that the school has not yet been opened it encourages them to come still later the next time.

3. **Special attention to the opening.**

The opening part of the service should not be conducted as though it were merely incidental; as though it were scarcely a part of the service but merely to take up the time "while the people gather in." It should be made especially interesting and helpful and considered an important part of the Sunday school hour.

**IX. Secure Regular Attendance**

In many Sunday schools the percent of attendance is strikingly low. Often less than three-fourths of the number enrolled comprise the average attendance. Some things helpful are

1. **Personal notice of those present.**

It was said of the superintendent of a Sunday school, which was at one time the largest in the U. S., that after the session he would shake hands with every member of the school and could make some remark to each that showed he knew who they were or something of their home life.

2. **Personal notice of those absent.**

This can be done as opportunity affords; by visitation, by telephone, by mail, or as one meets them in daily life.

It is especially necessary with scholars

who are indifferent or strangers.

3. **Every Sunday a Special Sunday.**

There should be definite planning and preparation for each session. None should be held in a careless, aimless way. It might be the Sunday on which some had "just dropped in" and be the deciding factor in their future attendance. If scholars learn that there is something especially helpful each Sunday they will make greater efforts to miss none.

**X. Maintain Efficient Organization**

While the superintendent may not himself determine just who shall compose the working body, he should seek to foster the greatest efficiency in that body by so dividing the work and so marshalling his forces as to cause each department and each phase of the work to contribute to the real success of the school. "They stood every man in his place" was on man's part a great secret of success among Gideon's men.

**XI. Promote Co-operation**

Some means of promoting co-operation are:

1. **Solicitation**—Appealing to co-workers for support and advice and showing by his attitude that he considers himself unable to attain success without the others' help.

2. **Appreciation.**—Words of approval for successful work and a show of appreciation of efforts, though unsuccessful. "Rejoice with them that do rejoice."

3. **Teachers' Meetings.**—They are helpful because of the:

(a) Fellowship: We get stimulus and good-will through getting in closer touch with each other. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

(b) Discussion: It is a help in finding the truth and in planning the work—"In the multitude of counselors there is safety."

(c) Common aim: "Where no vision is the people perish." "Every city or house divided against itself shall not stand." "All teach the same things."

(d) Support: When teachers have an opportunity of giving expression regarding the management of the school, proposed changes, etc., they can be counted upon to assist in carrying them out.

(e) Awakening: We are often unconscious of needs until they are brought to our notice. The Teacher's Meeting serves a good purpose in bringing real conditions to our notice.

**XII. Stimulate Right Atmosphere**

1. Order: "Let everything be done decently and in order." Sincerity, frankness, no idle moments and arrangement of classes help in securing order.

2. Inspiration: An inspiring, hopeful, cheerful attitude on the part of the superintendent and chorister makes it easier for the teacher to do the best work.

3. **Devotion:** Frivolity and lightness are out of place. There should be a real spirit of worship and reverence.

4. **Activity:** Activity appeals to youth; it should be directed along right lines in the Sunday school. "Whatsoever thy hand findeth to do, do it with thy might."

5. **Unity:** Humility, impartiality, regard for the opinions of others, willingness to work or to stand aside while others work, a proper division of the work and "in honor preferring one another" make for unity.

**XIII. Hold Helpful Session**

1. **Live**

In the Sunday school special attention is given to teaching children. Slow deliberate action serves well in the counsel chamber but does not appeal to the child. "I please all men in all things not seeking mine own profit but the profit of many." —Paul.

**Some Selected Quotations on the Sunday School**

**Any individual or any institution that could take the Bible to every home in this country would do more for the country than all the armies from the beginning of our history to the present time.**
**—Chief Justice Brewer.**

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**Great armies of freemen may make the world safe for democracy; there are but two agencies that can make democracy safe for the world, and these two agencies are the Church and the school.**
**—Walter S. Athearn.**

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**The Sunday school is one of the greatest institutions today.**
**—Daniel Webster.**

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**The most important thing in a man's life is his religion: and the time to enthrone religion in a life is during the years of childhood and youth. — William J. Bryan.**

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**The Sunday school is a department of the Church of Christ in which the word of Christ is taught for the purpose of bringing souls to Christ and building up souls in Christ.**
**—John H. Vincent.**

2. **Interesting**

So unfolding, illustrating and applying the truth as to capture the attention and hold the interest.

3. **Efficient**

It is not enough that the Sunday school be only pleasant, interesting and enjoyable. The pump may be modern, of fine appearance, and work smoothly but only as it brings water is it useful.

4. **Spiritually Edifying**

In modern Sunday school movements there is danger of failing to place sufficient emphasis upon real spiritual, religious teaching. It is that which pertains to the soul and which will rightly shape destinies for eternity that counts. The Sunday school claims a small proportion of the child's time and of the influences brought to bear upon it.

We cannot afford to step aside from the task of making the Sunday school definitely spiritual.

**XIV. Wisely Divide S. S. Hour**

1. **As to Exercises**

Each part of the Sunday school hour should make a definite, helpful contribution.

a. Opening devotion.

It will be a helpful part of the hour if thought and preparation has preceded it and spirit accompanies it. Through it we praise God, dismiss the cares of everyday life lose our formality and coldness and are brought into better attitude of worship and service.

b. Singing

Our singing should give expression to our feelings and help to mold our emotions. It should be whole-souled, refreshing and edifying: We should engage in it earnestly joyfully and spontaneously. Careful attention should be given to both the words and the music of the hymns to be selected. The manner in which sung should emphasize the thought of the hymn.

c. Recitation Period

This calls for vigilance on the part of the superintendent. He should be in touch with the entire school and alert to notice any need of his attention. He should not become so absorbed in discussion in any class as to be forgetful of the workings of the school.

d. Closing exercises

Whether by review, remarks or questions, the closing should be brief, pointed and impressive.

2. **As to things taught**

Both children and older ones should be taught truths concerning both good and evil: Ideals and wickedness: promises and warnings, life and death: heaven and hell: There should be taught from the word history, biography, prophecy, doctrine and practical piety.

"Take heed to thyself, and to the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

**XV. Secure Results**

1. **Increased spirituality in community.**

The Sunday school that is successful in this need not be so much concerned as to modern methods, equipment, talented teachers, etc.

2. **Conversion of Unsaved.**

"I am not come to call the righteous but sinners to repentance."

"The son of man is come to seek and to save that which is lost."

"He that winneth souls is wise."

"They that turn many to righteousness as the stars forever and ever."

3. **Christian Character.**

"That the man of God may be perfect."

Springs, Pa.

# CURRENT EVENTS

**The Democratic Convention:**—After one of the longest political convention deadlocks on record the Democratic Convention at San Francisco nominated Gov. James M. Cox of Ohio for President, and Franklin D. Roosevelt of New York for vice-president. The Convention began its work on Monday, June 28. Balloting for presidential candidates began on the following Friday. Twenty-three candidates received votes on the first ballot, McAdoo standing first, with Palmer and Cox second and third respectively. For forty-three ballots, lasting until far into Monday night, the deadlock continued, with Cox and McAdoo sharing honors for first place. Finally on the forty-fourth ballot Cox received the necessary two-thirds majority and was nominated. Immediately afterward the nomination was made unanimous and the convention adjourned until the next day, at which time the vice-president was chosen.

The platform is about as colorless and compromizing as the one adopted at Chicago by the Republicans a few weeks before. Both are characterized as "straddlers," their statements being couched in language calculated to offend no one and please everybody. The Democrats approved the League of Nations, with no objections to reservations which explain but do not modify the treaty. The liquor question was entirely avoided after a dramatic fight for both wet and dry planks, both in the meeting of the Resolutions Committee and on the floor of the Convention proper. W. J. Bryan as the leader for the "Drys" showed something of his old-time vigor in his attempt to have a "bone dry" plank incorporated but was overwhelmingly defeated, as was also the attempt to incorporate a plank favoring modification of the Volstead act so as to permit the use of beer and light wines. The platform declares for a national budget, with tax revision, private ownership of railroads, against the soldier bonus but in favor of adequate care for disabled soldiers, opposed to compulsory arbitration in private industry, and in favor of equal suffrage.

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**The Political Campaign:** — The next three months will bring with them the stress and uncertainties of another political campaign. The candidates of the major parties are both natives of Ohio, and since that state is usually classed in the "doubtful" column it will no doubt be the storm center of the activities of the two parties. The headquarters of the Republican campaign will be at the home of Senator Harding at Marion, Ohio. Plans for the Democratic campaign have not been definitely announced at this writing. Already the past personal records of the candidates are being scrutinized and whatever is considered unfavorable is dragged to light by the opposition. The general characterization of the candidates is that Cox is a forceful man with a positive record a progressive and a fighter, while Harding is more or less colorless, conservative, and given to making friends instead of fighting and making enemies. Harding voted for the prohibition amendment and the Volstead act, while Cox is reputed to be a "wet." The possibility of equal suffrage by next November will have its effect on the campaign and a number of other factors entering in make it seem probable that it will be a hotly contested one with some advantages and some handicaps for both sides.

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**Russian Trade Ban Raised:**—One of the most important developments along trade lines during the past month is the removing by the United States Government of the ban against trade with Russia. Our Government has consistently refused to do anything which would seem to be even a partial recognition of the soviet system of government which is in power in Russia today, but that system seems to be rather firmly intrenched there at the present time and it was felt that the best results might be obtained by allowing trade with that country. The Government in announcing the change of policy took pains to say that diplomatic and postal relations had not been resumed and that the step taken is not in any way a recognition of the government existing there. Furthermore, all trade is at the risk of the individuals engaging therein and the United States will assume no responsibility. European countries have taken similar steps. Lenine and Trotzky have long desired this concession. Only munitions of war cannot be shipped.

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**Allied Conferences at Spa:**—Representatives of the Allies meeting at Spa are taking up the question of enforcing the peace treaty and are having some difficult problems. Germany was given a place in the conference in order that questions might be taken up directly with the representatives of the German Government. The amount of indemnity money to be paid by Germany has been fixed at $30,000,000,000 to be paid in 37 years, and the payment in no one term is to be less than $750,000,000. The question of allotting the money caused some trouble but eventually has been satisfactorily settled. The amount of coal to be delivered by Germany to the Allies has been set at 2,000,000 tons per month, but here a deadlock has arisen for the German representatives claim that this amount will be entirely beyond their power to produce besides what is absolutely necessary for her own industries. They were given an ultimatum but failed to agree in the time specified and the allies have called a council to consider what steps shall be taken to secure proper enforcement. They have also asked for strict and immediate reduction by the Germans of the armies on the field as provided by the treaty.

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**Census Returns:**—Returns of the 1920 census are slowly being given out by the census bureau in accordance with the plan previously announced. While it will be some time before the final returns for the whole country will be known the population of the larger cities has already been given out and some interesting things are noted. Los Angeles is now the most populous city in the western part of North America, having surpassed San Francisco which previously held that record. Detroit has moved up ahead of Pittsburgh, Baltimore, Cleveland, St. Louis and Boston and is now the fourth city of the Union in point of size. Cleveland now outranks Boston and St. Louis and comes fifth. All of the large cities have made tremendous gains. According to the reports the following is the order of the ten largest cities in the United States: New York, Chicago, Philadelphia, Detroit, Cleveland, St. Louis, Boston, Baltimore, Pittsburgh and Los Angeles.

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**Bolshevik Armies Defeat Poles:**—During the last few weeks the Bolshevist armies have had decidedly the better of the fighting on the borders of Poland and as a result have made large advances westward. The Allies becoming uneasy put out proposals for an armistice with strong assurance that if peace is not soon forthcoming arms and ammunition will be furnished to the Poles for use in fighting their enemy. The Polish authorities say that they can put an army of 1,000,000 men on the field if the allies will help them furnish the supplies. At this writing it appears probable that the conditions of the armistice will be accepted by the Soviet government, after which negotiations will be made for peace. The Allies are reported to insist that Poland shall give up all imperialistic policies as one of the conditions for peace.

**Water Power Bill Becomes Law:**—The bill providing for the development by the United States Government of a number of important water power sites and guarding them from falling into the hands of private monopolies has at last become a law after having been in the process of development for the last ten years. Each congress was confronted with the question but for some reason or other it always failed to get final action. There was of course a powerful lobby against the bill and many charges were made by advocates both for and against as to methods used to bring about desired results. The question of properly developing the resources of this country along this line is an important one due to the decreasing coal and timber supply. An unlimited amount of power is continually going to waste, though the great problem is the transportation of this power from the regions where it is plentiful to the places where it is most needed. The man who will invent a method for conducting current over long distances at a minimum of expense has a fortune awaiting him.

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**A New War with Turkey:**—The Turkish Nationalists have refused to accept the terms of the peace treaty laid down by the Allies and there is grave fear that they will unite with the Russian Bolshevists thereby rendering the Near East situation doubly acute and uncertain. Greece, because she will receive the greatest benefit from the subjugation of the Nationalists has agreed to bear the brunt of the war which has been declared anew against Turkey, and backed by England and France she is determined to drive back and defeat the Turks. One Turkish army has been routed and several cities taken. At the site of ancient Philadelphia, near Smyrna, 8000 prisoners with guns and other booty were captured. Although rather poorly equipped for fighting, due to exhaustion from the long war, the Allies are determined to fight the Turks until they are fully brought to terms, not so much for the sake of conquering them as to avoid showing a weakness in carrying out their demands and the effect such a condition would have on the other nations.

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**Another Freight Tie-up:**—Freight conditions on railroads along the Atlantic seaboard are said to be in a deplorable state as a result of the strike of freight crews, yard employees and dock workers. Thousands of tons of freight shipments are lying at New York, six thousand cars of grain are standing idle at Baltimore and hundreds of cars of coal are accumulating in the anthracite coal regions. Even with all employees working full time it would be months before the congestion could be cleared. Railroads have been compelled to resort to embargoes on shipments. The cities are beginning to feel the scarcity of food-stuffs. Newspapers are unable to get their shipments of paper, industries are forced to slow up production on account of a lack of coal and the whole situation is seriously complicated. Some of the strikers have again gone back to work and it is to be hoped that many more will do so in the near future and that the present conditions may come to an end before the results become too serious.

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## INTERESTING FACTS AND ITEMS

Forty-two standing committees of the United States Senate, which rarely if ever met, have been abolished by that body. Each committee had its clerks and other employees and constituted a large item of expense to the country. It would be a hopeful and much to be wished for sign if our government would continue its campaign against extravagance and waste by taking the initiative along various lines.

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It is said that noiseless airplanes are being built in Germany. They are being equipped with gas turbine engines which makes silent flight possible and are capable of carrying sixty-four persons.

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The receipts of the Chicago post office are greater than those of any other post office in the world.

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Canada is planning a project for widening and deepening the St. Lawrence river so as to make it navigable down to the Great Lakes for large ocean-going vessels. This will make it possible for such vessels to traverse the Great Lakes and will mean great saving in the handling of freights. The plan includes a development of the water power of the river and altogether would mean an expenditure of approximately $250,000,000.

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A white gelatinous substance, found in small bladders on the bodies of large snails, is said to be the most tenacious adhesive known. It is especially useful for repairing of porcelain, glass, etc., and when applied properly and allowed to dry for some time shows a remarkable degree of strength.

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Among the graduates of Vassar College this year not one signified her intention of taking up the teaching profession. All the graduates are seeking work in business or social work on account of the comparatively small salaries and the other disadvantages in the work of the teacher.

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The United States Mail Steamship Co. has leased thirteen former German passenger ships from the Shipping Board for a period of five years. The vessels are to be used in transatlantic service and the company is to pay the Government at the rate of $3.50 per ton. It is estimated that the return to the Government for the five years will approximate $20,000,000.

Owing to the discovery that the skin of the herring can be utilized in the manufacture of dyes, herring fishing along the New England coast has taken a great boom and weir rights are selling at fabulous prices.

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The well-known "bread line" in the Bowery district of New York City has almost disappeared, due it is claimed to the advent of prohibition; but a new and unique bread line has been started by the Horse Aid Society of the same city. It has been found that owing to the high price of grains many horses are being underfed by their poor owners and feeding stations have been established by the society where on certain days horses are assured of a full meal if their owners promise to feed them well on the other days of the week.

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A recent order from the post office department makes it possible to mail first class mail matter in bulk without affixing stamps, similar to the privilege which has been granted for some time past in mailing second class matter.

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The United States is now caring for 642,000 world war veterans who were disabled in service, at an annual cost of $325,000,000. Of the number thus cared for, 12,500 are insane, and 22,500 are feeble minded.

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Statistics show that over 1600 persons are killed and injured in the United States each day, mostly as a result of industrial accidents. Over seventy-five per cent of these are said to be preventable. There are as many victims of accidents every six months as the total number of our men killed and wounded during the war.

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The post office department announces that after two years' experience in carrying mail by air the method has proven economical, and that the air service between New York and Chicago resulted in a saving of more than $100,000 a year. It is hoped soon to extend the service and eventually to have regular air mail service between New York and San Francisco.

**PRINTED PENCILS**

Containing Scripture Verses, with or without name of Church or S. S. Help solve publicity problems, personal work. Stamp brings samples.

**Gradill & Co.,**
Lancaster, Pa.

# MISCELLANEOUS

## A VERY USEFUL CENT

Frederick J. Haskin

Out of every dollar you give to the government more than ninety cents goes to pay for past and future wars, and a scant one cent is spent on research, education and development work, including care of the public health. This is the most striking feature of an analysis of the government expenditures recently made by Edward B. Rosa, chief physicist of the Bureau of Standards.

The United States government is now collecting an average of fifty dollars from each inhabitant of the United States for its expenses, which amounts, as shown by the appropriation bills for the current fiscal year, to $5,868,005,706. Dr. Rosa divides this current budget into several groups and shows just what percentage of the money goes to each group. In the first group he places all expenses attributable to recent and previous wars. In a second group he places the appropriations for the War and Navy departments. These two groups alone absorb 92.8 per cent of the total amount which the government is spending this year.

Into a third group go the primary government functions, which must be maintained, such as the salaries of congressmen, the President and his staff and the cost of maintaining Federal courts, penal institutions and purely administrative departments and commissions. These functions of government get only 3. per cent of the total.

The fourth group includes such public works as improving rivers and harbors, constructing public buildings, the reclamation service, the national parks, the Alaska Railway and the Federal road work. All of these activities together get but three cents out of your dollar.

Another group includes all research and all educational and developmental work. It includes nearly all of the work which the government does that is designed to make the country more productive. It includes most of the aid which the government gives to farming, mining and industry generally and scientific research. The Agricultural Department, Geological Survey, Bureau of Mines, Bureau of Standards, Coast and Geodetic Survey, Bureau of Fisheries, Bureau of Foreign and Domestic Commerce, Bureau of Labor Statistics, Women's and Children's Bureaus, Vocational Education, the Library of Congress, the Smithsonian Institution and the Public Health Service all get their incomes under this group. Only one cent out of every dollar you give to the government goes to pay for all of this constructive work. Most of the impassioned oratory about economy which goes into the Congressional Record is directed against this poor little one-cent group.

### That Useful One Cent

Dr. Rosa does not put the blame upon Congress. He simply states the facts, but he does suggest that this rigid economy on constructive work is not only unnecessary, but may involve a positive loss of money. For it is the constructive work which creates health, and thereby creates taxable values. The enormous amounts which we spend on the Army and Navy do not add anything immediately to the wealth of the nation. Money spent in fighting the boll weevil, in discovering new mineral resources, in establishing a new industry, like that of making optical glass, in promoting foreign commerce, is money invested which often brings a very large return.

This one cent out of every dollar which you give for constructive work is being used to the utmost. If it were increased to five cents you would scarcely notice the difference.

The need for this increase in the share of our national income spent on constructive work is especially imperative just now, because the increase in the cost of living has made it practically impossible to employ first-class scientists and other technical men at the salaries the government is willing to pay.—Pittsburgh Gazette-Times.

## CURIOUS PHRASES AND THEIR ORIGIN

Have you ever wondered how some familiar sayings, such as "a baker's dozen," "in the nick of time" and "as the arrow flies" originated? In olden times bakers used to be fined for giving short weight, and fined heavily, too. In order to be on the safe side they would give an extra roll with every dozen, thus bringing into use the phrase, "a baker's dozen."

The old way of counting was by cutting notches or nicks in a stick. In certain schools it was the custom to put a nick against each pupil's name as he entered chapel. Those who were almost late were then said to be "in the nick of time."

To "bell the cat" means to do something dangerous. Once upon a time, as the old story says, the mice decided to hang a bell around the cat's neck so that they would know when puss was around and keep out of her way. But when the time came for doing it no mouse could be found that was brave enough to attempt to bell the cat.

We are all familiar with the expression, "to let the cat out of the bag," and know that it means to disclose a secret, but perhaps we do not know that the phrase is literally true. It is said that people used to put a cat in a bag and bring it to market to sell as a pig. But if the purchaser should open the bag before buying, of course the cat jumped out. Buying anything without having a definite knowledge of it is sometimes spoken of as being like "buying a pig in a bag," and doubtless has its origin in the same source.

From your geographies you have learned that Newcastle, Eng., is one of the greatest coal fields in the world, so "to carry coals to Newcastle" would certainly be a very foolish way of seeking a market for them. Therefore the expression means to do something that there is no need of doing.

"As the crow flies" and "in a bee-line" mean the same thing—as straight as possible. The crow flies straight to its destination, and a bee, when laden with honey, flies directly to its hive. To say that two places are twenty miles apart "as the crow flies" means that the distance in a straight line is twenty miles, although it may be farther by rail or by road.

"To be hauled over the coals" is to be scolded or punished. It probably refers to the days when people were tried by being held over a fire; if the fire burned them, they were considered guilty.

"Robbing Peter to pay Paul' means to take from one to pay another. It is said that much of the money belonging to St. Peter's Church, Westminster—now called Westminster Abbey—was taken for the repair of St. Paul's Church, also in London.

"Not worth a rap" means utterly worthless. In the time of George I, the rap was a counterfeit coin current in Ireland for a halfpenny and really worth about half a farthing. "Not worth a continental," is an American phrase, first used during the Revolutionary War. The paper money issued by the Continental Congress during that time rapidly depreciated in value until it was practically worthless.

Recently an exchange printed this explanation of the origin of the phrase, "You're a brick." "In the golden days of Greece an ambassador once came from Epirus to Sparta, and was shown around

the city. He expressed surprise to find no walls around the city. 'Indeed,' replied the king, 'you cannot have looked carefully. Come with me tomorrow and I will show you the walls of Sparta.' On the following morning he led his guest out upon the plains, where his army was drawn up in battle array, and, pointing proudly to the valiant soldiers, he said, 'There you behold the walls of Sparta—every man a brick.'"—Sel.

## ANNOUNCEMENT

Plans have now been made to hold a Mennonite Young People's Conference, the Lord willing, on August 28-30 at the South Union Church, West Liberty, Ohio. Brethren and sisters from a number of different states have expressed an intention to attend. It is hoped that all will attend in a genuine spirit of helpfulness and prayerfulness. Only so can God's will be most fully complied with.

The Executive Committee again wishes to explain that the term "Young," in the provisional name of the conference, does not set an age limit. Anyone who is young in spirit and who faces problems with the forward look and the hopefulness of youth, can qualify regardless of age. Many would be greatly disappointed if there should be a conspicuous absence of grey hairs.

The Program Committee submits the following program in brief which, subject to slight alterations, will be followed in the conference.

Saturday Evening, Aug. 28.

Devotion and Opening remarks.

Subject—What should be the place and aim of a Young People's Conference?

Sunday Morning, Aug. 29.

Services at the four Mennonite churches.

Subject—The present challenge to Young Christians.

Sunday Afternoon

Short life work talks on the following vocations:

Foreign Missions
City work
Relief work
Education
Farming
Business
Ministry

(Special interviews will be granted to those interested in any field.)

Sunday Evening

Prayer groups

Subject—The social life of our young people.

Subject—Christ, our standard.

Monday Morning, Aug. 30.

Subject—The Bible, the source of power.

Subject—The place of the Cross in Christian Faith and Experience.

Monday Afternoon

Subject—Christ in Everyday Life.

Subject—The Message of the Mennonite Church.

Monday Evening

Open meeting.

Subject—Dedication to Service.

There will be special music and song service. There will be opportunity for open discussion. The program will be made as flexible to the desire of the meeting as time will permit.

Among those who have consented to be present and open subjects are some of the following:

S. E. Allgyer, W. B. Weaver, R. L. Hartzler, H. R. Schertz, A. C. Brunk, Ezra Yordy. Amos Geigley, Bernice Devitt, Joseph Burkhart, O. O. Miller, A. C. Ramseyer, I. R, Detweiler, J. N. Smucker, S. F. Coffman, L. J. Hostetler, N. O. Blosser, P. E. Whitmer.

Later announcements will be made relating to train connections, transportation and entertainment. For further information write to the Secretary of the Executive committee.

O. B. Gerig, Secretary.

## WORKERS' COLUMN

(Concluded from page 623)

faith that they allow themselves to eat only herbs.—v 2.

3. The brother who eats all things without compunction of conscience should not despise him who cannot eat all things.—v 2.
4. The brother who can eat only vegetables according to his conscience should not judge him who does not confine his eating to vegetables.
5. Because God receives both him that eats all things and him that eats vegetables alone, they both should receive each other.—v 2.

III. **Believers should esteem each other as servants of God.**

1. No one has a right to judge another man's servant.—v 4.
2. Servants have no authority to judge each other.—v 4.
3. For servants to judge each other would be equivalent to judging the Master who accepts them both.—v 4.
4. Whom God accepts it is impossible to condemn.—v 4.

IV. **Believers should recognize the fact that the glory of God may be attained by different means.**

1. God is not limited to special days or times of worship.—v 5.
2. God is honored by continual devotion and reverence.—v 5.
3. The full assurance of faith is the essential factor in devotion and service to God.—vv 5,6.
   a. It makes the time of worship acceptable to God.—v 6.
   b. It makes the customs and habits of life acceptable and praise worthy to God.—v 6.

V. **It is the Christian's duty to live for the good of others, and to God.**

1. Everything in life affects the lives of other men.
2. One's death concerns others.—v 8.
3. Whether living or dying believers belong to the Lord and are responsible to Him.—v 8.
4. Christ's death and resurrection and ascension for man makes Him Lord to whom all men are responsible.—v 9.
5. Man's judgment of men is set at naught by the final judgment of Christ.—v 10.
6. The entire Scriptures make Christ supreme in judgment and the Judge of all.—v 11.
7. Every man must give an account of his own life before God, and his judgment can lay no responsibility on others.—v 12.

VI. **Helpfulness is required of every believer.**

1. Offenses by harsh judgment should be avoided.—v 13.
2. Conduct that would cause others to offend their consciences should be avoided.—v 13.
3. One's own liberty of conscience may be denied with good results for the welfare of others.—v 14-16.
4. Righteousness, peace and joy may be gained by self sacrifice.—v 17-23.

## YOKED WITH CHRIST IN CONFLICT.

**—Eph. 6:10-20.**

September 5

I. **Yoked with Christ for strength.**

1. The believer's strength is in the Lord.—v 10.
2. The might of the Lord is the power of the believer.—v 10.
3. It is the privilege of every believer to posess that strength and power.—v 10.

II. **Yoked with Christ for protection.**

1. It is needed in order to stand.—v 11.
2. It is needed in order to withstand.—v 16.
3. It is needed to repel.—v 16.

III. **Being in Christ affords the armor of protection and defense.**

1. He is the whole armor of God.—vv 11, 13.
   a. The girdle of truth.—v 14.
   b. The breastplate of righteousness.—v 14.
   c. Shod with the preparation of the Gospel of peace.—v 15.

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d. The shield of faith.—v 16.
e. The helmet of salvation.—v 17.
f. The sword of the Spirit.—v 17.

**IV. The need of His power and protection.**

1. In order to stand against the wiles of the Devil.—v 11.
2. Because of the evil day when one comes into conflict with the wiles of the Devil.—v 13.
3. Because of the overwhelming spiritual power arrayed against the believers.
   a. It is not a conflict with flesh and blood.—v 12.
   b. The conflict is against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places. —v 12.
4. Because of the fiery darts of the wicked.—v 16.

**V. An occasion when the power and protection may be needed.**

1. In prayer and supplication.—v 18.
2. In watching and perseverance and supplication for all saints.—v 18.
3. In prayer for the utterance of the Gospel by the servants of the Lord.—v 19.
4. In the spread of the Gospel that it may effect the purposes of God. vv 19, 20.

## CHERRY-TIME

(Concluded from page 610)

had two kettles full instead of one. And then the cherry pie!

Yes, that cherry pie of mother's was hard to beat. Some have a special taste for the apple pie, others for black-berry and still others for huckleberry or raspberry pie but after all are compared and each one especially merited I'll have cherry for mine. How about you? A nice fat black-cherry pie just out of the oven and cooled only enough so that it is warm a wee bit—did you ever eat a better dish than that? One is made to think of the nursery rhyme of "Four and twenty blackbirds baked in a pie" which should read "Four and eighty black-cherries baked in a pie" and completed accordingly for it would far surpass the black-bird dish for a—let's say a president since the kings are rather scarce these days.

And now if you have any doubts about the taste of my particular liking, try a well seasoned cherry pie. Eat it slowly and get all the nourishment from it possible. Note the peculiar "cherry" taste all its own and indicative of the tree upon which they were grown. Each cherry has a flavor of its own and you ought really know the tree to enjoy the pie fully.

Then if you want to get the very best of satisfaction out of a cherry pie wait until winter and get mother to make you a pie of those nice dried cherries stored away on the attic. They are the best of all and will testify to my personal opinion. Try them sometime and find out. The cherries acquire a certain individuality thru a careful process of drying otherwise not prevalent. This is yours all for the taking. May you be able to enjoy another of Nature's rare treats and recall the bountiful blessings of the Creator.

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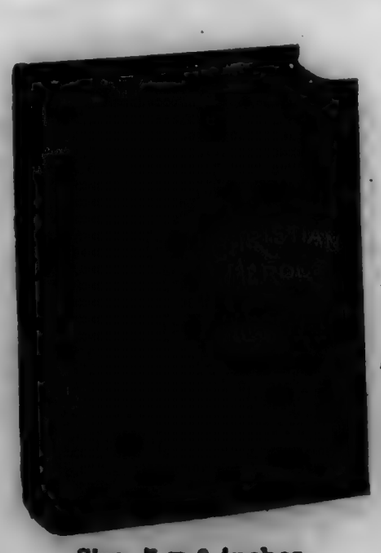

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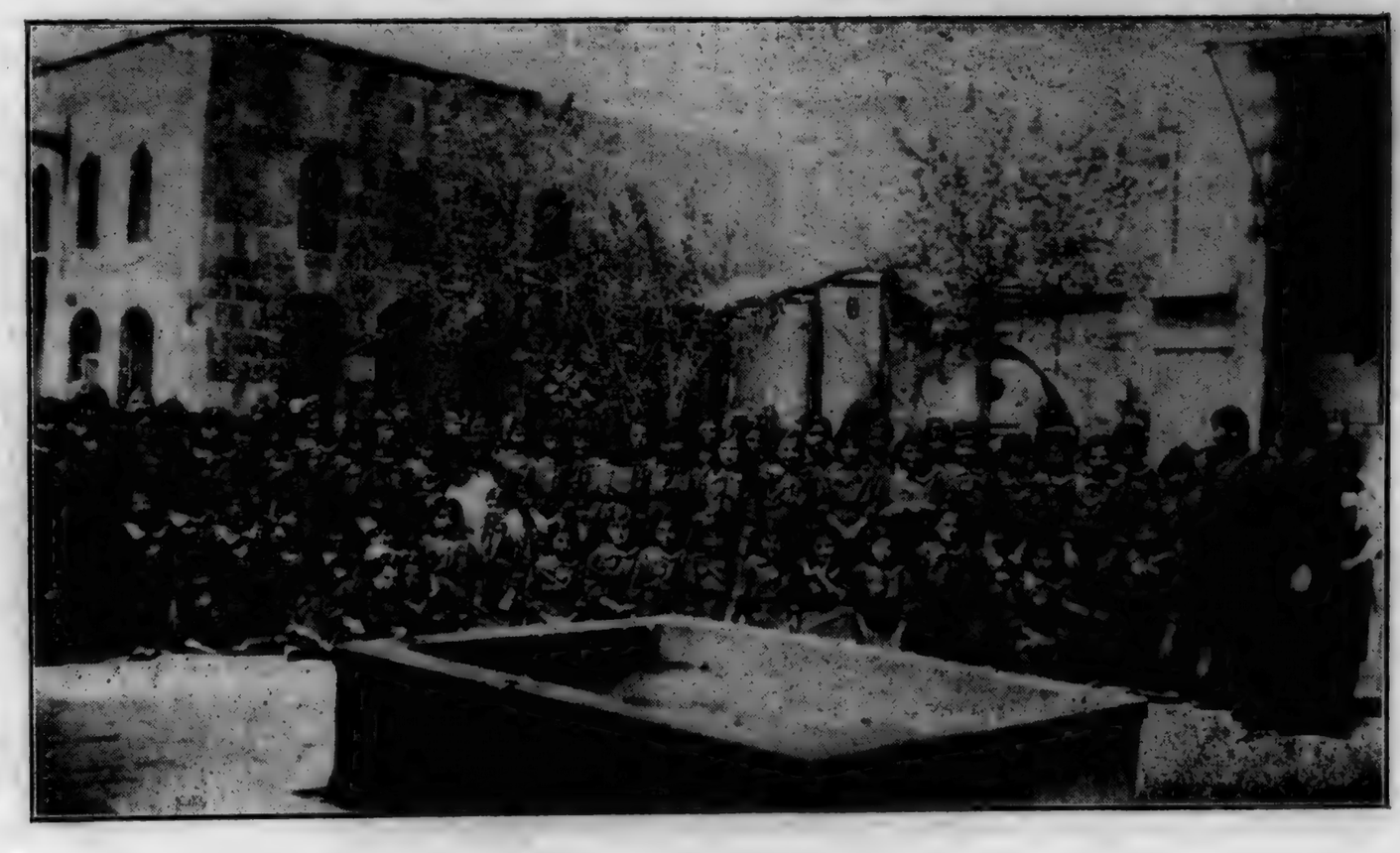
# CHRISTIAN MONITOR

SEPTEMBER, 1920



A. C. R. N. E. Orphans at Aleppo, Syria

# SELECT READING

## ECHOES OF LIFE

### Back to School

C. F. Yake

Summer is passing and balmy September with its cool mornings and hazy, sultry days and then cooler nights is here again. Another cycle of the school year with its few months of pleasant vacation is completed and a new one is about to be ushered in. The call of Father Time is as regular as Old Man Sol's journey across the skies. He is never neglectful and is sure to call folks everywhere to the particular tasks of the respective seasons he brings around. And so with the coming of Fall he makes the special announcement of schooltime to all the youths of this wide land.

The ringing of the school bell has a special meaning for the boys and girls everywhere in America. It is not only a call to school and another year of hard study but it is a call to opportunity, to privilege; it is a call to acceptance of one of the greatest heritages the past has given, for it is a codicil of the legacy of liberty. Where there is no freedom nor liberty the opportunity is not given to Father Time to call the youths of any land to the schoolroom. To all of us then let this call come with a meaning such as has come with no other call—to old and young, to rich and poor, to blind and deaf and dumb, to all alike; with a spirit of profound gratefulness let this call be heard and in a benign attitude a prayer of highest thankfulness be whispered to the great Giver of freedom for this grand opportunity.

No one class is missed in this call. The native born American has no greater claim to it than the immigrant; neither does it belong to the Caucasian more than to the Ethiopian or any other race. The defective has as much right to it as the one who has all perfect senses. The call comes as clearly to the deaf as those who hear, to the dumb as to those who speak, and to the blind as to those who see for in the "Land of the Free" there is no distinction.

The call of the school-bell! How the very first clang of it on the opening day of school sends a thrill thru every heart that loves these momentous days of youth. There must be a close kin of this thrill to the thrill that the Old Liberty Bell sent thru the hearts of its hearers one hundred and forty-four years ago when it tolled forth from its iron tongue the peals of freedom that gave to all the citizens of this land liberty, and the pursuit of happiness. There is joy, grateful joy for the opportunity to return to school.

Then, just stopping a moment to think of the millions of children in the Near and Far East and heathen countries of the world who have no such opportunity, the joy should be doubly increased. The stories of our returned missionaries and relief workers from the various fields throw greater light on the condition of children of other lands that previously little had been know about. And even with the information at hand and the greatest possible use of our imaginations, we can get but a faint idea of conditions. The half has not been heard and to get a real conception the whole must be seen. When such conditions are compared with the opportunities given the children of our land, what grateful hearts it should produce.

To the boys and girls of America then comes the opportunity to get an education such as children of few nations have. With this opportunity comes the privilege of making life to suit themselves in a large degree for the use they make of this chance now will in years to come designate the degree of success in life they will make. The chances they have are the chances given to every youth of the land. Today the two nominees for president are men who were but ordinary boys; boys of the average American kind who were poor and worked their way up. Among the boys of today there will be picked from, sometime in the future, at least two possibilities for this highest honor of the land. But only one will be given it and yet that is nothing said against the ones who may never see the White House. For far more will be accomplished by the thousands who will not be president than the one who will and when each is compared with him individually each one's deeds may be more worthy and far-reaching than his,. The matter of importance is not so much in getting to be president as the capability acquired while knowing that there is a possibility for all boys to attain the highest office of the land,. This is merely an illustration of the opportunities offered and the fact that all who take advantage of them will profit thereby. None will pass unrewarded for their efforts.

To our grandparents and parents the opportunities of today offered the children are such as years ago they never dreamed of and when they relate the stories of the backwoods schools there comes to us pictures of the successive stages of the development of the public school from the simple one,roomed building with long benches for seats and a course of study including reading, writing, arithmetic and spelling to the modern centralized vocational high school with its course of study arranged so as to suit the individual tastes of the pupils. And yet to us the one is just as dear as the other for it was the medium by which the latter has been attained.

Not to the children alone comes this sense of appreciation but to us as adults also. Nothing is so pleasing probably as a schoolroom with its busy children doing their work efficiently and cheerfully,. The atmosphere of the average schoolroom today compared with that of years ago is quite contrasting and goes to show the great amount of educational progress we have made,. The child, who is better known psychologically now than ever before, is educated from that standpoint and we have marvelous results accordingly. The equipment and methods have all been improved and today wonderful results are being gotten that years ago we would never have thought of. All of these things should produce a spirit of appre-

(Concluded on page 655)

CHRISTIAN MONITOR
A monthly Magazine for the Home

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

Vol. XII SCOTTDALE, PA., SEPTEMBER, 1920 No. 9

## INCIDENTS IN THE VISITATION OF FAMILIES OF GERMAN PRISONERS

### I. The Stockman Family

S. E. Yoder

The Stockman family was located in the north-eastern part of Berlin. After climbing four flights of stairs we reached their home. We knocked on the door, but no answer. Soon a neighbor appeared telling us that the father and mother were out gathering fuel but would return shortly. A few minutes later father Stockman appeared carrying a small pail full of coal followed by mother Stockman carrying in her calico apron a few bits of wood.

"I have a message from your boy Wilhelm," I said. No further introduction was necessary.

"From Willie, our only boy, our only child! Really, really, do you mean it?" the father gasped. "Kommen Sie hierein, kommen Sie hierein, bitte!" (Come in, please come in) said the mother. I entered a small cold kitchen, passed into a larger room used for a sitting and a bed room. It was mid-winter, but no fire was in either room.

"Do tell us about Willie. Is he well? Where is he? Does he get enough food? Has he enough clothing? Will he soon come home?" These and many more questions were asked. The mother disappeared and soon brought in a cup of hot coffee, made of parched corn, and some black bread.

"You must eat," she said. The command was followed by an apology. They were sorry they had not more to offer me.

After my meal I told them I had a present for them; that I had a sum of money that Willie had earned while working with our Mission in France. Both stood speechless. I presented the small sum of money. The father, pale faced, stood in the center of the room exclaiming "Unmoeglich, Unmoeglich!" (Impossible, Impossible) He grasped his hands together, dancing for joy. "But there must be a mistake. This cannot be for us," he said.

The mother stood by, tears streaming down her pale wrinkled cheeks. "Ich bin sprachlos," (I am speechless) she said. Both then gathered their chairs around me. They told me how Willie was but twenty when he had to go to the battle-front. "Oh the sleepless nights we have spent thinking of our only son. We did not want him to leave us, but he had to. And now you come bringing news of him. Oh it's all like a dream!"

With pride they showed me Willie's photographs, his clothing which the mother had so carefully laid away, and his vacant bed. "And so you think Willie will soon come home? Oh, four years are so long for our boy away from home." I arose to leave. "What! Are you not going to spend the night with us? Will you not stay until Willie comes home?" After explaining that this was impossible we parted. As I went the mother stood sobbing for joy, and the father showed me to the car. Placing his hand on my shoulder he whispered, "God bless you my boy! We will never forget you!"

Four months later, while in Berlin, I revisited this family. Willie was at home. "Oh what a surprise this is! We are so glad to see you again. We talk about your visit every day," said the mother. The father was sent for, and leaving his work he came home. He related how the night following our previous visit neither slept. One minute they would be laughing for joy and the next minute crying. "We did not sleep a wink for excitement. Now we again have our Willie. But your news of him brought us one of the greatest of joys. We both felt young again. We regained the lost hope of seeing our boy once again."

Belleville, Pa.

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You have seen a ship out on the bay, swinging with the tide and seeming as if it would follow it; and yet it cannot, for down beneath the water it is anchored. So many a soul sways toward heaven but it cannot ascend thither because it is anchored to some secret sin.—Sel.

## SPIRIT AND PRINCIPLE MAKE THE MAN

Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come next day (Sunday) and unload a vessel which had just arrived. One young man stepped up to the desk, and said, as he turned pale, "Mr. Girard, I cannot work tomorrow." "Well, sir, if you cannot do as I wish, we can separate." "I know that, sir," said the young man; "I also know that I have a widowed mother to care for, but I can not work on Sunday." "Very well, sir," said the proprietor, "go to the cashier's desk and he will settle with you." For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. He gave this young man's name. "But I thought you discharged him?" "I did," was the answer, "because he would not work on Sunday; and the man who will lose his situation from principle is the man to whom you can entrust your money."—The King's Business.

---

## HOW HE KNEW IT

"No," complained the Scotch professor to his students, "ye dinna use your faculties for observation. Ye dinna use them. For instance—"

Picking up a jar of chemicals of vile odor, he stuck one finger into it and then into his mouth.

"Taste it, gentlemen!" he commanded, as he passed the vessel from student to student.

After each one had licked his finger, and had felt rebellion through his whole soul, the old professor exclaimed triumphantly:

"I tol' ye so. Ye dinna use your faculties. For if ye had observed ye would ha' seen that the finger I stuck into the jar was na the finger I stuck into my mouth."—"The Moody Church Herald."

---

"The only bright spots in the world are where Christianity, in its purity has been preached."

# EDITORIALS

### City Missions

In the Mission Department of this issue of the Christian Monitor you will find several articles on City Mission work. We commend them to your careful reading and consideration and feel sure that you will find them both interesting and helpful, since they are written by those who have had practical experience in the work.

The city mission problem is not an easy one. It has not the romance and the glamor which foreign mission work has to many people, although that is more imaginary than real. There are many who profess a keen interest in foreign missions but who do not consider the city mission problem seriously. Those who have never been in a city mission or who have been only casual visitors have but little idea of all the problems involved and are apt to underestimate both the importance and the difficulty of the work, as well as fail to appreciate fully the labors of those who are giving their life to this cause.

City mission work is hard. There is nothing easy or romantic about it. It is often most discouraging and disheartening from a human standpoint and requires a faith and a vision that transcend human possibilities and are attained only through a close and continued association with the Divine personality. Further, to insure the highest success of the work necessitates a sincere and earnest interest on the part of the Church at large and a close cooperation in practical help and encouragement and in agonized prayer in behalf of the worker and his problems.

Let no one feel that he has no responsibility for the success of our city missions. Let no one think it an easy task which requires less than the best in men and effort. And lastly, let no one judge the work hastily because results are not what you think they should be. If you feel yourself competent to criticize, or if hard, unselfish and often unappreciated service appeals to you, consider, along with other fields, whether the Lord might not desire to use you in promoting His kingdom among the people of our large cities.

---

### The Public School Teacher

A new school year is almost upon us. Thousands of boys and girls will soon enter the public schools for another period of eight or nine months, during which time their characters will be shaped and their lives molded by forces which are to a large extent out of the control of their parents. How important then that those who have them in charge should be God-fearing, Christian men and women who will guide the feet of the little learners into paths of righteousness and truth, avoiding both by precept and example that which would tend to lead them astray. A great trust, and a responsibility as well, is imposed upon those who undertake to act as teachers in our public schools. A wonderful opportunity presents itself likewise, and makes teaching one of the most important in the long list of professions which is open to our young men and women.

The standards of the teaching profession are continually being raised, and we believe rightly so. Too often in the past young people undertook to "keep school" for a term or two for no other reason than to earn a little money in order to continue their education farther, or because it gave them a little more prestige in the community, without realizing the tremendous responsibility involved, or thinking in the least about the wonderful opportunities and possibilities that lay within their grasp. By requiring certain qualifications and some special training, those who would enter the profession from unworthy motives are discouraged and only those with the highest ideals and purposes are led to meet the requirements.

The public school teacher has an important calling. His work dare not be regarded lightly. Our own young people have an excellent opportunity to engage in the work and to plant into the hearts and minds of those under their care the principles of right living and the spirit of true Christianity. No teacher will ever render his greatest degree of service unless he is a Christian teacher and bears witness to this title in his everyday life and conduct.

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### Mennonite Relief Work

It is not difficult in these days to tell stories of hardship and suffering in various parts of the world which enlist the sympathies of all who hear them and bring forth a generous response from those of us who are fortunate enough to possess sufficient of this world's goods to meet our needs. As a people we have given liberally in the past, prompted no doubt by a real desire to help feed the hungry and clothe the naked in the Spirit of Christ. And we have His promise that we shall receive a reward for the same.

There comes however at this time a special opportunity and privilege which has not been ours to enjoy in the past. Our own Relief Commission is undertaking work in a new field and entirely under our own direction. Money given for this cause will be administered by our own brethren in ways in which they feel that it is most needed. It may not be distributed any more efficiently than other organizations are doing, but it has a distinct appeal nevertheless, for naturally we are all particularly interested in things in which we ourselves have a direct part.

The step which we are about to take is one to which our Relief Commission has been looking forward from its very beginning. Several times it looked as though we

would soon see our hopes realized, only to be disappointed when the plans finally worked out. As we look back over these events we can see now that it was fortunate for us that we were unsuccessful, for through these very disappointments we secured experiences and training which will prove themselves invaluable in our present undertaking. We are indeed fortunate in having a number of young men, who gained experience in other organizations, to help in our present task. We can now see that we would have been quite unfitted for the same kind of work earlier.

But the work cannot be carried on by the brethren alone who are going out with our first relief unit. They would be unwilling to go unless they felt that the Church at home were back of them. Each one of us has his own responsibility and duty in connection with the work, and only to the extent that we recognize this responsibility and perform our duty faithfully can the work be a success. There are many difficult problems still to be worked out, and many questions arise constantly which need to be decided under the definite direction of the Holy Spirit. In no other way can they be decided right.

Let us remember our brethren often in prayer. Let us support them in every way possible, and seek to do all we can to help those who are in distress, remembering that we are not doing it for our own glory or honor but for the sake of Him who loved us and gave Himself for us.

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## Teacher Training

On another page we give the testimonies of some of those who have recently completed a course in "Teacher Training" as that term applies to Sunday school work. The reports are interesting and significant in their unanimous testimony to the helpful nature of the course. It is to be hoped that there may be a number who will put forth the effort necessary to make use of the provisions made for us in the way of securing better training for our work as Sunday school teachers and officers, and for the young people who will be called upon to assume these responsibilities in the future. God expects us to develop our talents and fit ourselves in the best possible way for His service and we need to put forth earnest efforts to this end. Teacher Training is one method of increasing our efficiency and helping us to prepare for some of the problems that are sure to meet us when we take up the important and serious work of instructing our Sunday school pupils in the Word of God.

It is of course understood that the fundamental requirement for a successful Sunday school teacher is not some course of training, but a first-hand knowledge and experience with God. In all our talk about Teacher Training this must be taken for granted, and it should be unnecessary to call attention to it in every instance. No one would be so foolish as to argue that knowledge of **how** to teach is more important than knowledge of **what** to teach. The latter must be born of one's own experience of the goodness and greatness of God and His power to overcome and forgive sin. But method is also essential, and it is in order to aid in knowing **how** to teach that Teacher Training should be encouraged.

According to one authority, intelligent religious teaching presupposes first, a reasonable knowledge of the natural impulses, tendencies, emotions and appetites of the individual to be trained; second, a working idea of the elements of character which we desire to reach by our training; third, such familiarity with the subject matter, —the Bible, as will enable the workman to make proper selection and adequately apply so as to produce proper results; fourth, an intelligent view of the principles of teaching, that those best adapted to the need of the cause may be selected and used.

There are a number of books on the market which are prepared with a view of meeting the needs of Sunday school teachers and providing, in part at least, the things of which knowledge is essential for doing the most effective work. Our own General Sunday School Committee is working on the problem and is looking to the time when as a Church we can publish a course of our own, designed to meet our own peculiar needs. Meanwhile some of the other texts, carefully chosen and wisely used in the hands of a discerning leader will be found very helpful indeed. Our General Conference has recognized the need and endorsed the work of our Committee in seeking to provide suitable courses. Wherever the work has been tried results have been very encouraging and it is to be hoped that many more will become interested and take up the work.

It may be of interest to know too that an Examining Committee, appointed by the General Sunday School Committee, is at work arranging for the work of giving examinations to those who have completed a course, and granting certificates and diplomas to all who satisfactorily meet the requirements. There is also in course of preparation a Preparatory Bible Study Course for the completion of which a certificate is to be granted and which is designed to meet the needs of the younger pupils in preparing the way for the more difficult New Standard Teacher Training Courses which are now recommended by the International Sunday School Committee, the general plan of which will undoubtedly serve as a basis for a work of our own.

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## Your Help Solicited

We are grateful for the response that has already come as a result of our special offer announced last month. We believe that there are still many others who would be glad for the opportunity of subscribing for the Christian Monitor at the very special rate of **Fifty cents for the balance of this year and all of next** if there were only someone to call their attention to the offer. Here is where every reader can help. We will gladly send sample copies for you to show to your friends if you request it, or if you simply call their attention to the offer and tell them about the paper or show them your copy we are sure there are many who will be interested. We will appreciate your help in this matter, and while we cannot offer any immediate rewards to those who cooperate, we believe that you will be glad for the opportunity of helping both us and those whose subscription you secure. The offer is good for new subscribers only. May we count on you?

# CHRISTIAN LIFE

## THE RELIGIOUS OPPORTUNITIES OF THE PUBLIC SCHOOL TEACHER

Alma Warye

The church and the school have been inseparable and fundamental institutions in the life of a community. In earlier days in many communities the same building was the meeting place for both. On the Sabbath day the members of the parish met for divine worship. Their services were long. The religious instruction was thoro, if not comprehensive. The sermon was the theme of discussion in the family after returning to the home. The next morning the elders went about their daily tasks but the children went to school, returning to the building where they had met on the previous day for worship. Their school-master was usually the most learned person in the parish, and that one was their pastor. But not all children had God-fearing parents, members of the church; and not all parents saw the need of their children being educated. As a result many children grew up untrained and lawless. The state, not desiring such a class of citizens, passed legislation providing for public schools for children "who do not belong to, or are not provided for, by any religious society." Finally, public tax-supported schools were made optional in Pennsylvania. The Friends, Lutheran, Reformed, and Mennonite churches were bitterly opposed to the levying of a tax for such a purpose, because they had for a long time been maintaining their own schools. Gradually they submitted themselves to the new order. Their private schools ceased to be and the children entered the public schools. In the parochial schools both secular and religious instruction had been given; in the public school the teaching was secular and what emphasis religious education received was devoid of all sectarian coloring.

Since those days the public school system has developed until the schools are supported by all the people and they are for all the people. Because of this, attempts to inculcate sectarian instruction in the public school cannot be tolerated. Some people confuse sectarianism and religion, taking the extreme attitude that everything which savors of religious thought must be and is eliminated. This need not be true and, in fact, cannot be in a school presided over by a Christian teacher, for he cannot separate religion from life. He cannot but speak of the things which he has seen and felt in his own life, and he has the great opportunity to interpret religion in terms of every day toil. He is no longer considered a good teacher who is proficient in the teaching of academic subjects only, but he must be able to interpret life. His responsibility is not confined within the four walls of his school-room, neither does his influence end there.

As you look back over your school days what do you associate with the names of the instructors whom you had? Is it the many lessons learned and recited from Ray's Arithmetic, McGuffey's Reader, and the old blue-backed spelling-book, or is it not rather the personality of the teacher which you recall? Have not some of your life decisions been influenced by your ideals as they took form under the leadership of a teacher whom you admired? Many people can look back thru the years and point to certain of their teachers whose influence, to a large extent, either made or marred their lives. The wise counsel of a teacher has helped many a young person to find himself and to throw his energies into the work for which he is best fitted.

The child comes under this influence during twelve of his most impressionable years. The Sunday school has charge of his instruction for an hour, or an hour and a half per week; the public school, during the greater part of the year, keeps him busily at work for thirty hours or more per week. This certainly gives the teacher in the latter institution an advantage and a wonderful opportunity. In the public school the child is taught many nature stories by means of which he is led to appreciate and enjoy bird, plant, and insect life about him. Can he not then be led one step farther by the Christian teacher and "thru nature be led to look to nature's God?" The life germ which lies buried in the tiny seed must surely get its life from some source higher than man for he cannot put it there. There surely must be some Power which impels the birds to migrate and guides them in their flight, for birds do not reason. Where has the earth gotten its power of gravity? Why are the changing seasons and the light and darkness so arranged? Back of all the natural causes there is surely some Great Cause.

The guiding hand of God can be seen in history. Tyrants may fume and rage, kingdoms rise and fall, the evil and righteous may both perish, but thru all the misfortunes and persecutions attending such movements a purified remnant of faithful worshipers of the true God has ever been preserved.

The teacher of literature, too, can make her influence count for the best. She can teach an appreciation of the literature of the Bible. She can show that strong men and women, not sentimentalists, turn to the English Bible for masterpieces of pure diction, simplicity of expression, and sublimity of thought. Some of these masterpieces could be memorized, just as other choice selections from literature are learned.

The primary teacher can use many Bible stories in her story-hour. Children love the stories of the baby Moses and of Joseph and his brethren. The joys of the Christmas season cluster about the beautiful story of the coming of the Christ-child. The story of Samson or of David and Goliath can be used in satisfying the craving for giant stories. Many of the Bible stories are much condensed and they must be studied carefully in order to get the proper setting and to imagine the details which the child needs in order to get a true picture. The Bible is a veritable treasure-house for story-tellers if they but take the pains to study the stories and learn how to tell them effectively.

The Thanksgiving, Christmas, and Easter days are recognized thruout the nation as special seasons in the Christian calendar. The Christian teacher will not fail to teach their true significance. Not only at these special seasons, but in the opening exercises of the day the Bible should be reverently read.

Another opportunity the teacher can use which to her pupils may prove a source of power is that of guiding them in developing a taste for good reading. Here her influence may also go out to the adult population in helping them choose the best and most profitable reading. She may do much in sifting out the trash so often found in homes and help to secure better books to take its place. A set of carefully chosen books from the Traveling Library might be kept at the schoolhouse as a distributing center.

Dr. Wilbert Anderson in "The Country Town" discusses the place of the church in the community. He says in part: "The community needs nothing so much as a church to interpret life; to diffuse a common standard of morals, to plead for the common interest, to inculcate unselfishness, neighborliness, cooperation; to uphold

ideals and to stand for the supremacy of the spirit." Should the goal which the earnest Christian teacher sets for herself be far below this? She may not be able to accomplish all of these directly but as she teaches, by precept and example, the little group which comes to her day by day, she is moulding the citizens of tomorrow.

In some rural communities she can do work which the pastor is unable to touch because of the strong denominationalism and petty jealousies of the various churches. Speaking of this difficulty a writer on the rural problem says: "Everywhere we find the public school teacher, and the fact that she is a public official, supported by all and at the service of all, gives her an initial advantage such as no other community agent does or can enjoy. As an outside person, with a better perspective than that of the community residents and as a teacher of the children of all, the teacher if possessed of proper training and vision, has the opportunity gradually to enlarge her duties so as to include the social leadership of the whole community. She must, however, have the vision to form a clear conception as to needed community advancement; have the practical judgment to know what to attempt, and what to postpone or let alone; be patient enough not to expect to transform everything in a day or a year; and be possessed of that quality of leadership which stimulates others into action, and develops initiative and self-reliance in them, instead of trying to run everything personally and to magnify her own importance in the community."

It is natural for a teacher when seeking employment to choose a school in a progressive community where conditions are agreeable and pleasant in which to work, rather than in a place where the ethical standards are not so high. However, if a strong man or a strong woman is looking for a wide field of service he will have ample opportunity to serve his Maker if he chooses the teaching profession and enters a community where the social standards are not high and the young need the leadership of people who are sympathetic and understand them. Were teachers of that sort in such places conditions might be far different.

J. A. Burns, known as "Burns of the Mountains" is an example of the spirit of the real teacher, which is the spirit of the missionary. He lived in the Cumberland mountains of Kentucky where the young men gave up their lives in carrying on family feuds and disputes. There were scarcely any schools in this region and few people could write their own names. After nearly losing his life in a feud he awoke to a realization of how foolishly the people were rearing their young men for the slaughter of the feuds. He conceived the idea of starting a school and educating the young people to lead lives of a different sort. He succeeded in getting the feudists to lay down their arms and unite in the founding of a school for their children. This was the beginning of the Baptist school known today as Oneida College, Oneida, Kentucky. The founder began with a capital of twenty cents and the burden of his people on his heart. Today he can see the fruit of his labors in a $100,000 structure and in the lives of the students, of whom there are more than five hundred yearly who receive the benefits of a Christian education. Burns declares, "I never will quit, I never will be done until I see education spread all thru these hills. I ask God to spare me till that time has come."

Such a teacher is a real missionary. His name may not be in the mouth of an applauding world but it will fall sacredly from the lips of young people to whom he gave a vision of the real meaning of life. It may not be carved on bronze and marble tablets but the life is engraved on the hearts of the men and women who have come beneath its benign influence.

Some of the opportunities which come to the Christian teacher employed in the public school have been pointed out in the preceding paragraphs. She will have the same professional duties to perform as any other teacher but she should do them from a different motive. Like the Christian doctor, or manufacturer, or agriculturist, or pastor, or missionary she should be sure she is doing the work for which she is best fitted and into which she has been called. Then and then only will she be performing her real mission and will be able to interpret religion by her daily walk. She will take an active interest in the activities of the local church and the religious life of the community. She will not endeavor to do her tasks in her own strength but will daily need to pray:—

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong."

Then she can be heroic and not afraid to carry out her convictions tho she knows that God alone is with her.

West Liberty, O.

## LOOKING AT THE WRONG SIDE

A minister tells about going to see a parishioner who was in deep affliction. He found her embroidering a sofa pillow cover. He asked her to let him take it in his hand. He purposely turned it on the wrong side, and then remarked to her that it did not seem beautiful to him, and that he wondered why she should be wasting her time upon it. "Why, sir," she replied, "you are looking at the wrong side! Turn it over." "That is just what you are doing," he replied. "You are looking at the wrong side of God's workings with you. Down here we are looking at the tangled side of God's providence; but He has a plan—here a stitch and there a movement of the shuttle—and in the end a beautiful work."—Christian Herald.

## A MESSAGE FROM RUSSIAN WOMEN

A heart-rending appeal has been sent to England by a Christian woman of Petrograd. The message does not suggest any possibility of human help, but is a call for intercessory prayer on the part of Christians everywhere. A few extracts from the message portray conditions in vivid terms: "Children-loving England, cast a glance on our children.....Hundreds of them are daily dying of hunger, neglect and infectious diseases. But death is not the worst. Children—masses of them—are bribed by specially good food (most rare in these hard times), by flattery, over-indulgence, theatres, dancing, and other similar attractions to **renounce God, never utter His name, never pray,** never go anywhere they can hear anything about Him except in blasphemy. Imagine a large company of children listening to the following speech—"Dear children, we have called you together to tell you that now everything is yours. You are the masters and have a right to all you see .....You can take, use, do whatever you like, and need not at all mind stealing, for you can always leave off" (Exact words used.).....The schools are now mixed, morals indescribable, literature of the worst kind is distributed among the girls and boys, no supervision, no restraint, no religion, proper feaching is set aside, and dancing put in its place. According to the latest decree parents have no right to keep their children at home! Communistic schools are to take them, keep them, educate them according to their views, and lest any should escape, babies will be taken from their mothers directly after their birth.

"The educated classes are doomed to extermination, and that object is pursued with relentless cruelty. Men of science and culture, delicate women, the aged and the youthful are constantly turned out of their homes with no means of subsistence. The universities are closed or at the point of extinction, the students scattered. All expressions of opinion, all free action, all meetings and associations are forbidden, all initiative killed, the voice of conscience silenced, spies are hunting for their prey everywhere.....

"A book and a weekly periodical are being circulated among the Russian people. The book, called THE RED GOSPEL, is a caricature of our blessed Gospel and full of blasphemous attacks on the Scripture. The periodical THE RED CHRIST bears the same character. Almost all other printed matter is prohibited or hidden out of sight....."—Missionary Review of the World.

# MISSIONS

## NOTES AND COMMENTS

**Christian Chief in Sudan.**—Missionaries at Dolieb Hill, the Sudan, are rejoicing that Nodok, their first convert, has been elected chief of his village. An incident which occurred some weeks ago illustrates the friendship of the Shullas for the mission. When trouble among the cattle at the station threatened the milk supply, the Shulla king sent a present of a fresh cow that the babies of the "foreigners" might have milk.

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**Prohibition Reduces Rescue Mission Work.**—The Rescue Mission at Pittsburgh, Pa., reports its work greatly reduced since the coming in of prohibition. In the first six months of prohibition, 1080 free beds were furnished as compared with 5855 in the preceding six months. Registered attendance has dropped off two-thirds. It is being considered to make this a center of Bible study and expository preaching. In this way, much of the widespread ignorance of what Christianity is might be corrected.

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**Decrease in Sunday School Attendance.**—A decline of more than 10,000 Sunday schools with an approximate loss of 3,500,000 pupils is reported by the annual report of the Federal Council of Churches. The situation is considered peculiar because of the increase of 5,350 church organizations and an addition of 580,366 members. A slight proportion of this loss is accounted for by the failure of some Lutheran synods to make a report. The total registration of Sunday school pupils is given as 15,291,658.

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**Hindu and Christian "Holy Men": —** Christianity makes a difference in India, according to an Indian paper which recently contrasted the Hindu "sadhus" (holy men) with the life of Sundar Singh who is referred to as a Christian "holy man." It says, "Our typical yellow-robed religionist seems to consider dirtiness next to godliness, whereas Sundar Singh takes his bath as seriously as his prayers." The writer then goes on to say, "In India there are over five million sadhus,—five million wandering, yellow-robed 'renouncers.' It is conceivable that half or even three-fourths are indolent instead of pious souls who rather enjoy gallivanating over the country, seeing the sights and getting fed gratis by the faithful. And their bowls are not always empty------Sundar Singh has won knowledge and certainty out of pain. Today, Sundar believes as ever in suffering. But it must be suffering to some good for others. This Christian saint would never line his shoes with sharp nails or walk bare foot over a path of live coals; he would never while away his time reposing on a bed of spikes or squatting between three fires. Yet he is glad to swim icy rivers in the Himalayas or to receive blows in the face (literally turning the other cheek) or to be thrown down into a well amongst rotting corpses (as happened to him in Tibet), for the sake of the Cross."

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**Progress in Japan:**—A missionary in one section of Japan states that in twenty-eight and a half years of work there have been established five self-sustaining churches, six churches still receiving aid, preaching in sixty different places and twenty-four Sunday schools with 1600 regular attendants. One would truly think that whatever effort was made was infinitely worth while in the light of these results.

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**An Appeal:**—A medical missionary from China sends this appeal: "We are at the stage where the whole progress of modern medicine in China is being retarded by the absence of a nursing profession among the Chinese women. It is becoming increasingly easy to get a good foreign-trained Chinese doctor; our equipment is rapidly becoming as good as is to be found anywhere in the wide world. But we have no nurses. That is becoming the cry of medical missions in China today: foreign nurses to conduct training schools in connection with our hospitals."

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**Rag Tag Sunday Schools:**—"When is Sunday? How many more days?" question the little beggar children of Tengchowfu, Shantung, China, when they chance to meet the missionary in the street. Ragged, dirty and often naked, carrying their little baskets in which they put their millet cakes, sweet potatoes or other food they receive by their begging, they nevertheless have a bright smile for the white missionary who teaches on Sunday in the "Rag Tag" Christian Sunday school. The School, composed almost entirely of these little street waifs, has a total enrollment of 400. The missionary has not the heart to tell one of them to go home, to put on a garment and return.

They often have but one garment, and that is kept for the winter. Therefore we would rather have the children come without clothes than not come at all. So eager are they to get to Sunday school each week that long before the hour for assembling they are in their appointed seats. A bright colored post card or a Sunday school card, of which we could use between four and five hundred each week, is ample reward for their silent interest in the story of the boy Jesus. These they paste on their black mud walls, above their brick beds, and teach their parents the Golden Text.—Otto Braskamp in Missionary Review.

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**Teacher Training in India:**—The India Sunday School Union is doing active work in the propagating of Sunday school ideas and methods. It has a department of teacher training by correspondence, and more than a thousand certificates have been issued. Examinations have been held in twelve languages.

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**A Korean Church in Chicago:**—According to the Korea Review, the first Christian Korean Church of the Middle West was dedicated in Chicago in September of last year. The church is under the care of the first Methodist Church of Evanston, and Rev. N. Y. Shoy has been appointed pastor, with about forty Koreans as charter members. Mr. Choy intends to establish other churches in the Middle West wherever there are sufficient numbers of Christian Koreans to justify a separate organization.

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**Needs of City Negroes:**—It has been revealed by a recent survey that the negro in the city is less concerned about his spiritual welfare than his rural brother. Among the negroes in the country non-church membership is the exception, but almost in every instance the membership falls off when large numbers migrate to the cities. In New York City, out of a total Negro population of 145,000, only 28,000 are church members.

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**A School for Indians:**—A new academy for Indians has been launched near Smithville, Oklahoma, where a forty acre farm has been purchased as a beginning. The school is primarily intended for Indians, although the children of white Mountaineers will also be privileged to attend. A territory of twelve hundred square miles lies around it with no other high school advantages. Actual work was begun in September, 1919, with three teachers and twenty pupils.

## INDIA'S NEEDS

### VII. Industrial Needs of India

Charles Shank

It is very difficult to generalize either on the subject of "India" or "Industrial Needs;" but to combine these two in one subject and then face the fact that missionary writers have generally 'dodged' this combination, makes it very difficult indeed for one of limited experience to undertake. I should explain that though there are organized, and successful industrial schools in various parts of India I have had the privilege of seeing only two, one a mission station in the foothills of the Himalayas, and the other that of our own mission at Dhamtari. In 1900 the whole of India had but 123 industrial and technical schools all told, while little Japan had 1954. The fact that existing schools are so few and far between only goes to show something of the greatness of India's industrial needs. As a concrete result of Japan's preparedness and India's unpreparedness twenty years ago we now see India flooded with Japan-made goods instead of India making them for herself.

Centuries ago, before the age of machinery enabled western nations to forge ahead in the industrial field, India was the foremost nation in industries. Her craftsmen were world famous for their fine art in the making of gold, silver, brass, ivory, linen, cotton, and silk products. India once held a monopoly of the indigo trade. Just before the World War the indigo manufactured in India was only 1/35 of Germany's contribution to the indigo market. Formerly India was the only cotton producing country. Now India's cotton imports are 1.4 times her exports. Here is a remarkable comparison of growth in wealth:

| | In 1814 | In 1914 |
|---|---|---|
| Average wealth per capita in U. S. | $21.00 | $1965.00 |
| Average wealth per capita in India | $66.00 | $ 100.00 |

Other interesting comparisons of India's past and present might be recounted but the most important fact for our consideration is that industrially she is now far behind the times. Of all nations she almost invariably comes in at the end of the list in comparison of industries. There must be a reason for this and so one's next question is "What **is** the reason?" The answer in great part could be summed up in one word, "Caste." Caste is the seemingly impregnable stronghold of conservatism, as that term applies to the spirit that fights against change. The trades and crafts of India are very closely bound up with her system of caste. So instead of seeking to improve a good method or even adopting a better one observed in practice by another, the caste man **religiously** observes the trade rules his father, grandfather, and fore-fathers have taught for perhaps hundreds of years. The inevitable result must be stagnation, —no progress,—falling behind in the industrial race. Suppose, for instance, you ask an Indian carpenter why he sits on the ground to do his work instead of standing beside a work-bench. He will say, "My father taught me this way; how can I change?" Suppose you prove to him that thirty per cent more and better work can be done by a carpenter who stands up to a bench,—he will look on in wonder and admiration at the achievement. But when you ask him to try the same,—"Oh no indeed! That is impossible! My father taught me! My caste would put me out! I would be sure to have bad luck! It is all right for you but for me it is impossible!" Thus caste the bulwark of Hinduism also serves as a clog on the wheels of economic progress by hindering the introduction of new ideas and better methods of doing things.

India has less arable land than the United States, and yet has seven times as many people engaged in farming. There is an average of 106 farmers for every square mile of tillable land in India. She has six times as many people engaged in farming as are engaged in other industrial pursuits. In the United States the farmers are about equal to those engaged in other industrial pursuits.

The Indian workman wherever he uses his own methods is sadly inefficient as a study of the foregoing statistics will show. One encouraging feature in the situation however, is, that hard, cold, facts are beginning to tell their tale even to him and he is slowly awakening from his industrial sleep. Many are craving an opportunity to learn the industrial methods of the West. The great problem is to find a teacher who **knows** and who has the patience to deal with minds bred conservative for so many generations. Of course better methods of farming would bring forth more and better products of the soil as well as release many agriculturists for work in other much needed industries. Better methods in the various trades and crafts would make them more profitable by improving the product and increasing the output.

Before going to India I had the privilege of meeting with a young Indian student who had spent four years in an American university. In response to my question regarding India's needs, he said, "India has many needs, but they are not religious; India needs economic help and educational help, but of the two I should say her needs are mostly economic,—industrial." Here we have an educated heathen's view of the needs of his religion ridden country. He naturally resents having India's ancient religion superseded, but even he can see where India stands industrially. And how sadly industrial India needs Christianity! For want of the gospel of Faith, Hope, and Love, she has fallen so low! In the industrial struggle with the skilled artisan of other countries the Indian workman resorts to skill in concealing defective workmanship and in adding adulterations. Thus he strives to bolster up his product to compete in the world's market; but the result is that almost invaribly Indian products whether raw or in the manufactured state are discounted in value. To create a pride in honest workmanship, full measure, true weight, pure quality, is a task that is hopeless without the Christian religion which teaches the practise of honesty and fair dealing. India needs missionaries to raise the standard of religion, but also to raise the standards of business, industry, and society in general.

The Christian missionary comes to an Indian community preaching the "Gospel of the Kingdom,"—"And to the **poor** the gospel is preached." Why to the poor? Simply because in all times and all ages the poor have time to listen to a story that promises something better. The poor accept the message of hope,—of the One who said "Come unto me all ye that labor and are heavy laden and I will give you rest." Immediately when a soul turns to Christianity he is ostracised by his community. He receives no more aid whether industrial, physical, or spiritual. He is dead as far as his former associates are concerned, and his relatives perform his funeral rites. For this reason he becomes immediately an economic problem for the missionary. Let the missionary turn many to the Gospel of Righteousness and his problem is multiplied. The problem was there before the missionary, often times, but the missionary finds it more insistent and acute with his new Christians.

I wish to bring before you the way in which these problems affect our own mission with headquarters at Dhamtari C. P. India. The Mission there was started with large famine camps and orphanages as the main effort for some time. Boys were growing into men, and they were given various trades. The workshop where carpentry, cabinet-making, and black-smithing were taught developed into a kind of factory where men could be employed profitably, who otherwise would perhaps find no work except the cheapest labor. A well equipped government carpentry school is also now carried on at the same place under the care of the missionaries. This school continues the work of systematically teaching both Christian and non-Christian boys the carpentry trade. These industrial efforts are however an aid only to those capable of learning trades which require considerable intelligence and skill. As the Christian community grows larger more come from outlying villages, many of whom are simple country folk who have for generations been the burden bearers of their betters or perhaps were the scavengers of their village. They have been used to living in privation,—are perhaps poor in

mind and ability as well as in possessions. How may these be lifted into a better physical life as well as spiritual life? To distribute even the things they actually need without some effort on their part is bad for them. They are capable of only the cheapest labor, and learn new duties very slowly. As yet no satisfactory solution to this pressing and growing problem has been found.

Our Dhamtari Mission is in need of an industrial expert, not only to carry on the work which is at present organized, so that evangelistic missionaries may be released from that work to go into their waiting fields of endeavor; but to study the economic problems that are arising in the Indian Mennonite Church and create methods and ways and means of meeting them. He should be well trained in as many different trades as is practical—should have a technical education in at least one leading subject—should be equipped to take hold of any industrial problem and see it successfully thru. He should be able and willing to adopt and adapt methods suitable, not to himself or to American workmen, but to Indians, many of whom have brawn and little brain, some of whom have brain and little brawn; some who have neither, perhaps a few who have both, and all of whom are slow to grasp new ideas and methods. He should enter upon his work with open mind ready to throw away any and all his pet theories and to adopt the smallest idea he might encounter if it will work when others won't. He should be a man whose ability is such that he can be trusted with funds to spend in experimentation in new industrial enterprises that would be calculated to profitably employ men and women of a wide range of ability so that they can raise the standard of home making higher than is at present possible.

This is the **greatest industrial need** of our Mission in India. I should go still farther and say that in my opinion it is at present the **greatest need** of our India Mission because it has to do with stabilizing and establishing the church on a basis of economic self-support without which no church can become of any great account anywhere. I do not want anyone to misunderstand my use of the term "self-support." I am not advocating some utopian scheme whereby our Missions may be self-suporting. No Mission can be wholly self-supporting. But a church can and ought to. When the Dhamtari Church becomes self-supporting as we all hope it may soon, the Mission can push farther into the interior, carrying the Gospel to others, who, till then, will have no way of hearing.

Orrville, Ohio.

## THE GREATEST NEED IN CITY MISSION WORK

N. E. Troyer

When we begin to look for the greatest need, we may well take a look into the homes and see great needs in the home life. Then we turn to the social side and behold the need is grievous. Taking a glance in the business and commercial realm, we say there is something sadly wrong, and again viewing the religious condition of our cities we almost wonder that God can endure it any longer. We confess it is difficult, among all the various needs, to determine which is the greatest: and how to meet the same, would be a sad and hopeless task, were it not for the all-sufficient One.

When we have the glorious intelligence in His Word that "My God shall supply all your need according to his riches in glory by Christ Jesus," (Phil. 4:19) and when we observe God's method of supplying the world's needs(it was by way of giving His Son), we thank God that the perplexity of the problem is very largely solved. We lift up Christ Jesus.

We agree with men who have made the city a study, and who have declared it the most difficult field and problem for the missionary to apply himself to, since there is such a great variety of conditions existing there.

First we wonder that people are so bent on flocking together by the thousands and millions, living above and around each other so thickly that it is neither conducive to health, pleasure or satisfaction, besides forming a 'hotbed" for sin of all types to flourish, which almost invariably is the case in congested quarters.

The one subject spoken of more freely and more often than any other is the "high cost af living," (perhaps better put. the cost of high living) especially by parents and those who have someone dependent on them, and must needs make their living by daily labor.

Another feature of the city which vitally connects itself with the laboring class, is the great rush in the business and commercial realm. There are scores and hundreds of shops, factories, plants, etc., some of which alone employ thousands of men and women, and with such a volume of business that there is often no stopping for the nightfall or Sunday. From the standpoint of the business corporation, every employee is expected to be at his post regardless of likes or conviction, and from the employee's standpoint he feels obliged to stick to his job or in many cases let his family suffer.

Another sore evil is that of extravagance, living to the utmost limit of their means or even beyond. When the lady across the street, running a little "two by four" confectionery tells me she **cleared** $37.00 on one Sunday by selling ice cream and a few other small articles, we confess she has a larger patronage than we have in our religious services, even tho we do great deal of house to house work, inviting, and advertising otherwise and asking no remuneration for our services or goods.

In the home life of many the adage, "better be out of the world than out of date," is vividly demonstrated.

The theatre and the dance are among the most diabolical of all the evils running loose on a large scale at present. While many a laborer is at work earning the support of his family, some or all of the family take in the movies, if perchance there is sufficient cash left from the last pay. Dancing schools are open most nights of the week, where the youths of the city are tripping the downward way morally and spiritually as fast as time can take them, thinking evidently they are becoming "accomplished" in something worth while.

The foreign problem is a grave one, since the foreign element practically all comes to the cities, bringing with them their foreign customs, languages, creeds, beliefs, doctrines, sin and superstition, and in some cases their gods. Contributing all this to what the city already has, presents an inglorious conglomeration.

Canton has forty-eight churches and missions, representing Mormonism, Russelism, Eddyism, Spiritism, Catholicism, Adventism, Come-out-ism, Greek Church and Jewish Church or synagogue, together with about all the popular denominations of old standing. People who are thinking of uniting with some church or body of so called people of the Lord, have no trouble in finding such who can promise to take the candidate thru to glory(?) without much sacrifice or self denial, or being so particular as to what is said in the "Old Book."

A number of times have we had people tell us, "We know you Mennonite people are all right, and you are believing the Bible and living it too, but I'll never be willing to come to all that." So many are desirous of being baptized, thinking all would be well then. A number of times we were called upon to baptize folks who seemed to have no other consideration in mind. In one case the parents wanted themselves and children baptized, and instead we gave them definite Bible teaching on repentance, confession of sin and faith in the Christ of Calvary,. The father was not only disappointed, but considerably "peeved." Another case is that of an elderly man whose physical frame is all distorted through paralytic strokes, having been an infidel for years, has very recently confessed to us he now is made to see there is a God, and wanted too to be baptized. In dealing with him he made some confession, did some praying, seemed to take hold of the promises

given him, but was not just ready to separate himself from his Secret Order. We endeavored to leave the truth with him for God to work out in him that which we cannot.

We think the child problem in the city is perhaps the most serious of all. A child born in some city homes with the physical, moral, and spiritual conditions all against it for generations past, has not a fair chance in life, to say the least.

Some time since while going thru a large city by railroad, I saw a child half way up a very high and steep hill, where were dumped rubbish and refuse of all sorts from the city. The little one was alone, standing far up the hillside stirring about the old tin cans, etc., paying no attention to the passing train. It touched my heart that one of God's innocent lambs should have such a playground. The second thought came to me, "that's a thousand times better than to have it thrust on a moral and spiritual dumping ground where is found all sonts of rubbish and refuse, incited by the evil one, and set on fire of hell."—Jas. 3:6.

I repeat we mean to lift up Christ Jesus as the all sufficient One to **meet the Need.**

Canton, Ohio.

## QUALIFICATIONS FOR CITY MISSIONARIES

B. B. King

This subject could be treated from different viewpoints, by different persons in various occupations. We could hardly expect the farmer, who deals with people living entirely under different circumstances and conditions, to know all the ins and outs of mission work, and be able to give all the qualifications a worker should have.

After spending a number of years in City Missions, we may not be able to give all the qualifications a worker should have, but by the grace of God, we will give what appears to us now the most fundamental for successful work.

First of all, an acquaintance with Jesus as your own Lord and Savior is absolutely essential. You cannot present the Christ as a Savior to others, unless you have first learned to know Him as your own. Your whole mission is to bring His life and message to the people. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

We must know that fact that Jesus alone can lift men, from a life of sin. You can tell the drunkard, thief, gambler, or harlot, to reform and they may make all kinds of promises, but unless they receive of the grace of God, and have the Blood of Jesus applied to their hearts, their reformation will last only till the morning, then their passions and lust will again prove the master of the body. But when Jesus has been presented as the only means of relief, and through Him victory over sin is obtained full and complete, then Jesus is master of the body as well as the soul.

A good Christian character is also fundamental. The life of the worker means more than his message. He might preach like Paul and use the tongue of Angels, but if the life is not there his message will be fruitless. The message of God's word must be lived into the life of the people to be effectual, and bring results. To be worth anything, character must be capable of standing firm upon its feet in the world of daily work, temptation, and trial, and be able to bear the wear and tear of actual life. Never does a man portray his own character more vividly, than in his manner of portraying the life of Jesus Christ.

One should not overlook the essentials of having a working knowledge of God's Word. Your work will be greatly hindered if you fail in the Word. You must be able to give a reason for the hope that lieth within you with meekness and fear. You must know your message and the reasons for it. Many workers have made great mistakes in dealing with souls in not being able to give the fundamentals of salvation, and the reason for the principles for which the Church stands. "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

One must be thoroughly indoctrinated in the message of the Word and in the principles for which the Church stands. You cannot be a successful missionary and resent the Church or her doctrine. Only as you live, teach, and present the Word and these doctrines, will you succeed. A stream cannot rise higher than its fountain head, neither can one save men for God and the Church, when he does not believe the Word, or the doctrines of the Church.

You should possess a yielded life. If there ever was a place where you cannot always have your own way, it is in the mission field. Conditions change so suddenly that you must meet them as they are. You may plan your work but conditions may cause you to change your plans, and to be able to adjust one's self to the work adds so much to the power of the life. Many unpleasant experiences are often the results of workers not being yielded to God and the work as they should be.

A good physical body is important. We have often met people who were physically disabled to manual labor, and then they wanted to enter the mission field. It is a great mistake. Workers in city missions should have strong physical bodies. Having workers at a Mission station that are always sick hinders the work a great deal. It takes the time and energy of those who are well to care for them when they should be in the field at work. Traveling the hot streets is very strenuous work, and if there ever was a time when one can thank the Lord for good feet, it is then. Many workers travel eight and ten miles a day over the hard and uneven side walks in their visitation work. Only those who possess the strongest constitution can stand it for a number of years. All who ever expect to enter the mission field at home or abroad should take the best of care of their bodies that they may present them wholly acceptable unto God. "Know ye not that your bodies are the temple of the Holy Ghost?" therefore we should do our best to preserve and present these bodies for His service.

Having the ability to sing is a great help. Singing always counts, in the home, street, mission hall or wherever you are. People will listen to singing, when they will not listen to any other Gospel service. They will come to hear singing, when otherwise they would stay at home. Many homes are opened to singing when closed to other Gospel work. Any superintendent or worker will be greatly hindered if he fails to learn to sing.

You should possess an ability to meet strangers, make friends, and converse with them. Bashfulness has no place in a mission. Being a friend to everybody and a stranger to none, should be your motto.

Last but not least the Holy Spirit should be the dominating power of your life. He should be recognized in every thing. You should be guided and directed by Him. Much dependence should be put upon Him for your message. Every phase of your life should be seasoned by His grace.

Ft. Wayne, Ind.

## CONDITIONS THAT HELP OR HINDER IN CITY MISSION WORK

C. K. Hostetler

I have been impressed recently with the great fact that those who need the Gospel in our large cities are not all "down and out."

Countless thousands are "up and out." This condition is brought about by the era of prosperity through which we have just passed. Thousands of young men have been drawn from villages and rural districts into the whirlpool of city life. Steel mills, foundries, machine shops, rubber works, manufacturing plants of all descriptions have been paying a wage scale that is higher than it has ever been in the history of our country. One direct result of this conditions is that men have drifted and rushed away from the higher ideals of spiritual things in the mad scramble to accumulate dollars, and have settled down to the lower ideals where success is

measured by the number of dollars that have been accumulated. Best things are not placed first.

The only real test of a man's success in life is measured in terms of helpfulness and service to his fellowman and loyalty to God. Conditions in our large cities have been steadily and thoroughly annihilating such standards and ideals. The hearts, souls, ideals and lives of the next generation are being condemned and destroyed by the greed and materialism of today which worship only at the shrine of Mammon. The newly made millionaire is self-satisfied and does not see the need of the restrictions of religion. He, with all those who are enjoying material prosperity, is "up and out" almost beyond the reach of the plain old-fashioned Gospel which the city missionary is trying to bring to them.

Another condition which has developed during the last twelve months, and which might appear to be a good one, is the fact the "Rescue Missions" have much less material to work on since saloons are closed. The "poor drunkard" who used to lie in a gutter has become sober, gotten up and walked away. He has a job and wears good clothes. His wife and children have more to eat and wear better clothes. Here in Youngstown, it was a common sight several years ago to see a gang of 30 or 40 men marching down to the freight house, from the jail or municipal lodging house, and put in the day loading and unloading freight cars. Most of these men were common "drunks," who were arrested and instead of being sentenced 10 days and $10.00 as formerly, were now sentenced to work 30 days in the freight house. Many hundreds of men worked out such sentences during the year, and the problem of handling the freight was solved. Many of these men now hold steady jobs because they are keeping sober and other men must be hired to handle the freight.

Another condition which is increasingly in evidence is the breaking up of families because men desert their wives and children. This is a condition that calls for the help of a day nursery and relief for destitute children, and has made our Orphan's Home at West Liberty a haven of refuge—the shadow of a great rock in a weary land,—or rather in a land where the bodies of boys and girls have grown weary and emaciated through privation and neglect.

The men who work in the steel mills in Youngstown usually put in twelve hours a day, seven days in a week. Some have long distances to go to and from their work. Add two hours more for this. This leaves only ten hours a day for rest and recreation. As the work in these mills is very strenuous and exhausting there is not very much chance to find time during this ten hours rest period for church, Sunday school or any kind of religious services. This is a condition we must consider and one that could not easily be changed.

The floating population of every large city makes a condition all its own. Every day I meet men who came here to work recently from Pittsburg, Cleveland, Cincinnati, Chicago, Virginia, Alabama, Tennessee, and elsewhere. These men do not expect to stay here. Many of them are land rovers,—here today, gone tomorrow. They are the class of men who don't stick whether it be on a job, getting married, or uniting with a church. They are driven by a "wanderlust" which gives them no rest but urges them on here and yonder. Their problem is hard to solve, as their unstable habits make it hard to reach them.

Youngstown, Ohio, is 70% foreign born. There are twenty foreign Catholic churches and six foreign Protestant churches here. These foreigners have brought with them their language, customs, ideals and religion. The process of Americanization is under way but it will take more than one generation to accomplish the task. For them to adopt American customs, culture, ideals and language, as many of them do, is a long way from bringing them under the power and influence of the Gospel.

Many of the inhabitants of our cities are infected with the craze for amusements . The theater, the baseball game, the picture show and many other forms of amusements are in full blast on Sunday and draw larger crowds than the church service and the Sunday school. In Youngstown we have a ball game within two blocks of the Mission nearly every Sunday afternoon at the same hour as the Sunday school, while a moving picture show about three blocks away is open all Sunday.

The best comes last. The boys and girls in our Sunday school and those who come to our weekly Bible reading make the condition that makes our work in Youngstown worth while. Some of the conditions we have described greatly hinder the work of bringing the Gospel to those who live in the cities. Some of these barrier are well nigh insurmountable and make the situation discouraging. Childhood and youth with their leaven of hope and optimism are like sunlight breaking through the clouds of gloom and despair, bringing light, warmth, hope, cheer and gladness and driving us on to greater effort. We believe that one single ounce of formation of character in a child is worth more than a ton of reformation of a criminal. Our man power of tomorrow lies in the child of today. One dollar spent today to prevent a child from taking the first wrong step will accomplish more than one thousand dollars spent in efforts to reform hardened criminals. We do not underestimate the work of the public schools, the manual training classes, the kindergarten, the domestic science, the physical culture. Neither do we think lightly of the visiting nurse and the social service worker. We take off our hats to every force at work for the saving and uplifting of childhood and youth. But it takes all these **plus the Gospel** to bring lasting results, and all these **minus the Gospel** means failure. There are over 5,000,000 boys and girls in our country who do not go to Sunday school. From that number we shall draw our future reds, anarchists, criminals and white slaves. The Gospel is the only antidote for this economic poison. It has accomplished miracles in the past and its day of miracles has not yet gone by.

Youngstown, O.

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**The Appeal of the Home:**—Home life especially is missed by the large number of foreigners in our country, many of whom cannot speak our language and live in shanties and box cars. It is told of a lady missionary in a Middle West City that when she was assigned the work of giving the gospel to a large group of Roumanians in that city, she began by inviting them into her home. She made especial efforts to teach them common words of English, explained our customs and manners, and in numberless ways tried to make them feel comfortable, with the result that she was most successful in her endeavors to win them for Christ.

One man is said to have remarked, "Fourteen years was I in America before I saw an American home from the inside." Perhaps only those who have been in a foreign country where they were entire strangers and where language, customs and people were entirely different, can begin to realize what the foreigner feels who comes to live in our country and for whole years feels his "strangeness" in this way.

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**Overworked Women in Connecticut:**—The Women's Bureau of the Department of Labor has made an intensive investigation and study of conditions at Bridgeport, Connecticut, and has the following to say:

"Women who work at home for factories in Bridgeport, Conn., only make four or five dollars a week, have to carry the work to and from the factory, and often supply the machines to do it on." It is said that only thirty-one of the one hundred women who were visited by the investigators made over six dollars per week. One woman said that if she worked all day she would make only $1.25, and another said that if she worked all day from six in the morning to nine-thirty at night she could make $1.25.

"Garter making, making buckles for garters and for boys' trousers, ripping apart strips of lace insertion and hemming the linings of men's coats, are some of the occupations that are carried on in these homes."

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"God wants men and women these days who will dare go anywhere alone with Him."

# BIBLE STUDY

## THE WITNESS OF JOHN

VIII.

There were three special occasions on which Jesus declared Himself to be the Son of God come down from heaven. The first was at the time of feeding the five thousand,—John 6;—the second was at the time of the feast of tabernacles at Jerusalem,—John 7, 8;—and the third was at the time of the healing of the man born blind.—John 8. These three occasions and the teachings of Jesus in connection with them seem to form the very heart of the testimony of the Gospel of John. They set out the declaration of Jesus concerning His relation with God in a very definite manner. The denial of His Sonship was the character of the opposition against Him by all classes of the Jews.

When Jesus left Jerusalem after the lame man at the Pool of Bethesda He returned to Galilee and to the sea where he was accustomed to meet with His disciples and the multitudes. The usual multitudes came to Him to be healed and to see the miracles. The hungry multitude made it possible for Jesus to reveal His power to His disciples and also to impress the multitude with the Divine life that was in Him.—6:5, 6. Five barley loaves and two small fishes were the material with which the Lord worked a miracle and fed five thousand people.—vv 7-13. The result of this miracle was a conviction on the part of thet people that "the prophet" was come whom Israel long expected.—a prophet like unto Moses." Moses was the leader of Israel; the prophet should be their king. Jesus refused to be taken to be the king of Israel, and He withdrew from them. It was His desire that they should recognize in Him one who was greater than Moses and greater than any earthly king.

The storm at sea, which followed the miracle of the previous day, added to the conviction on the part of the disciples that Jesus was more than an ordinary man. The day following when the people had found Him and the disciples on the other side of the sea, Jesus gave to the disciples and to the multitude an explanation of His acts, declaring to them the truth that He was the Son of God. The statement that Jesus gave concerning their purpose in searching for Him was the introduction to His discourse. The people had eaten the loaves and fishes and sought more. They had seen miracles and desired others. They were warned against the meat that perishes and urged to labor for that which endures unto everlasting life which the Son of man could give them. They desired to know how to possess that life. He told them to believe on Him whom God had sent. They asked for a sign of His authority, and referred to the sign of the manna in the wilderness. A comparison between His miracle and that of Moses had established itself in their minds. The greatness of His miracle was proven by this fact.

Leading from their own conception of things, Jesus led the people on to further facts. God was the author of the miracle of Moses, and therefore the author of the miracle of the loaves and fishes. He led them still further in their faith to believe in Him whom God sent down from heaven to give life to the world. It was no greater miracle for God to send down a living being than to send down daily manna, or convert a few loaves and fishes into a sufficient quantity to feed a multitude. "I am that bread of life." Jesus replied as the multitude said, "Evermore give us this bread." The proof of the multitude's faith in the miracle of God was that they should believe on Him whom God had sent. The evidence of their lack of faith in God was that they had seen Him and had partaken of the miracle and yet believed not in Him.—v 36.

Jesus was more than the manna from heaven. He had power to receive men and to bestow upon them the gift of life. The power of that life was in the offering of Himself to the world and for the world. There could be no life without the shedding of His blood and the giving of His body for the sins of the world—vv 47-59. How little the people comprehended the great mission of Christ! Many of His disciples went back. Few could comprehend the spiritual significance of His words, and the spiritual power by which they were to be accepted. Peter would not depart from Him whom he understood to have the Words of Life. He, with the other disciples, was sure that Jesus was the Son of the Living God. He was the Bread sent down from heaven. —6:60-71.

Jesus tarried in Galilee for some time owing to the growing opposition to His ministry and toward Himself by the authorities in Judea.—Jno. 7. Many people were making inquiries, and many believed on Him secretly, and feared to confess Him openly.—7:1-13. Jesus gave the people an opportunity to give expression to their convictions at the time of His going to the feast of tabernacles. He taught in the temple, on this occasion without miracles. They had evidences enough to have formed an opinion concerning Him. At this time He called for an expression of their faith. He had previously healed the lame man at the pool on the Sabbath day and that event was still alive in their consciences. Any man who would know the will of God in such matters would know whether or not Jesus had done according to the will of God or whether or not He taught the things of God.—v 17. The law permitted the ceremonial services for the good of God's people, and the healing of a man was a blessing which none could deny their fellow men even on the Sabbath day. He had only worked the work of God. In the face of these facts Jesus called for an acknowledgment of His claims as the Son of God. Instead of a confession of their convictions the Jews endeavored to take Him.—7:30, 32, 45. The conclusion of this conflict with the leaders of the people and the teaching of the people was, that the rulers were divided,—50-52, and the people were of various opinions.—40-44. Regardless of these differences of opinion Jesus continued to offer Himself to the people as the Messiah who had come to deliver them and who had fulfilled the expectation of the people concerning the coming one who would be the source of their eternal life..—vv 33-39.

The next occasion of Jesus meeting with the rulers of the Jews was when He was asked to interpret the law as applied to the woman taken in adultery. The self accused men went away and the woman was allowed to go as one who repented of her sin.—Jno. 8:1-11. Jesus was not greater than the Law, but He was as great as the Law. He could forgive, but He did not justify what the law had condemned.

It was necessary that one should come into the world to enlighten it concerning the law of God and the righteousness of God and His requirements for the uprightness and purity of life and of faith and obedience to the commandments of God. It was in this respect that He declared Himself to be the Light of the world. As with all other statements

made by the Lord the Jews took exception to it and would have condemned Him for His claims. Also under other circumstances, the Lord defended His claims by the evidences that God was with Him. These evidences were such that the people also acknowledged. "Could He do the miracles that He did if God were not with Him?" If, then, His own claims were substantiated by the witness of God there were the two witnesses that were required by their own law and hence the claims were proved. For the Jews to deny the power of God in the miracles of Jesus was to delegate such power to the Devil, and to deny the evidence of and authority of the law in refusing the two witnesses required was to repudiate the authority of the law of God and make themselves also the children of the evil. Upon these grounds Jesus was justified in declaring to them, after He had reasoned it out with them, that they were not the children of God; neither the children of Abraham, but the children of their father the Devil.—8:33-45. As proof of the fact that they were not the spiritual children of Abraham Jesus referred them to Abraham's hope and the fulfillment of the promise in His coming, and they denied Him. He proved them to be the children of the Devil by their desiring to commit murder, and by their refusing to accept the plain proofs of His testimony as the Son of God.

The final effort of Jesus to convince the Jews of His divine character was when He healed the man born blind.—John 9. The incident is one of the simplest and one of the most pathetic in the ministry of Jesus. It showed to what extent the rule and opinion of the rulers of the Jews swayed the attitude of the people concerning Jesus. The man was healed without knowing that it was Jesus that healed him. His parents refused to acknowledge the power of Jesus in healing their son. The healing on the Sabbath day raised the question of legality and the Jews were incensed against Jesus. The blind man was put out of the synagogue because he defended the conduct of Jesus as being the work of God. It was a clear defense of the love and righteousness of Jesus that He found the man who was cast out, revealed Himself to Him and received the worship of a grateful soul. Jesus could not conclude this incident without giving a final warning to the Jews and concerning them. The time of His judgment of the world was near at hand. The Jews had reached almost the limit of their hardness against Jesus. Their own eyes were so tightly closed against the truth that they were called blind. His own work was going on. His testimony had been given and was about concluded. The hearts of men had been stirred and convictions were formed that would afterwards blossom out in clear faith and acceptance of the Messiah who had come and dwelt among them. But the Lord must delay a little longer and witness a few days more and give the Jewish world time to make their final decisions and their final disposition concerning Him who proved that He was the Son of God.

# The Workers' Column

## PROMISES TO OVERCOMERS.—Revelation 3, 4.

### September 12.

**I. Those who overcome the enticements from their first love.**
1. They should be faithful in their labor, patience and testimony.—2: 2, 3.
2. They should remember their first relations with the Lord.—vv. 4, 5.
3. They should love what the Lord loves and hate what He hates.—v. 6.
4. They are promised eternal life in the Paradise of God.—v. 7.

**II. Those who overcome persecutions for the faith.—2:8-11.**
1. They should be patient under severe trials.—v. 9.
2. They should be steadfast against the oppositions of false teachings and spiritual oppositions.—v. 9.
3. They should be faithful unto death. —v. 10.
4. They have the promise of salvation from the second death.—v. 11.

**III Those who overcome the influences of worldly honors and riches.—2: 12-17.**
1. They should resist the influences of satanic honors.—v. 13.
2. They should be faithful to death in upholding the honor of Christ.—v. 13.
3. They should avoid the fellowship of those who entice with honors, riches and pleasures.—v. 14.
4. They are promised the intimate fellowship of the Lord and the distinct honors and new relationship with the Lord.—v. 17.

**IV. Those who overcome the enticements of spiritual deceptions and fleshly lusts and pleasures.—2:18-29.**
1. They should maintain every Christian grace before the Lord.—v. 19.
2. They should renounce the condemning influence and presence of false religion and its fleshly tendencies and lusts.—vv. 20-23.
3. They should keep the innocence and purity of the faith of Christ.—vv. 24, 25.
4. They are promised authority and power over the nations and heavenly honors.—vv. 26-29.

**V. Those who overcome the deadening influence of association with sin and evil as it affects the churches.—3:1-6.**
1. They continue in the work of the Lord, even though weakly.—v. 1.
2. They are helpful and careful of others.—v. 2.
3. They should keep the Word and wait for the Lord's coming.—vv. 3, 4.
4. They are promised white raiment and their name to be confessed in the presence of God and the angels.—vv. 5, 6.

**VI. Those who overcome the power of the formal nature of general religious belief and practice.—vv. 7-13.**
1. They should continue in the work of the Lord as every Divinely given opportunity affords.—vv. 7, 8.
2. They should keep the word of the Lord regardless of the testimony and pretentious claims of others. —vv. 8, 9.
3. They should hold fast to the faith of the Lord during times of trial, until the Lord comes.—vv. 10, 11.
4. They are promised a permanent place in God's temple, bearing the name of God and having a new name for themselves.—vv. 12, 13.

**VII. Those who overcome self and worldly interests.—3:14-22.**
1. They should continue with zeal in the work of the Lord.—vv. 14-16.
2. They should not regard worldly success as an evidence of spiritual perfection or Divine approval.—v. 17.
3. They should repent of their self complacency and turn to the Lord for spiritual graces.—vv. 18, 19.
4. They are promised present and future fellowship with the Lord who is the great example to all overcomers.—vv. 20-22.

## CHRISTIAN ELEMENT IN EDUCATION.—Acts 17.

### September 19.

**I. The world has its educational systems.**
1. The world has its teachers who are interested in the study of and instruction in the principles of this world.—v. 18.
2. The wise men of this world are interested in teaching and learning whatever may be known of men. —v. 21.
3. The knowledge of the things of this world comes from men.—v. 20.
4. Men have established times and places where they may receive and impart instruction.—v. 19.

**II. The nature of the education imparted among men.**
1. Men learn from their own experiences, and seek to derive happiness from following their experiences.—Doctrine of Epicureans.—v. 18.
2. Mn seek to glorify their own attainments and establish a moral standard resulting from the perfecting of human powers taught and trained to increasingly higher perfections.—Doctrine of Stoics.—v. 18.
3. There are some things which men cannot teach because they are not known of men except by the revelation of Christ.—v. 18.

**III. What Christianity does for education.**
1. It opens up a new source of knowledge.—vv. 19, 20.
2. It leads men to inquire into the things of God.—vv. 22-24.
3. It shows men their own ignorance of the greatest things in the world. —v. 23.
4. It deals with the things of God as the most fundamental in all real education.—vv. 23, 24.
5. It exalts God and teaches the dependence of man upon God.—vv. 24, 25.
6. It teaches the true brotherhood of man as physical and the special brotherhood of man as spiritual.—vv. 26, 29-31.
7. It teaches a righteousness unto salvation that rests upon repentance

from sin and faith in Jesus Christ. —vv. 29-31.

8. It teaches the supernatural elements in life as the most essential part of knowledge and the means of attainment to eternal life.—vv. 31-34.
9. It links all knowledge of the things of this world with the knowledge revealed from God through Christ that God might be exalted and Christ glorified as the author of all knowledge and the power of salvation.—vv. 24-31.

## JERUSALEM TO SAMARIA.—Acts 8.

September 26.

I. **A special mission to the next neighbors.**
1. Christ's commission to His disciples. —Acts 1:8.
First to Jerusalem.
Second, to the district of Judea.
Third, to Samaria.
Fourth, to the world.
2. Christ's own mission to His neighbors.—John 4.
3. A great opportunity in the near by fields.—John 4:35.

II. **A haven of refuge in the near towns.**
1. A place of duty is a place of safety. —Acts 8:1.
2. A refuge a place of opportunity to serve Christ.—v. 5.
3. Benefactors are also willing to receive benefits.—v. 6.

III. **Blessings bestowed on other towns through the Gospel.**
1. Purging out unclean spirits.—v. 7.
2. Healing the crippled and diseased.—v. 7.
3. Putting an end to deceptions and iniquity by the power of the Gospel.—vv. 9-13.
4. Bestowing the gift of the Holy Spirit.—vv. 14-17.
5. Bringing great joy into many lives. —v. 8.

IV. **Spreading the Gospel from new centers.**—v. 25.

V. **The encouragement afforded to those who go to the next towns.**
1. The readiness of the people to believe and accept the Gospel.—v. 6.
2. The salvation and blessings which the Gospel affords to believers.—vv. 7, 8, 12.
3. The victory of God's power over the adversaries.—vv. 9-13, 18-24.
4. The blessing of assurance in following the Lord.—vv. 5, 26.

## MAKING USE OF GOOD LITERATURE.—Luke 10.

October 3.

I. **Those who make use of good literature.**
1. Those who would know the law of God.—vv. 23-26.
2. Those who would possess eternal life.—v. 25.
3. The Son of God.—v. 26.

II. **The standard of good literature.—**
1. That which reveals the will of God. —vv. 26, 27.
2. That which shows the way of eternal life.—v. 26.
3. Showing the duty of man to God.—v. 27.
4. Declaring the duty of man to man.—v. 27.

III. **The proper use of good literature.**
1. Reading and becoming acquainted with it.—vv. 26, 27.
2. Talking about it.—v. 26.
3. Inquiring into its meaning and use. —vv. 28, 29.

IV. **How to receive the greatest benefit from good literature.**
1. Accept that which is according to the will of God as the Word of God.—v. 26.
2. Yield perfect obedience to every command of God.—v. 28.
3. Keep it treasured in the heart for every occasion.—v. 27.
4. Let it be interpreted by the Word and Spirit of Christ.—vv. 30-36.
5. Accept the personal reproof of the truth stated, without any attempt at evasion.—v. 29.
6. Keep in mind that good literature always improves one's character and makes him a blessing to others.—vv. 33-37.
7. Remember that it is the Word of God and the lives of men of God that has made and will continue to make good literature.—vv. 27-37.

## BIBLE STUDY

The Bible is a great fact in the world's history, known alike to the prince and the peasant, the simple and the sage. It is perused with pleasure by the child, and pondered with patience by the philosopher. Its psalms are caroled on the school green, they cheer the chamber of sickness, and are chanted by the mother over the cradle, by the orphan over the tomb. Here, thousands of miles away from the land of its birth, in a world undiscovered for centuries after it was finished, in a language unknown alike at Athens and Jerusalem, it rules as lovingly and as powerfully as in its native soil.

To show that its power is not derived from race or clime, it converts the Sandwich Islanders into a civilized nation, and transforms the New Zealand cannibal into a British shopowner, the Indian warrior into an American editor, and the negro slave into the president of a free African republic.

Is there any other book so generally read, so greatly loved, so zealously propagated, so widely diffused, so uniform in its results, and so powerful and blessed in its influences?—Selected.

## BACK TO SCHOOL

(Concluded from page 642)

ciation such as will bring forth still better results from the devoted and sacrificing teachers.

So schooltime brings to us memories of the past days of youth. We can see ourselves trotting off to school then, just as gladly as the children of today. Dressed up in home-made togs we were even freer than the children now perhaps, for our robust bodies, subject to little hardships the average boy doesn't know anything about these days, gave us plenty grit, and we were truly alive. Shoes of course we didn't wear, for what boy or girl then wore shoes in the fall so long as it was warm enough. Why, nature supplied the soles as fast as you wore them down and that reduced the shoe bill and in case you wore them down too fast by stubbing your toes or similar tragic events you just didn't go quite so fast the next day or two. Any way, between you as a boy then and the boy of today there would have been no need for you to step aside for him. You were all there in work and in play and in holding your own. Your muscles were tough, your mind clear and keen and few were the things that daunted your audacity. And today as you recall those eventful days pictures of those youthful times come rushing into your mind.

The old school bell brings back the desire to go to school again. How you wish you were just a boy or a girl again and paddle off to school as you did years ago. You some how or other get the school fever when you see your little ones all dressed for school the first Monday morning of the opening of the school term. You would appreciate going thru some of the old-time experiences, and, more than that, the throwing off of your present concerns and becoming care-free once more would be the greatest experience. And yet why can't you have this experience?

Will you make it a point when the call of the old school bell comes ringing full and clear on your ear to just stop work for a little while and live in the realms of memory. Go back to those days of old and bask your tired body in their sunshine and live them all over again. It will be a supreme pleasure to you but you **must forget** all of your present day concerns or they will not be real. And then as you come back after an hour or so of musing, plan to go to school anyhow, even tho you have your work, your problems that take so much time. Surely you want to always be in school, the place one never grows old. The school of life of course you are in but oft times the lessons are hard and difficult and leave the traces of age upon you; but the school I want you to attend is the one that will leave the impress of youth upon you unto the last day—the school where children teach, and grown-ups are pupils.

Scottdale, Pa.

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In order to prevent failure, or to discover its cause, if we find we have failed it is necessary to keep continually before us this prayer: 'Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—H. W. S.

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"Don't try to hold God's hand, let Him hold yours. Let Him do the holding, and you do the trusting."—H. W. Webb Peploe.

# EDUCATIONAL

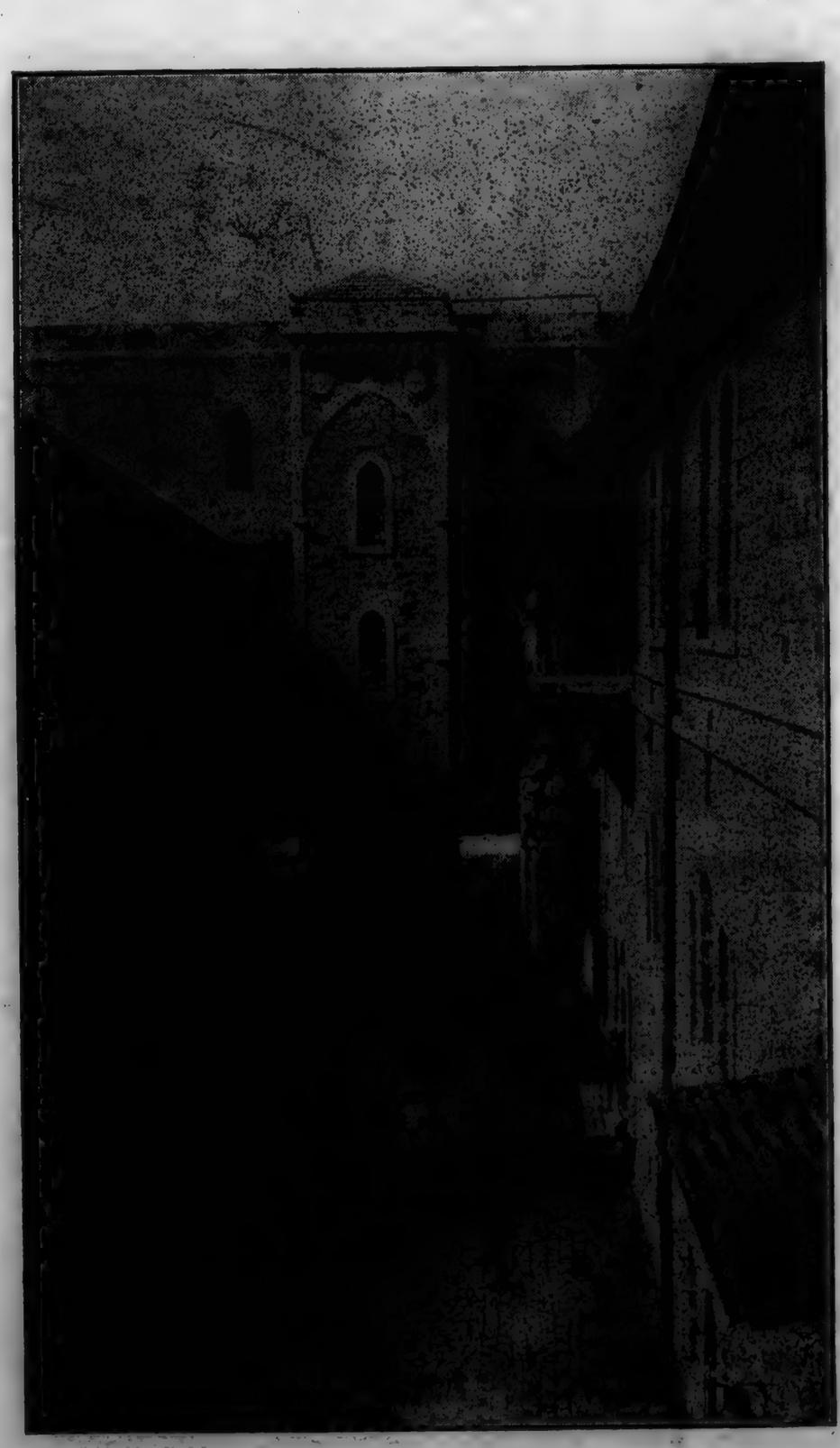
## A RELIEF ORPHANAGE

A. M. Eash

This is not a discussion of orphanages but a description of "an orphanage." I do not hope to do more than simply describe in very brief detail one of the many orphanages conducted by the Near East Relief in this country. Of all our orphanages, this is possibly the only one that was formerly a German institution and was taken possession of fully equipped for the work it is doing. For that reason this can hardly be considered typical of orphanages in general, although there are many points of similarity, chief among which is the fact that it is caring for over four hundred boys and girls who were made homeless and friendless through the war. This description is of the Syrian Orphanage in Jerusalem, formerly the "Syrisches Waisenhaus."

It was in 1856 that a young German missionary, who had been in this country for several years and cooperating with several English missionaries, conceived the idea of establishing an institution where the poor children of Palestine and Syria could find a home, be educated and trained for a life of useful service. He selected a site to the northwest of Jerusalem, second in height only to the Mount of Olives and only a few feet lower than that historic hill, and proceeded to purchase the land and erect buildings. From a very small beginning the establishment grew in size and in the number of children it assisted. When this missionary ended a long life of unusually devoted service his son succeeded him as director of the institution and continued until the British captured Jerusalem in the summer of 1918 and the American Red Cross, on invitation of Gen. Allenby, took control. During these more than sixty years hundreds of unfortunate children found the institution a home, and the group of missionaries warm and sympathetic friends. A number of the leading business and professional men of Jerusalem today point with pride to the fact that when boys they had the privilege of being orphans in the Syrian Orphanage. It may seem rather strange that one should joy in the fact that he was an orphan but the advantages of this particular institution were so far in excess of anything that their own homes could have afforded them that it was the best home possible.

Possibly two of the saddest pictures in connection with the American Red Cross and Near East Relief work in Jerusalem were the two in connection with the taking of the orphanage from the German missionaries and their final departure from the country. The first of these occurred on about June 18, 1918, when two Americans accompanied by several British officers proceeded to the Orphanage from British headquarters and formally took possession. The German missionary knew of their coming and had carefully arranged his moneys and books so that the future possessors might experience the least possible difficulty. One of those two Americans just recently informed me that it was the most heart-rending experience he had during those trying days. The second occasion happened only recently. After two years of patient waiting with the hope that the institution might again be returned to his organization only to be finally disappointed, arrangements were made for the German missionary to return to Germany—possibly I should have said to go there, as this was really the land of his birth and had always been his home. All arrangements were made, his personal belongings were sold, most scrupulously was everything belonging to the orphanage handed over to the Director in charge and the time of departure arrived. On the Sunday previous permission had been granted for all the old Orphanage friends to have a last visit with the Missionary and literally hundreds and hundreds came from far and near. It was the last opportunity for these people to associate with their beloved missionary



In the Court-yard of the Syrian Orphanage, Jerusalem.

and friend. The final day was Saturday. A solemnity and stillness pervaded. Orphanage employees forgot about their work and wandered to the missionary's residence. An auto drove up and suitcases and bundles were piled on. I wondered what precious relics and treasures they contained. There was a long wait and finally the missionary, his wife and daughter emerged from the door. The crowd parted and they slowly walked to the waiting car. There were a few more goodbyes and the car moved swiftly away. He was gone and a sense of real loneliness came over those of us who were sympathetic observers. A life work had finally been torn away from those who had always served so unselfishly. And yet through it all the misionary simply said, "I tried to serve my God faithfully and I am sure He is doing what is best. His will shall be done." Tears flowed freely that Saturday morning and a stranger would have had reasons to believe that some dear friend had been laid to rest.

So much is a side light on the Syrian Orphanage. While Pastor Schneller was passing through the most tragic experiences of his life in so ruthlessly having his life work torn from him, a small group of Americans were living in his property struggling with the problems of the orphan in Palestine. In comparison with his experiences, those of the Americans are very tame and uninteresting.

There have been an average of about 425 children in the orphanage during the past year, of whom 100 were seeing girls and 45 were blind folks. Of the boys about 30 are between the ages of 16 and 20 and are engaged as apprentices in the shops learning one of the numerous trades taught. These are rapidly being sent out of the institution into the ready positions awaiting them. Of the boys, all except about 40 of the very smallest live in the main orphanage building. They are divided into four families of children of about 50 each, and a family of apprentices. The smaller boys live in a family by themselves, the blind constitute another family and the girls still another. There is a house-father or matron in charge of each of these eight groups who is responsible for the home life of the children. In all except the girl family this person is a native Syrian. Each group eats, sleeps, works, etc., as a distinct unit. The industrial and educational work is under a special director and a corps of faithful teachers. At the present time all of the educational and industrial people are Syrians. All the food for the orphan and teacher body is prepared in one kitchen and then carried to the different families at eating time. All of the clothing and other supplies are purchased through one buyer, placed into a general store and then checked out to the different groups as needed. All the clothing is washed in the one general laundry and all the repairing done in the one sewing room. One man has charge of the gardening, another has charge of the seventy acre farm of stones—and a little soil. One set of engines and machinery furnishes power for the shops, heats the water for the laundry and baths, grinds the wheat into flour, turns the large mixer in the bakery, and does the host of other things dependent upon power. Such is—very briefly—the system in a Near East orphanage. This large native staff of men and women needed as heads of families, teachers in the school, heads of departments of work, directors of the ten different industries, are in turn all responsible to the director of the institution. To him they come with their problems and cares and he is in turn responsible to the large organization in America for the proper expenditure of the funds and the care of the children. Eight hours of steady work in the office are often not sufficient to care for the problems that have arisen. There are purchases to approve of, employees to select, bills to approve, difficulties to adjust, children to admit, children to discharge and a host of other duties of varied import but all requiring time and taxing energy. Associated with the director is the matron who decides when new clothing are to be issued, instructs the kitchen force in the preparation of the meals, sees that the various rooms are kept clean and in order.

There is a constant stream of applicants from all parts of Palestine. The mails bring letters from Military Governors, Civil Governors, the Muktars of villages, Patriarchs, missionaries, mothers and relatives. Many come in person brought by some poor sickly mother, an older sister or some interested relative or neighbor. It seems remarkable that two years after the close of the war and British Army occupation should still find children in Palestine who are entirely destitute, without any knowledge of a single living relative, and yet just recently such a child was brought to the orphanage office for admission. The registering clerk made the pathetic discovery that the child was a girl, possibly six years old, without any living relative and knew only its given name, "Fadwa."

Syrian Orphanage, Jerusalem.

## THE REFORMATION PERIOD

### V. The Reformation in Switzerland

Maude Miller

(Concluded from last Month)

Zwingli's views and Luther's Reformation in Germany caused a conflict of ideas in Switzerland. Thus the Great Council ordered a public disputation to settle the controversey. For this purpose Zwingli published Sixty-seven Articles which resembled the Ninety-five Theses of Luther. These Articles contained a summary of his doctrinal teaching. Four public disputations were held in the year of 1523 before laymen as well as clergymen. It was decided that the statues and images in the church be removed; the mass was abolished and the celebration of the Lord's Supper took its place. The monasteries had been secularized and the monks who did not wish to leave their calling were all gathered together in the Francisian convent. A theological college called Carolemum was established from the funds of the Great Minister. Another important result was the translation of Luther's New Testament into the Swiss dialect. The Reformation at Zurich was in a sense completed by 1525.

But the Reformation was spreading beyond Zurich. Evangelical preachers had arisen in many other cantons and were gaining followers. At Basel the reform was carried on by scholars who had come under the influence of Thomas Wyttenbach. Oecolampaduis, who had been one of Luther's supporters came to Basel and became a firm friend of Zwingli.

In Berne also the Reformation made progress. A strong opposition to the Reformation arose in the five Forest Cantons and it was decided to have a public disputation at Berne. Invitations were sent to the leading bishops and preachers in the evangelical cities of Germany and Switzerland. Zwingli wrote ten Theses which were to be defended at the Council. In spite of many hindrances three hundred and fifty ecclesiastics gathered to the disputation. The result of the disputation was that Berne was won over to the party led by Zwingli and the same reforms were made at Berne that had been made at Zurich. The republic at Berne for a long time regarded the ten Theses as the charter of its religious faith. The cantons of Appenzell and others accepted the teaching of the reformers but the Forest cantons remained true to the Catholic religion.

One of the theses brought forth in the Berne disputation resulted in what is known as the Sacramental Controversy, between Luther and Zwingle. In 1529 they held a conference at Marburg with a view of bringing them into union with each other. This was the first and only time that the two great reformers ever met. Zwingli and Luther agreed in many doctrinal points but there was a characteristic diflerence between the two reformers in the general theory. of the sacraments and especially the Lord's Supper. Luther believed that the body of Christ was physically present in the sacrament along with the bread and wine. Zwingli on the other hand interpreted the words of Christ, "This is my body" to mean "This signifies" and taught that Christ was present only in a symbolical sense. While at Marburg

they came to agree on fourteen out of fif teen articles. Luther received the impression that Zwingli was a very good man" yet of a different spirit and hence refused to accept his hand of fellowship. Zwingli gave his mature views on the subject of the Lord's Supper in "Commentary on True and False Religion."

The work of Zwingli was drawing to a tragic close. Besides religious differences there were also political disputes. The question of the Reformation was repeatedly brought before the Swiss Diet. The city cantons wished to change their constitution but the Forest cantons resisted every new movement. The friction gradually grew until the Romanist cantons made an attack on Zurich. Peace was made but it lasted only a few months and the second Cappel war broke out. Zwingli who was chaplin was struck down while carrying the Protestant banner and killed with barbarous cruelty. Upon the high boulder that marks the place where he fell, these words are inscribed, "'They may kill the body but not the soul, so spoke on this spot Ulrich Zwingli ,who for truth and the freedom of the Christian Church died a hero's death Oct. 3, 1531." Zwingli was the only one of the early reformers who gave his life for the faith. Zwingli was not only great as a Reformer, but also a great patriot, musician, an orator and theologian.

After the death of Zwingli Protestantism was left without a leader but it was not long until John Calvin took up the work in Geneva. Geneva took the place of Zurich and surpassed in influence the city of Zwingli and the city of Luther. It became "the Protestant Rome" from which proceeded the ideas and impulses for the Reformed churches of France, Holland, England and Scotland.

Garden City, Mo.

## THE PEOPLE OF THE ARGENTINE

S. C. Yoder

When some people think of the Argentine in South America as a mission field they are inclined to think of her people as a great mass of illiterate, half civilized, roving barbarians, without creed, culture or education. It is true that many of them are illiterate, and in the most remote parts half civilized tribes of Indians and possibly some totally outside of modern civilization, may be found, as well as roving Gypsies, who roam over the country in large bands and by their mode of living and picturesque camping scenes remind one of the Bedouins of the desert. But it is also true that some of the most cultured and refined and learned people of the world are found among these Latins who are heirs of twenty-five centuries of culture and in a number of things are our superiors.

The people of South America may be classified into three elements for convenience in discussing their conditions. The first class that we will consider is the South American Indian who was the original possessor of the land when discovered by the white man. Dr. Kelley of Boston, Mass., for forty years a resident of the Argentine, describes him as follows. "In stature he is smaller and more dwarfed and lacks the fine physique that characterized the original Indian tribes of the North American continent. If one could judge from appearance as to their origin, he would be inclined to classify them with the Orientals (Chinese and Japanese). In war he is cruel, disposing of his enemies in the most horrible manner describable." His coming in contact with the Spanish adventurers who over-ran that country in the early day did not tend to modify his cruel qualities in the least but rather what he did not know he learned from his conquerors and oppressors. At the present time the pure-blooded remnant of this race is found only in the more remote parts of the Great Pampa or along the foot hills of the mountains. Because of the great amount of work in the more congenial parts of the country there is practically no effort made by the Protestant forces in that land to evangelize these people and they come in contact only with the worse elements of the civilized population of the country.

The second class may be said to consist of a mixed race. These people, containing a mixture of Spanish and Indian blood, compose a large part of the population of the country. In appearance they resemble the Mexican with whose appearance many of our readers are familiar. In manner they have preserved the inherited culture of the Spanish and are courteous and polite to a degree that often puts the North American to shame. In disposition they are true to friend and merciless to foe, not hesitating to use knife or gun; (and most of them carry both); for what we would consider the slightest pretext. One sees horses with their ears partly or wholly cut off which they say was probably done by some peon in a fit of anger. It is also related that when their ire is thoroughly aroused at some dumb brute they have been known to draw their long knives and cut and slash till the animal fell dead at their feet. An incident is related of a peon who was traveling across the pampa riding a horse which had long been a favorite with him. In the darkness he got confused in the directions and his horse, following the animal instinct with which God had endowed him, kept pulling off in what seemed to the peon to be the wrong direction. On reaching a point where the trail divided the horse again turned in the opposite direction from what the man thought to be right, which so angered him, that he drew his knife and thrust it deep into his neck and the horse dropped dead under him. On seeing what he had done he burst into tears. This perhaps exemplifies their hasty, cruel and revengeful nature and yet with all this they have a tender and sympathetic heart which responds to kindness and good-will.

Some of this class are rich, highly educated and some of the great men of the nation are found among their number but the great mass of them belong to the peon class whose lot is a hard one. They work by the day or month and are often cheated out of much of their earnings by their employers who are rich and influential and have law and authority on their side. Many of them live in very poor houses and have but little enjoyment in life except what they get out of drinking, gambling and other forms of licentiousness which abounds in the open on every hand. Here in our country we have perhaps every form of sin that is known in the Argentine, but public sentiment is largely

A Typical Protestant Church in the Argentine

against it and where it exists it is under cover and many people never come in contact with its worst forms at least. There it is in the open. In the cities the shady sides of the streets are often lined with tables at which men sit engaged in

**Where the Mennonites of Pehuajo Worshiped before Property was Purchased**

drinking and gambling. Immorality in all its forms is so much in the open and looked upon in such a way as to encourage people to engage it it rather than to evade it.

The third and last class which we will consider is the foreign element which forms perhaps the best element of its population, consisting of Spanish, Italian, English, German and in fact a sprinkling of all nationalities, many of whom are natural born citizens and have inherited the national pride which characterizes the people of this country. Many of them have prospered in business enterprises and have become wealthy. Others have entered professions and other fields of endeavor and have become loved and respected throughout all the country. As a rule the Italians and Germans compose the part of the population that has made the greatest success along agricultural lines, especially in wheat and wine producing regions. The Italians work hard, make money but care little to improve their conditions of living, while the Germans gradually improve their conditions as they are able to do so. Many of the Spanish are owners of large estates and are wealthy, and proud, cultured and refined yet sinful. The British as a rule are the railroad builders, business men, etc., and occupy a very prominent and influential place in the development of that Republic.

We have spoken of the education and scholarship of some of the men of the Argentine and have been asked where they go for their education. The Argentine has a system of schools and colleges that are excellent but not sufficiently large to accommodate all that wish to enter. Here their men are educated altho many of the leading scholars finish their education in the schools of other lands. Their system of schools is patterned more after the old Napoleonic plan and is much more closely related to the European system than to that of North America. Educators tell us that some of the most brilliant intellectuals in the world are to be found in the Argentine and Chile, where a day of education seems to be dawning and is sweeping with it a wave of infidelity and agnosticism that challenges the best and strongest that the Christian church thruout the world can muster to win them for God. Their systems are good and the scholarship of their professors as a rule high but on account of their wrong conception of things along other lines many things are tolerated which keeps these institutions from even being much of a help to their students along moral and ethical lines not to say anything about religion. An incident was related of a professor in the National College who is teaching from a modern text book the evils of alcoholic liquors and beverages. At the same time he has on his desk a mug of beer or a bottle of wine from which he partakes as he teaches his class before him. Or he may be teaching the evils of the cigarette habit and at the same time has one between his lips. No wonder then that they are a nation of smokers and wine drinkers. The above cases may not obtain in all the institutions but are by no means uncommon.

From what has been said above one can form some conclusion as to the character of the people. With all their sin and seeming shallowness there is a deeper and more beautiful strain running thru their lives that cannot but be admired.

Argentine women, especially those of Latin descent, are modest and would not be seen on the street clad in the semi-nude garb in which so many of their North American sisters appear, and are insulted if the thought that they are anything but modest is suggested.

The Argentine woman is largely a woman of the home. With the exception of Buenos Aires and some of the other large towns where they are beginning to work their way in behind the counter and into offices as stenographers, clerks, etc., women are not much engaged in business and office work and have more truly preserved their Scriptural identity than they have in our own land where they compete with men in professions, business, pulpit and politics. All of them, both men and women, have a fine conception of the beautiful, an ear for good music and are lovers of fine arts. The light and frivolous which often becomes the most popular with people of all classes in our land does not appeal to them in the same way that it does to us. While traveling to South America we had on board a theatrical troupe one of whose members had played in the large cities of Europe and America. His testimony was that the South American people are the best critics of the fine arts in the world.

With all their ability, power of discernment, education, knowledge, etc., they have never been great producers along many lines. It is true that the scholars have made some contributions to literature and the statesmen to statescraft. But they have waited largely for foreign brawn and money to assume the great tasks of development of their natural resources and instead of being a help to these men they by their views and positions have often hindered their progress and worked against their own best interests.

All classes are lovers of pleasure and

**Church of the Brethren at Calrera**

the men are much given to wine and gambling which is carried on openly everywhere. In fact it has been said that the Government of the Argentine is one of the greatest gamblers in the world, conducting its "Million Dollar Lottery" from year to year, from which it aims to derive some of its funds for the running expenses of the government and through which it hopes to keep down its taxes which are high enough. One sees these lottery tickets for sale everywhere. In the shop, on the train and street by newsboys and other strong and able-bodied men who ought to be engaged in more useful occupations these men have these tickets for sale, getting as remuneration a commission on the sales. Along Christmas time a million dollars is given away in prizes, part of which goes to the support of the Catholic Church which is the state church of that country. The numbers are placed in a box or can, and a boy who has been picked up on the street is brought in blindfolded and draws the numbers which win in the order in which they are drawn.

Such are the people and such is the land which the Protestant forces of North America and England have undertaken to win for God. Some of them have heeded the call "If any man thirst let him come unto me and drink." They have drunk at the fountain and are saved, and have become some of the best and most worthy soul winners in that land, but there is a mighty army of men and women marching under the banners of the "God of this world" who are going on to destruction. Can we with our prayers, our men and women, our means at hand reclaim them before they are swallowed up in death and lost forever?

Kalona, Iowa.

## THE MENNONITES OF SOUTH RUSSIA DURING THE TIME OF THE WAR AND THE REVOLUTION

(Concluded)

(Translation by John Horsch)

In the month of May, 1919, the Bolshevists were forced to retreat before the army of Denikin. The retreating armies requisitioned much of the live stock on the farms. Some of the farms were almost entirely divested of horses. Yet by a system of co-operation the farmers succeeded in harvesting their crops. The Mennonites hoped that the occupation of the country by Denikin's army would bring the longed-for time of peace and prosperity. But in September of the same year some of the robber bands of Machnow invaded the so-called Old Colony. The police troops were defeated. Many of the colonists who had taken an active part in the measures against these bands fled now to the Crimea where they were secure.

The Old Colony has been, ever since September, 1919, at the mercy of these bands. The Molotschna Colony (the second of the great Mennonite colonies) was invaded, but the police forces drove out the bands. About Christmas of last year, however, they returned and ever since then have virtually had possession of this colony also. Concerning present conditions in the Old Colony there is no reliable information obtainable, though it is certain that the Mennonite colonists have endured untold hardships. Following is a report of conditions at the Molotschna before the bands were driven out in the autumn of last year, only to return in December.

In the last week of September the Mennonite General Conference of Russia met at Rudnerweide. The attendance was necessarily weak, the delegates being nearly all from the Molotschna Colony. On the evening of the first day of conference there came a report that Halbstadt, one of the principle Mennonite centres, was again in the possession of the Machnow bands. When on the following day this news was confirmed, the conference decided to adjourn, fearing that they might be surprised by the roving bands and fall under suspicion of conspiracy. Some of the delegates were robbed of valuables which they carried with them while on their way home. An old minister who was of a friendly, loving disposition, disarmed the robbers by his Christ-like demeanor. He was, as it were, an incarnation of the principle of non-resistance. For three weeks the bands had possession of the colony. Robberies of every description were committed though no lives were taken. Then they left the colony to return a few weeks later.

On October 26, a wild horde, known under the name of the Asiatic regiment, marched through Halbstadt. The report went before them that they were far more terrible than the Machnow bands. The men asked for money and threatened to kill those who refused their demands. They departed, however, without committing murder.

On October 27, a Sunday, an occurrence took place which was fraught with the saddest consequences for the villages of Ohrloff and Altonau. A detachment of Machnow's bands had come to Blumenort and arrested a man. It was evening. A number of volunteers had also come to this village who had undertaken the task of driving out the Machnow staff of officers from Ohrloff. It was hoped that this would cause a panic among the bands and that they in consequence would leave the colony. A sister of the man that had been arrested, asked the volunteers in tears to rescue her brother. They decided to do so. They surprised and attacked the Machnow men and shot some of them from the wagon, but two escaped and reported to their headquarters. Then happened what was to be expected. On the day following there came a detachment of men who arrested fourteen men of Blumenort, among them two ministers. They were imprisoned in a cellar and were all killed with guns and swords. A brother who interceded for them was also shot dead.

In a few days the "Asiatic regiment" received orders to put an end to "the uprising of the German colonists." They came first to the village of Altonau and gave orders that all men were to come to the schoolhouses. Some of the Mennonite men did not heed these orders. At once the men of the "regiment" visited the houses and killed eleven men. They also wounded a number of men and committed crimes against the women and girls. Then the band moved on to Ohrloff. They decided to destroy the village, however upon the earnest entreaty of one of the Bolsheviks they changed their minds. But six men of the village were killed and one seriously wounded. Then they returned to Blumenort, killed six more men and set fire to the vilage. Far worse than the murder of the men were other crimes committed by these men. On Wednesday, October 30 the red sky, caused by the burning village, filled the hearts of the people of those parts with terror and evil expectations. After a few days the "Asiatic regiment" was driven out by Cossacks and not a few lost their lives. Somewhat later the bands found it possible to return to the Molotschna Colony.

The Mennonite colony in the Terek region, consisting of many villages, were in the spring of the year 1918 suddenly attacked by a large band of robbers and all driven from their possessions. They were able to take with them only the most necessary things. They fled to the Kuban and Don colonies, and later to the Molotschna and Old Colonies where they again were subject to the sufferings caused by the Machnow and other bands.

In consequence of the experiences of recent years and of the unsettled conditions in their fatherland, there are among the Mennonites of Russia many who are anxiously looking for an opportunity to emigrate. They hope that the brotherhood in America may assist them in the endeavor to find a way to relieve the hopeless conditions.

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## OBSERVATIONS AND EXPERIENCES AMONG THE MEXICANS

J. A. Hilty

The thing that has impressed us very much in our associations with these people is the intense desire to rise if the opportunity is given them. While some take advantage of the opportunities when

given them to make some selfish gains—it shows nevertheless that the desire is there to "get up" and it leads us to think that if this desire were encouraged in them and rightly led a great many of that now "down and out" race would get up into real usefulness. One little experience might illustrate this point.

When we first went to work in the New York department store the shipping and delivery departments were under one head. The shipping clerk being head of the department, the delivery force consisted of two Mexican boys, about fifteen and eighteen, who ran Ford trucks and one younger Mexican boy who used a bicycle for short deliveries. For freight deliveries a transfer company was relied on. Our business in the shipping department as assistant shipping clerk was to receive and send out freight shipments, also to see that all city deliveries were promptly made. Owing to shortage of help in the department, and also increasing business, the work soon became too heavy for our department, so a division was made. A new Mexican boy was hired and the eighteen year old boy was made head of the Delivery Department. A little office was prepared for him with desk, phone, etc., and he was a man over men in his way of looking at it. The change in his life was a marvel. His whole manner was soon changed; instead of a ragged boy he came in a well dressed young man; instead of having to be urged to get his work out he was hurrying around and urging the boys under him; instead of having to be pushed to his work, he became a pusher, and before a very long time he was talking personally to the superintendent and it soon became evident that in order to hold him they would have to pay him more money for he had a new vision, saw greater things ahead and meant to attain to them. This young man, by proper handling, was on a fair way to make a business man for he was able to see things after this one step gave him a vision. When he left the store he had his eye on a better department. Would it not be a blessing to these needy people if God's people would bring to them the Gospel which would open their eyes to the great things God has in store for them, and then have the privilege of seeing them rise to a new life in Him?

West Liberty, O.

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"I heard a man say recently that tobacco made him a liar; he told his mother when he began using it that he did not. It made him a beggar; he never asked for bread from his neighbors but he did say to them, "Give me a chew." It made him a thief because he took from his family necessary things that he might indulge his unclean habit. In the beginning he took tobacco from his father without leave and told the store keeper he was buying tobacco for his father when it was for himself."

## A GOOD BOOK I HAVE READ

### The Christian's Secret of a Happy Life

The book entitled, "The Christian's Secret of a Happy Life" by Hannah Whitall Smith is one that has been widely circulated and read and the present demand for it gives evidence that there are still many who find it worth while. There may be imperfections in it, or points on which not all will agree with the author, but if read with a prayerful desire for truth the wish of the author as given in the preface will come true. This is that all mistakes may be counteracted and only that which is true find an entrance into the heart. The book has appealed to me especially when I most wanted to know the meaning of, and to enter into, a real walk with God, also at a certain time when the death of a co-worker made earthly scenes and activities seem very temporal and the need of laying hold of things lasting and eternal became very vivid. The chapters treat of the possibility of having a happy victorious Christian life; also about difficulties concerning consecration, faith, the will, guidance, doubts, temptations, and failures. It tells of the practical results in daily life of growth, service, obedience, and the heights of spiritual experiences. A portrait of the author gives one the impression of a face shining with purity and noble thought and leaves no doubt as to her own personal knowledge and use of the secret she wishes to reveal to others.

Estie Miller Yoder,
Springs, Pa.

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### The End of the Age

Among the books that I read, partially or entirely, I shall write of the above-named for several reasons:

"First, the Church suffers from the lack of knowledge on Prophetical Truth or God's Plans, especially how He writes Prophecy. Second, the Church suffers from Bible Teachers who ignorantly mutilate and speculate on this glorious and one-third part of Divine writ, and bring it into reproach betimes.

This book throbs with life. If it is a hobby with the writer it has flesh upon it.

The book is free of charge to all who order from the Silver Publishing House, 1013 Bessemer Bldg., Pittsburgh, Pa. It is supported by volunteer contributions, and is in its fourth edition.

It is written for all classes. For the beginner it gives a peculiar love of prophecy as it reveals to us God's way in His world. For the advanced student it has a unique presentation that freshens and does not fail to interest.

The book is readable. It has one hundred and thirty pages, not complex, nor too heavily loaded. It is Scriptural, and does not consist of amateur guesses or the wild speculations of more advanced students.

The cardinal divisions are:

Introduction
Christ's Story of the Age Ending
I. For the Church—Glorification
II. For the Jew—Restoration
III. For the Unbelieving World—Judgment
IV. The Glorious Age to Come.

Clayton F. Derstine,
Eureka, Ill.

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### The Personal Equation

"The Personal Equation" by McTurman is a book which has been a great inspiration to me during the past year. The author points out the achievements of men who are held up as world heroes, as well as the achievements of men in the ordinary walks of life—men whose lives are not usually heard of. His purpose in writing thus is to inspire his readers with the conviction that no matter how humble a man's station in life, or how insignificant his work, if all is well met and well done, his life will be a success, altho it is never proclaimed from the housetop.

The author also emphasizes the fact that men have succeeded in life and are held up as shining examples of real success, who have struggled with seemingly unsurmountable difficulties,—and gained the desired end. So men everywhere should never allow any condition or circumstance to hinder them from attaining to their ideal.

Another great truth in the book is that it is the personal equation that enters into any piece of work that gives to it value and beauty.

Henry Burkhard,
Roseland, Nebr.

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**A Medical Man on Spiritualism:**—According to Record of Christian Work, Dr. A. Maxwell Williamson, medical officer of health for the city of Edinburgh, Scotland, has issued the following statement for a Scottish paper: "The overwhelming majority of those who dabble in spiritualism are neurotic. I had a man here in my room recently who had visions. I had to tell him quite frankly as a medical man that if he encouraged these he would find himself very seriously ill and in danger of mental disturbance. Those who suffer from these practices are really on the same plane as victims of shell shock.

"Unless spiritualism is checked it will mean social suicide. We must put our heel on this contamination. Clean minds and healthy thinking will give us A-1 men: this thing will breed weaklings. It is un-Christian, unscientific, and from a national point of view its spread means a mental and physical deterioration. Its adherents are in the main abnormal and nervous."

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"The entering into the presence of God, and communing with Him, is the renewal of our spiritual atmosphere."

# THE YOUNG PEOPLE'S MEETING

## THE MAN WHOSE NAME WAS CHANGED—JACOB.—(Jr.)
**Gen. 32:24-32.**

**Topic for September 12**

MOTTO

"Thou shalt be called by a new name which the mouth of the Lord shall name."

THE STUDY HOUR

**I. Jacob the Twin Brother.**—Two little boys were born to Isaac and Rebecca. One was called Jacob and the other Esau. The name Jacob means, "To take the place of another." Jacob was a "supplanter," in that he was up to tricks in getting the advantage of others so as to get what they wanted, for himself. He supplanted Esau by making a bargain with him when he was hungry, to get Esau's birthright for a mess of pottage. Esau sold it cheap because he did not count it worth as much to him as something to eat. When the time came that Isaac wanted to bless Esau before he died, Jacob and his mother beat Esau out of the blessing by making blind Isaac think that Jacob was Esau while he gave the blessing. It made Esau so angry with Jacob that he said he would kill Jacob as soon as his father died. Then Jacob had to run away to a far country until Esau's anger abated. The twin brothers did not see one another for over twenty years. During the twenty years Jacob worked for Laban in the "Land of the East." Here he was married to the daughters of Laban,—Leah and Rachel. He worked fourteen years for his wives and six years for cattle. At last he decided to go back to his home in Canaan. He was still Jacob, the tricky fellow who beat others in a trade. He slipped away from Laban with the cattle which he had gained in the six years. He journeyed toward his home in Canaan. Here he might still see his father and twin brother. His mother was dead. He must have wondered if Esau would still be angry with him.

**II. When Jacob Had His Name Changed to Israel.**—Jacob dreaded to meet Esau his brother. But he thought he would try to make peace with him. He sent messengers to Esau informing him of his coming. Esau came to meet Jacob and had four hundred men with him. When Jacob heard it he was much troubled and prayed that God might save him from Esau. He prepared presents for Esau and sent them ahead. After night came Jacob stayed alone on the far side of a brook called Jabbok. Here Jacob wrestled with a man (the angel of God) until daylight. The angel saw that Jacob would not give up. So he touched the thigh of Jacob and caused it to be out of joint. The angel said to Jacob, "Let me go for the day breaketh." Jacob said, "I will not let thee go except thou bless me." Then the angel asked Jacob's name. When he told his name the angel said, "Thy name shall be called no more Jacob, but Israel." Israel means, prince of God. It was called this because Jacob had held on until the blessing was given so that he had power with God as a prince. Then Jacob received a blessing from God. After this Jacob saw Esau coming. When they met they met as brothers. Esau and Jacob kissed each other and wept together. Jacob was happy because Esau was not angry any longer. After this Jacob's name was changed to Israel. God met him when he came to Bethel and there God again told him that his name should be no longer Jacob but Israel. And God blessed Jacob again and made promises to him of all that the Lord would do for him.

**III. Outline Study**

Our name is what our character is. We may not change the sound and the letters of it and yet it means just what we are, as others know us and as God knows us. If our character is right before God our name will mean that before Him but if our character is evil our name will mean evil. What is your name? Prov. 22:1.

1. People who had new names given them.
   a. Abram named Abraham.—Gen. 17:5.
   b. Sarai named Sarah.—Gen. 17:15.
   c. Simon named Peter.—Matt. 16:17, 18.
   d. Saul named Paul.—Acts 13:9.
2. God given names at birth.
   a. Solomon named Jedidiah.—II Sam. 12:24, 25.
   b. John named before and at birth.—Luke 1:13; 2:59-63.
   c. Jesus named before and at birth.—Matt. 1:21, 25.
3. Who may have a new name.—Rev. 2:17; 3:12; II Cor. 5:17.

PERSONAL THOUGHT

Do men know us after the flesh only? Are there any signs that we have a new name since we profess to be in Christ Jesus?

SUGGESTIVE ASSIGNMENTS

1. Text Word—"Name."
2. Tell the Story of Jacob's Life
3. What Brought About a Change in His Name?
4. What is in a Name?
5. What is a Good Name?
6. How May We Receive a New Name?

## RELATION OF PUBLIC SCHOOL TO THE RELIGIOUS LIFE OF COMMUNITY.—
**Dan. 1:3-21**

**Topic for September 19**

MOTTO

"Keep thyself pure."

THE STUDY HOUR

**I. The Public School** is a place of mixture. All the homes of the community with children regardless of their moral and spiritual standing are generally represented in the same school and taught in the various branches of instruction. If it were in the power of religious people to direct all the activities of the school according to the standard of God's Word the problem would be much more simple than it is. We have to face conditions as they are, however. The public school is an institution of the state. As such it does not hold to any religious standard except what makes for good citizenship in the state. No religious tests are given either for teachers or pupils. A law-abiding citizen with the intellectual qualifications can receive a certificate to teach, whether he or she have any faith in God and the Bible or not. Public schools are under the direction of men whose ideals are not particularly Christian. It is not required, and this brings forth a type of men whose standards are secular instruction and intellectual attainments for the present world in which we live. This kind of a condition makes it necessary for Christian people to supplement the work of the schools with the religious training that goes with the education of children. If this were the only problem it might be remedied quite easily. But often the teachers have such standards of morals and religion that their lives affect the children for evil rather than good. Sometimes there are things carried on by the school which conscientious parents cannot allow their children to take part in. This brings friction at times. But it is a means of developing a healthy condition for the teaching of the standards of God's truth. A Christian who never comes against difficulties will never do a community any good religiously.

**II. The Text in Dan. 1:3-21** illustrates the problem in an ancient form. The freedom of our institutions stands out in great contrast to that despotic kingdom. Yet the principle upon which we work is exactly the same as was the duty of these four boys in the government school in Babylon. The public schools will either shape the life of the community after the pattern of worldliness, or by the diligent instruction and faithful protests of parents will hold the child in right attitudes and awake a consciousness in the more negligent parents of the teaching of the Bible.

**III. Outline Study**

1. Standards affecting the Religion of Jesus
   a. Motives in education.—Matt. 20:24-28; Matt. 6:33.
   b. Way of combatting evil.—Matt. 5:38-48.
   c. Amusements.—Eph. 5:1-4; Matt. 12:36; I Pet. 4:1-5.
   d. Faith in God and the Bible.—Jude 3, 4; I Pet. 1:25.
2. Benefits of taking a stand for truth in face of opposition
   a. Personal reward.—Heb. 10:32-35.
   b. Influence for good.—I Pet. 3:14-16; Dan. 12:3.
3. Provisions due to childhood.—
   a. Religious training.—Eph. 6:4; Deut. 6:6-9.

PERSONAL THOUGHT

There is a work which the faithful may do to exert an influence for God upon the public school in the community that childhood may be brought under the saving message of the Church of Christ.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **"Learn."**
2. An Example to My School Mates.

**For Young People**
1. Standing for Clean Speech Among Associates at School
2. Remembering the Religious Teaching of Parents at School
3. Standing Like Daniel in School.

**For Older People**
1. Firmness with Kindness and Modesty
2. How to Influence Our Schools For Good
3. Time When We Must Stand Separate From Popular School Proceedings

## THE NEED OF OUR NEAREST CITY MISSION.—Ps. 112.

**Topic for September 26**

### MOTTO

"My God shall supply all your need according to his riches in glory by Christ Jesus."

### THE STUDY HOUR

**I. Needs of City Missions.**—The need of a city mission, like the need of every other mission, is first of all a corps of workers who feel the conviction to do the Master's work there. It takes men and women who are acquainted with the maladies of men's souls and know the Lord Jesus and the remedies He has to cure men of sin. The conviction should be stronger than just the fact of the appointment of the Mission Board and the support of the Church in giving the needed funds. Love for souls constrains the soul winner to seek them if no one else in the world cares. If the Church had no Mission Board there ought to be a city mission just the same, if there are any workers in the Church fit for it. The fact that some of our brethren had the conviction and began the work without such an organization opened the way for a number of people to share in the conviction and organize a Mission Board that others might share in the work more largely. Now that God has brought a Board into existence for the work it does not mean that workers should be independent of its oversight or fail to labor faithfully under its instructions, but that the convictions for the work ought to be a call from God that pulls harder than any compelling power or inducement of men or men's opinion.

The need of the city mission is the need of the souls which they can reach. Is it the poor and sick that can be reached? They need the workers equipped to reach them. Is it the enslaved drunkard or the libertine? They need the workers equipped with the message and the personal interest to deal with them. Is it neglected childhood? They need those who can deal with children and bring them that which Jesus would have children receive. Brethren and sisters, do we have the means to supply such needs? Is the city mission nearest us doing the work as effectively as it could if we would let the Lord have all our talents and means to use as He can in all the needy avenues of the city life?

**II. The Text.—Ps. 112.**—This psalm sets forth the blessed state of the man of God who is in full harmony with the Lord in obedience and service. His good works are manifest and the Lord is his portion. He feels secure by trusting in Him. God sees that he is blessed. This psalm should set forth the state of every city mission.

**III. Outline Study**

1. Needs which Christians can supply
   a. Deliverance for sin burdened souls.—Jude 22, 23; II Tim. 2:25, 26.
   b. Food for believers.—Acts 20;28; I Pet. 5:1-4.
   c. Food for the children.—Matt. 18:4-6; Jno. 21:15.
   d. Relief for the poor.—Mark 14:7; I Jno. 3:17.
   e. Help to the afflicted.—Matt. 25:38-40; Luke 10:30-37.
   f. Support for those who labor.—Phil. 4:10-18; III Jno. 8.
   g. The ministry of intercession.—Col. 4:12; Eph. 6:18, 19.

### PERSONAL THOUGHT

Our nearest city mission. Is it yours? Does God hold you responsible for its success as far as lieth in you? Have we awaked to our responsibility?

### SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Save."**
2. What Can We Do?

**For Young People**
1. Gifts in Our Hand to Supply the Needs of our City Mission
2. A View of the Needs (Get these by touch with the mission workers or work. See articles in this number of Christian Monitor)
3. The Value of Prayer in All Activities for Christ.

**For Older People**
1. Blessings Realized in Being God's Instrument For the Lost in the City.
2. Testimonies of Those Who Have Received Help Through Our Missions. (Get this information from actual testimony)

## THE SELECTION OF GOOD LITERATURE.—Eccl. 12:8-14; Acts 19:19.

**Topic for October 3**

### MOTTO

"Upright, even words of truth."

### THE STUDY HOUR

**I. Good Literature.**—Just what good literature is is differently defined by people of different tastes. Regardless of the difference of opinion as to the good and the bad there is but one standard of the good. Whatever fails to come up to this standard is evil, regardless of men's opinion. Man calls a thing good which pleases him. God calls a thing good which brings man to God and His righteousness regardless as to whether it pleases the man at first or not. No literature is good which will not come in the class that helps man in the way of truth and righteousness. That literature is evil which in anyway leads the reader away from the love of the truth and the worship of the Creator.

The standard of all good literature is the Scripture. There may be good literature aside from the Scripture but it must be tested by the Word of Scripture before it will bear the right to be called good. It should in no way contradict the fundamentals of Scriptural doctrine and in no way detract the mind from an appreciation of Scripture. Good literature builds up all the divine institutions. The home in all its God designed relationships is rightly encouraged. The Church in all its functions and relationships is properly recognized and respected. Jesus Christ as the Savior of mankind is to be kept as the center of all human activity and learning or it is false and injurious. The human soul in its God designed development, not the design of the world, must receive the right direction from what is read or it is evil.

**II. The Text. Eccl. 12:8-14.**—The words which the preacher wrote were the words of truth. They have their source from "One Shepherd," hence they are the inspired words of God and have authority. Man made books are many. Much study of other than inspired words is a weariness to the flesh and unprofitable as well. But it is well to be admonished by the inspired Word. The judgment which God renders will prove every work and place it in the right class. So it is well to judge literature by that standard which comes from God.

**III. Outline Study**

1. Spoken or written words to avoid.—
   a. Words to no profit.—II Tim. 2:14.
   b. Profane and vain babblings.—II Tim. 2:16-18.
   c. Foolish and unlearned questions.—II Tim. 2:23, 24.
   d. Things which turn from the truth.—Tit. 1:10-14; I Tim. 6:3-5.
2. Spoken or written words to encourage.
   a. Approved of God.—II Tim. 2:15.
   b. Sound doctrine.—Tit. 1:9; 2:1; I Tim. 4:13-16; II Tim. 1:13.
   c. Which make wise unto salvation by faith in Christ.—II Tim. 3:15-17.
   d. Edifying and grace imparting.—Eph. 4:29; Phil. 4:8.

### PERSONAL THOUGHT

Let us cultivate a taste for such reading in ourselves and others which will bring lasting blessing for time and eternity.

### SUGGESTIVE ASSIGNMENTS

**For Children**
1. Textword, **"Read"**
2. Good Things I May Read.

**For Young People**
1. Standards of Selecting Literature.
2. Evil Effects of Unsound Literature.

**For Older People**
1. Good Books to Recommend.
2. Whose Writings to Avoid
3. Literature that Never Dies

## NEAR EAST RELIEF—A Land of Sorrow and Suffering

**(Supplemental Junior Y. P. M. Topic)**
(Conducted by Orie O. Miller)

**Lesson 4. Orphanages.**
**Theme.—The American method of helping the War orphan of the Near East, and problems connected with it.**
**Scripture Lesson. Matt. 25:31-46 and Mark 9:33-42**
**Text Word "Child" or "Children."**

### SUGGESTIVE SUBJECTS

1. The place and work of our Mennonite orphanages in America.
2. Orphanage work as conducted by our mission in India.
3. Describe a typical Near East Orphanage.
4. Advantages and disadvantages of bringing up children in Orphanages.
   a. to the child
   b. to the church or community
5. Our duty towards the Near East orphans.

### SUGGESTIONS ON THE SUBJECTS

More than half of the money given for Armenian and Syrian Relief is spent in caring for the war orphans there. Something over 102,000 are alive in that land today because of American relief sent there. Seated three for every four feet they would fill a table twelve miles long. To clothe this number requires 1000 complete new outfits of clothing each day. 3000 teachers must be employed to teach them, and 10,000 servants and helpers of various kinds to cook their food, launder their clothes, keep living quarters clean, and care for their sick.

Bro. A. M. Eash has had charge at Jerusalem of nearly 400 orphan boys and 100 girls for over a year. He writes interest-

ingly concerning his work in this number of the Monitor. The story following this lesson of the three children at Deir el Komir, one of the orphanage centers near Beirut, can well be used as a select reading, and is typical of the story of hundreds and thousands of the others. The extracts from "Near East Relief" contemplated program for the further care of the orphans may make interesting subjects for discussion. Many individuals or Sunday school classes are giving $60.00 each year towards supporting individual orphans. Where leaders are interested and do not now know, I would suggest writing to Bro. Levi Mumaw, Scottdale, Pa., secretary of Mennonite Relief Commission for the latest plans for keeping the orphans and those supporting them in touch with each other.

For four months from Nov. 1st, 1919, to March 1st, 1920, I had charge of all orphanage records covering work in Beirut field. In this field we cared for 3000 orphans. The average actual cost to keep an orphan a month, such cost including food, clothing, teaching, medical attention, rent for housing depreciation on permanent equipment, but not including the cost of American administration ranged from $9.00 per month to $13.00 or a mean average of about $11.00. Statistics in my files substantiate these figures. It would be interesting to compare these costs with those of our Orphans Homes in this country.

PROGRAM FOR THE MEETING

1. Opening songs (Children's Songs.)
2. Scripture Reading and Prayer,
3. Memory verses.
4. Select Reading.
5. Essays and talks (Assigned in advance).
6. Special prayr for 102,000 Near East orphans. Their physical lives are being saved. As they come to years of understanding of right and wrong a great responsibility rests on those who have them in charge so that they may decide right spiritually. Pray for the workers.

**INTERESTING QUESTIONS**

If it takes $10.00 American money to support one Near East orphan for one month, how much must be sent across each month just to care for the orphans already gathered in?

If each orphan in his food eats one pound of wheat each day, how many bushels are required to feed 102,000 for a month?

What is the total financial cost of an orphan taken in at five years of age and kept until eighteen years old?

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SURVEY OF PROBLEMS IN CONNECTION WITH THE CARE OF ORPHANS

**General policies Adopted by the Executive Committee, Feb. 19, 1920.**

(Quoted from the Minutes, Section IX, General Policy)

ORPHANAGES.

The Committee should seek by means of the survey now contemplated:—

a. To secure an accurate record of the total number of orphans of subject races within the Ottoman Empire, Mesopotamia, the Caucasus, and northwest Persia.
b. The number of these orphans who can be returned to their homes and cared for by some relative;
c. The number who can be cared for by religious or secular institutions or other agencies, seeking to secure adoption by these agencies, of as many orphans as practicable;
d. The number who can be cared for by some form of government support, seeking to force such support as far as practicable;
e. The number who must be cared for at least temporarily independent of any of the foregoing agencies.

A special orphanage Committee appointed by the executive Committee makes the recommendation from which the following extracts are taken.

1. DISTRIBUTION OF ORPHANS.

It is taken for granted that all children with families should be returned to such families as soon as the families are able to support them, and not counted in the class of orphans or dependent children.

2. LOCAL INSTITUTIONS.

The giving over of children to Local Institutions should be done only after receiving of adequate guarantees as to the Institution's capacity and determination to maintain certain prescribed standards of feeding, clothing, education and training for economic independence. Facilities for inspection to ascertain whether these standards are being maintained must be granted by the Institution, together with agreement to acquiesce in Relief Committee's right to reclaim children in whose cases the required standards are not maintained.

3. PLACING CHILDREN IN HOMES.

Children who cannot be disposed of by sending them to government and local institutions, should if possible be placed in homes.

4. ORPHANAGES UNDER COMPLETE CONTROL OF NEAR EAST RELIEF.

As time goes on a large number of children will undoubtedly be left without proper care, even after governments, local societies and homes are found to care for the majority of the orphans. In parts the governments will be impoverished and in other parts the people are so lacking in initiative that it will be hard to place much responsibility upon local societies and private households. Accordingly the remnant of the orphans must be provided for in orphanages, cared for **entirely** by Near East Relief. Such orphanages should hold high standards before the country as a whole.

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**AN ORPHANAGE PICTURE**

It is ten o'clock and a cold dark night. The valley and the little mountain village are hushed in sleep. Only one sound is heard and that sound unfamiliar to any but the traveler in the east. Gathered about a large round table, six inches high, sit five girls. Their bare feet are curled under them, no seat but the hard cold stone floor; but they smile at you as tho they were enjoying the greatest comforts. Too busy to talk, they watch intently a small ball of dough which spins around and around under their fast moving hands and as the dough flattens into a round cake of bread it is tossed lightly aside and the patting goes on to the next ball. On into the night the small hands pat out ball after ball until over a thousand loaves are ready for the oven. The lantern, hanging in the archway above, throws only a dim light on the young faces below but it is enough to read in each the story of the days when a small cake of bread meant life. Each girl should she find a piece of bread along her path tomorrow would pick it up, reverently hold it to her forehead in prayer and reverently lay it aside, for not one of them has forgotten that she was a child of want.

Susaune's hands are whirling. She is blind and she cannot see the smooth round edge which she is putting on her loaves and perhaps it is just as well, for her face is badly scarred from smallpox and she is not pretty. In 1917 her father died of typhus and on that night her mother despairing of providing bread for her children, threw herself into a well and was drowned.

Next to Susaune sits Adele,, fourteen years of age, but with the history of an old woman. Eight years ago she became a servant. She paced back and forth to the public fountain balancing a great stone jar on her head; she watched the babies of her mistress from morn till night; she worked from morning until night for her meager meals. Then even these were denied her and she was thrown out into the streets of Sidon and soon became an adept at stealing supplies from the hucksters' carts and selling them. Then came the day when bread appeared in plenty; a day when covered with sores full of disease and dying of hunger she was brought into warmth and love and she realized she need not hide away what she could steal, for there was always plenty for the next day. Tonight she is patting her loaves. Tomorrow morning will find her at the head of a group of girls whose work it is to prepare the dining room for the meals. All day long she will look for work to do, always eager for some new task.

Amineh Salih passes her hands lovingly over her loaves as she pats them. Perhaps as she sits so quietly there still rings in her ears the cries for bread for since this time last year her father, mother, seven boys and three sisters have died of hunger.

Negla who sits next knows only too well the story, for twelve of her family starved to death in the days when there was no bread. Tomorrow the same fingers which are flying so fast will send the needle in and out as she sits sewing on countless buttons, for her daily task is in the mending room.

Geurr wears a white apron for she has just arrived from the clinic where all day long she is the nurse's assistant. Helping to bind hurt fingers and washing clinical instruments are joys to her after wandering with her brother as a beggar. She knows the bliss which her patients feel when put into a well-made bed for she herself shared the bed with a cow before she came to the orphanage.

Luceeya is the last. Her father died from distress and work trying to save his crops from the plague of locusts. The mother soon followed, taking with her two daughters. Luceeya is left alone. What is to become of her?

Written by Miss Crane of the Dier-El-Komar Orphanage, Beirut, Syria.

# THE SUNDAY SCHOOL

## BENEFITS DERIVED FROM A TEACHER TRAINING COURSE

A Symposium

(Not long since, the editor of the Christian Monitor had the pleasure of being present at the Goshen Mennonite Sunday School at the time that diplomas were granted, with appropriate exercises, to a class of young men and women who had just completed the First Year Standard Teacher Training Course. Later he asked each member of the class, and several others who had completed the Second Year Course, to tell in a few words some of the benefits they received from the work. The answers follow the "Brief Statement" prepared by the teacher of the class.)

### A BRIEF STATEMENT

E. J. Zook

The Teacher Training work which is now authorized and accepted as standard provides for a three year course of forty lessons each year instead of a two year course of fifty lessons per year. The first and second years' work are each divided into four units of ten lessons each. The third year's work is more specialized and provides for a more careful study in one of the following units or departments: Beginners and Primary, Junior, Young People's, Adult, or Administrative. Thus, persons who have completed the first and second years' work and are interested especially in primary, junior or any of the above departments can take another year's work (40 lessons) adapted to the special work in which he is interested. A superintendent or Sunday school officer can take a year's work in the Administrative unit.

At the end of each unit (10 lessons) the student may take an examination through his own denominational Sunday school office. If the denomination does not provide for this students may take examination and get a certificate through the state Sunday School Association by paying a fee of ten cents for each examination taken. After the first year's work is completed the student will receive a certificate and at the end of the third year when all the examinations have been passed the international diploma will be granted.

Three elements are considered essential to every well-rounded training course, viz. knowledge, observation, and practice.

First of all the teacher must know the Holy Book and Jesus Christ as a personal Savior. Then he must know the mind of the child whom he would teach. He must also know how to teach or the laws of pedagogy. These three, Mind, Matter and Method are often called the three M's of modern education. In addition to these three the teacher should also know the school, its organization, administration, and discipline.

The class was organized in Oct., 1919, with John J. Fisher as teacher. After brother Fisher's departure to engage in relief work in Europe the work fell into the hands of a substitute teacher and was completed in May, 1920.

The text book "The New Standard Teacher Training Course" which was recommended by a committee appointed by the Indiana and Michigan Sunday School Conference, has the following division:

1. Ten Lessons on the Pupil, by Weigle.
2. Ten Lessons on the Teacher, by Weigle.
3. Ten Lessons on Study of the Life of Christ.
4. Ten Lessons on Organization of the Modern Sunday School, by Athearn.

Goshen, Ind.

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I have received many benefits from the Teacher Training course, but will mention only a few that may be of interest.

The training course has enabled me to better understand the nature and characteristics of the child. The better I understand the child the more capable I am to select the material that meets the need and interest of the boy or girl.

I have also received great benefit from the study of the four gospels and the life of Christ. In the training course it is shown how the material in the four gospels may be adapted to the child in the different grades and the adult. In taking this course I also realized more than ever the responsibility of the teacher. I am convinced that I must know the child and in teaching relate the material to his life and interest. I must carefully and prayerfully prepare each lesson, realizing that I am in a large measure responsible for the child's spiritual welfare.

In view of the fact that the Teacher's Training Course helps us to understand the child and enables us to know the kind of material adapted to the need of the child, I think such a course should be encouraged. The Teacher Training Course is valuable not alone to teachers but to parents and anyone who is interested in such a course. It will help to make teaching a pleasure and will help both ourselves and those we are teaching to live the better and more abundant life.

Minnie Kanagy,
New Castle, Pa.

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By studying this course one is made to realize that those who receive instruction are individuals with personalities which are peculiar to themselves. In order to do the most efficient work each individual must be studied and given as much attention as possible. Emphasis is placed upon the fact that each child passes through different stages in its process of development and each stage has specific requirements. To know what the child needs and to know how to supply this need is the business of every teacher. Then also the teacher must know her subject which she is to teach. A study of the Gospels with special reference to the Life of Christ and how it is fitted for instruction to every one from childhood to old age is given attention. One is also made to realize the importance of a good organization for each school. On the whole; a year's study in a Teacher Training Course gives one inspiration to strive for better work in the Sunday School in order that more efficient work be done and that more and better religious instruction be given.

Anna Yoder,
Goshen, Ind.

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The benefits that are gained by taking a course in Sunday school Teachers' Training work are many, and are of practical value to any Sunday school worker. First of all, it made me realize more fully my responsibility in the Sunday school. If I should fail to do my duty, others will suffer. My success or failure is recorded in the lives of my pupils, or those about me.

It also gives an outline of the Bible and thus enables one to study the Bible more systematically. Each Bible story or fact can be associated with some large division for convenience in remembering where it is found. Another helpful feature is the material suggested for different ages of pupils. This is especially good in supplemental work. It also gives hints as to the material which appeals most, to children of different ages.

But the last that I shall mention, and not of least importance, is the brief outline of the mental and physical traits of the periods or stages thru which an individual passes. In order to do effective work a teacher must know and understand his pupils, not as a class only but also as individuals.

In closing I would say the course in Teachers' Training has helped me to understand my Bible better and how to present it to my pupils in a more effective way. Yours in the Master's service,

Bertha W. Horst,
White Cloud, Mich.

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The course in Teacher Training has opened my eyes to the fact that the teachings of the Bible can be made attractive and interesting to people of any age. Not only will its teachings interest the old, but it will grip the lives of children, because parts of the Bible are especially well adapted to interest the young people. The course has also brought me to realize the opportunity and responsibility of the teacher and the Sunday school to spread the cause of Christ among sinners and Christians alike. To spread the cause most effectively teachers must have a definite knowledge of the Bible and how to present its truths in an attractive manner. The Sunday school has been, and must continue to be a dynamic that will bring people in touch with God, and the better our teachers are trained as they can be through Teacher Training, the sooner and more fully we will realize the wonderful dynamic power of the Bible.

Arthur L. Sprunger,
Berne, Ind.

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There are many benefits derived from the Sunday school Teacher Training Course. However I will mention only a few of them. The courses of systematic Bible study, given in the Teacher Training Course, greatly aid the Sunday school teacher. These Bible courses help the teacher to organize his Bible knowledge. This organization of material enables him to see the Bible as a whole instead of only unrelated fragments. And thus as the whole is seen with each part in its proper place the interpretation is clearer. Further, the study of the pupil is given a large place. Pupils of every period from the Cradle Roll to the Adult period are studied. The characteristics and needs of each period are studied, and helpful suggestions are given to the teacher for adapting his teaching to each group of pupils. A training course also gives the Christian worker a better knowledge of the problems and needs of all the departments of the Sunday school as well as those of the Church.

Bessie Stauffer,
Rittman, O.

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We are living in an age in which our young men and women must have special training in order to teach in our public schools. I think it is just as important or more so to have trained teachers in our Sunday school. We all know that there was a time when we thought that any one could teach children; but the time is here when we see the necessity of trained teachers for our Sunday schools. I have been a Sunday school teacher nearly all my life. There were times when I scarcely knew what to teach or how to approach my class in order that I could interest them and that they might derive the most benefit from the lesson. About two years ago much of my burden was lifted by my taking a Teacher Training course for Sunday school teachers. In the first year's work we took up the "Study of the Pupil," then the "Teacher and his Class," and later the Message of the Master, which covered the special study of the "Four Gospels" and last of all we studied Organization and Administration of the Church School.

I have now finished the 2nd year and feel that any one who ever expects to teach or is teaching a class in Sunday school can not afford to miss it. It certainly makes teaching a pleasure instead of a drudgery as it used to be.

I would advise any young man or woman to take up a training course altho they may never expect to teach a class, and in case they would be called upon to teach they would know just how to proceed.

J. F. Slabaugh,
Goshen, Ind.

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There are certain qualifications which every successful Sunday school teacher must possess. The first and most important is, that he be a Christian. He must also have a knowledge of the Bible, (the chief text book of the Sunday school); he must know and understand child life; and he must be capable of bringing to his pupils the lesson in a clear, simple and effective way.

A thorough course in Teacher Training work has helped me, and will help every one who takes such a course, to obtain more fully some of these qualifications.

As it is impossible for us to teach others something which we ourselves do not know, it is essential that we have a knowledge of God's Word. The Teacher Training course gives us a more systematic method for the study of the Bible, and consequently a more complete knowledge of it can be obtained.

As Sunday school teachers, we must recognize individual differences in our pupils. Each pupil has his or her peculiar problems and difficulties, and it is the Sunday school teacher who must recognize these problems and help his pupils solve them. How can the teacher best aid his pupils in solving these various problems which confront them in the wisest way? This also is a question which is answered, at least in part by a course in Teacher Training.

The fact that a Sunday school teacher has a knowledge of the Bible does not say that he is a successful teacher. He must be able to bring to his pupils that knowledge in a way that will be most effective. For instance, we cannot use, to the best advantage the same teaching methods for the Primaries and Juniors that we use for Adults, and yet in a great many instances this is done. Again, Teacher Training work will help us to adapt our teaching methods to the needs and age of the pupils, rather than trying to adapt the pupils to our methods of teaching. In other words as a result of Teacher Training courses, more effective methods of teaching will be employed.

Teacher Training work should be continued if we would have a more efficient teaching force at work in the Sunday school.

Mahlon O. Krabill,
Louisville, O.

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The first year Teacher Training course given at Goshen College this past year was very beneficial to me, and I enjoyed it very much. It is impossible for me to tell in a few sentences all the benefits I received from the course, but I shall name a few which I consider to be the most important.

I received:

A better understanding of the Sunday school as a whole, its purpose, equipment,

## ATTENTION SUNDAY SCHOOL TEACHERS AND OFFICERS

**Brother A. M. Eash writes from Jerusalem that he is at the service of anyone, especially Sunday school teachers and officers, who desire to secure something in the line of souvenirs from the Holy Land as a token of remembrance or appreciation for their Sunday School pupils. The industrial class of boys in the orphanage of which he has charge makes hundreds of olive wood souvenirs of various kinds which they would be glad to ship to this country if proper arrangements can be made. If you or your classes are interested in securing some such souvenirs, possibly in time for the Christmas season, please let us know at once so that we may give Brother Eash an idea of what is wanted. Write definitely how many souvenirs you desire. Do not ask for information as to probable cost, nature of articles, etc., as we are not able to give it. If you desire to place a limit on the cost of the articles your order will be taken with those conditions. Tell us how many you want and all the orders will be forwarded together, and you will be notified when they arrive, together with the cost of the articles. Brother Eash has also indicated his willingness to do whatever he possibly can in gathering material for private or Sunday school collections, museums, etc. If you are interested write to the editor of the Christian Monitor at once.**

organization, relation to the church; also the place of the Sunday school in Christian work, in teaching God's Word, in winning souls, in building Christian character; and also of the great opportunity open to the officers and teachers and their responsibility in teaching the pupil.

A better understanding of the pupil, for whom the Sunday school exists, his characteristics, inclinations, and needs as they are to be found in the different periods of his life.

A more complete understanding of the Bible, especially the Gospels as they deal with the life of Christ, the central figure in Sunday school teaching.

A better knowledge of the methods to use in presenting the Word before the class and the individual, how to make impressions stronger and influencing and encouraging the pupil to give expression; and also what phases of the Master's life to emphasize and uphold before the pupils of different ages such as, little children, Juniors, Intermediates, Young People, Adults, and the teacher's relation to the pupil.

Every Christian worker would be greatly benefited by taking a Teacher Training course for Sunday School work, and my wish is that such a course would be given in every congregation of the Mennonite Church, and the members, especially the young people, make a thorough study of the course. It would be a definite step toward heeding II Tim. 2:15.

Ira H. Eigsti,
Buda, Ill.

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What personal benefit did I derive from a year of Teacher Training work? Firstly: a clearer vision of the opportunities of the Sunday school—the kindergarten of the Church—and of the responsibilities and privileges of the consecrated worker therein. Secondly: A glimpse of the characteristics of the child as it passes thru its various stages of physical, intellectual and religious development and of the essential qualifications of the successful teacher. Thirdly: Principles of teaching; a study of the Life and teachings of Christ as adapted to the needs of the pupils in the different grades.

Should Teacher Training work be encouraged? Surely, because: training makes for efficiency and nowhere is efficiency more necessary or important than in the Sunday school. Furthermore, such a course affords a study of child nature and child psychology and helps the earnest teacher to better understand his pupil and supply its needs. Lastly a fuller and more widespread interest in Teacher Training work would greatly assist in organizing and maintaining the graded system in our Church schools.

Lillian Snyder,
Baden, Ont.

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When one busies himself with the study of the child, he soon discovers that in life a child passes through different periods of development and that each period has distinctive characteristics and needs. In order to work with the child most successfully one should know child nature, its interests and needs. First year Teacher's Training takes up the study of child life, its periods and corresponding departments in the Sunday school with the characteristics and needs of each; also how to meet the needs of each department. This course has helped me to understand the child better, and created a deeper interest in it.

Teacher Training gives valuable suggestions for the Sunday school teacher which he can put to practical use.

This course gives one a good outline for the study of the Life of Christ and how to present Christ to the child in its different periods of development. I urge every one interested in any phase of Sunday school work, especially teachers, to study this course in Teacher Training.

Nora Hershberger,
Walnut Creek, O.

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The Sunday school is a school. Its aim is to learn to know God as He is revealed in the Bible, in nature, and through our fellowmen. This aim is identical with that of the Church, to give opportunities for Christian service and promote Christian character. Its goal is moral and spiritual and its end evangelistic.

The duty of the Sunday school teacher is then, not only to impart knowledge but also to develop personality. To help the pupil not only to know, but to live Christ, the central figure of the Sunday school. The teacher must, therefore be a Christian, know his Bible, and how to enlist the heart and interest as well as the attendance of the pupils. The number of teachers who can obtain these qualities is very small and even they may be made more efficient by taking the course. It helps one to understand the needs of the pupils of the different ages and how to meet them. Also how to plan and teach the lesson and the art of questioning with stimulation of thought.

Because of the dire need of qualified teachers I would urge all who can to take the course and assure you that you will find it both interesting and beneficial.

Lillie Shenk.
Goshen, Ind.

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The primary aim of the Sunday school is the giving of religious instruction, and it is one of the greatest factors in our lives in the building of character and the development of moral fibre, for its influence begins with the small child and continues throughout life.

Since no study is more important to the child than the study of the Bible and the Sunday school is the most effective agency for such study, can we not realize the importance of Sunday school work and the responsibility of the teachers? Is it not possible for us to see the need of training the teaching force of our Sunday schools? It must be recognized that only thoroughgoing substantial work will increase the efficiency of teachers, and we believe that all those taking a Teacher Training course will feel that the benefit they have received is well worth the time and effort spent. The value of such a course can not be over-emphasized; it helps teachers to realize more keenly their responsibility and creates within them a greater interest in Sunday school work. It helps to solve some problems that every teacher must meet, and opens to them larger and richer fields of investigation.

The aim of the Teacher Training course is to help teachers in preparing themselves for better and more effective service.

Hettie Shoup,
Wadsworth, O.

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Teacher Training work in our Sunday schools should be encouraged so that we may have more efficient teachers. No position in the Sunday school carries with it greater responsibility than that of the teacher. It is not enough to simply teach a pupil facts or even to train him, but the aim should be to develop him into a live Christian. Special attention must be given to the little child. A child is not a man or a woman on the small size. Its mind is as undeveloped as its body. In our Sunday schools too little emphasis has been placed on "school." The Teacher Training course takes up these many problems. A study is made of the child's mind in the different stages of its life, and in connection with this study, methods of approaching the child. The teacher and his preparation of the lesson, and the organization of the Sunday school are some of the other subjects taken up, and many valuable suggestions are given.

Milford Hertzler,
Denbigh, Va.

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While many ways might be mentioned in which a Teacher Training Course is a valuable preparation for a Sunday school teacher, I shall confine myself to a discussion of only one. I think one of the principal reasons why the Sunday school is in need of trained and efficient teachers today is the lack of a proper realization of the importance of teaching and of a sympathetic understanding of the problems of a teacher among our young people. Knowledge must usually precede interest. If a Teacher Training course can supply that knowledge, it will serve as a stepping stone to trained and interested teachers. Such a course is designed to do this by introducing some of the essentials of child psychology and sound pedagogy, as well as a knowledge of the Bible and of the organization of the Sunday school.

Elmer J. Yoder,
Columbiana, Ohio.

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In my study of the first year Teacher Training course I have obtained many valuable truths concerning the character-

(Concluded on page 671)

# CURRENT EVENTS

**The Polish Situation:**—For several weeks the Soviet Russian forces have been victorious in their encounters with the Poles, driving back the latter into their own bounds and becoming the invaders. At the present writing they are reported to be but a few miles from Warsaw, the Polish capital, where a fierce conflict is raging. Although the Polish forces are almost equal in numbers to the Bolshevik army and have several times offered a determined and effective resistance, there seems to be but little doubt that Warsaw is doomed. It is reported that 100,000 of the citizens of the Polish capital, including aged men and boys, have pledged themselves to defend the capital to the last breath, though this is not expected to seriously affect the fate of the city. Arrangements have several times been made for an armistice, but the Bolshevists, drunk with the success of their armies have delayed the actual meeting of the representatives to their own advantage, desiring to gain as much territory as possible before beginning a conference with a view of ceasing hostilities. The meeting has been finally arranged for, however, and is expected to occupy a period of several days, by which time Warsaw will probably be in the control of the enemy.

The effect of the successes of the Russians is a matter of grave concern on the part of the allied nations, and the whole situation is fraught with the most serious possibilities. Both England and France are trying to avoid war and have given Poland their moral support, as has also the United States. The possibility of all Europe again being engulfed in a titanic war if the Russians continue victorious is not minimized. Our government declares that it "will employ all available means to maintain Poland's political and territorial independence," but at the same time warns Poland that she must recognize her place. Sympathy and friendship for the Russian people is professed, a united empire urged and recognition for the dishonorable and despotic "Red" government denied.

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**Increase in Railroad Rates:**—Acting on authorization from the Interstate Commerce Commission, the railroads of the United States will put into effect on August 26 a new schedule of freight and passenger rates in order to meet the increased expenses due to the wage increase and to the need for new equipment and facilities for handling the vast volume of business in the most expeditious manner. The increase of freight rates will be approximately thirty-three percent over present rates and the increase in passenger fares about twenty percent. In addition to these general items there will be an increase on excess baggage and milk rates, and an increase of fifty percent on the rates for Pullman and parlor cars. The actual amount which the new rates are to bring to the railroads is estimated to be $1,500,000,000 in excess of the present income annually. The American Railway Express Company has been granted the right to increase its rates twelve and one-half percent, and in some states inter-urban companies have also petitioned for an increase corresponding to that of the railroads.

There is of course no question as to who will pay these enormous sums. Every single article transported over the railroads will bear its part in the way of higher prices to the consumers, and in many cases this will be used as a pretext for advancing prices far in excess of the actual increase brought about by the higher rates. The government expects to profit nicely by the arrangement, partly through the increased transportation taxes and the payment of income taxes by the railroads. It is officially estimated that the Treasury will be $100,000,000 richer annually because of these items. The recent rail wage award of $600,000,000 is also expected to put many more railroad employees in the income tax paying class, which will likewise result in millions of dollars of increased revenues from that source.

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**Wizard of Finance Fails:**—The latest star on the financial horizon, after shining brilliantly for several months, has fallen. Charles Ponzi, who not many years ago landed in this country as a young Italian immigrant, almost penniless, and later washed dishes and worked in a restaurant for a living, and then rose in fame until his name was known all over the country as one of the most amazing financiers in the world, has been arrested and placed in jail on two charges,—one of larceny and the other of using the mails to defraud. Ponzi caused a sensation by advertising a money-making scheme which offered fifty percent interest in ninety days, and later in forty-five days. So alluring were his statements and his personality that some 40,000 investors, it is said, entrusted to him a total variously estimated at from $15,000,000 to $20,000,000. When the government began an investigation of his methods the investors started a run on his bank, but for days and weeks he promptly paid every creditor his full amount plus fifty percent interest for all funds he had invested. This satisfied thousands of his creditors who then reinvested their funds, confident that the "wizard" would make good all his claims. The inevitable came at last, however, and his arrest was brought about as above stated. It was shown that he had liabilities of over seven million dollars. Four of his confederates have also been arrested on charges of larceny. This adds only one to the hundreds of get-rich-quick schemes that have proven fraudulent, and helps to prove the oft-repeated contention that no matter how ridiculous or extravagant the claims of the promoters there are always some people who will fall for the scheme only to regret their foolishness and short-sightedness a little later.

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**Progress of the Political Campaign:**—Although neither party has yet gotten really warmed up over the present campaign, things are beginning to happen and there is every indication that the campaign will be a lively and a heated one. Senator Harding still clings to the idea of a front porch campaign and refuses to make any dates for speeches outside of his home town. Recently he has spent some time in making records on the phonograph of some political speeches which it is proposed to scatter far and wide. Governor Cox in his speech of acceptance stands for the league of nations, and seeks to justify its establishment. He proposes to do a great deal of campaigning and will reach practically every state in the Union. It is evident that both major parties will present a practically solid front and that there will be little, if any, open dissatisfaction and disagreement in the ranks. Both candidates receive constant assurances of their election and profess to see many evidences that voters of the opposite party are turning to them and promising support.

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**Mine Strikers Ordered to Work:**—In addition to the scarcity of coal caused by the over-tax on the transportation systems, the situation was further aggravated by the strike of a number of miners in the central west for higher wages, immediately after the 27 percent increase that had been allowed them by the last award. They planned to hold up the entire country and much inconvenience and hardship were caused. President Wilson, in a telegram to J. L. Lewis, head of the mine

workers' union, said that the strikers were acting in direct violation of the law and that the large number of "outlaw" strikes were doing the whole cause of unionism far more harm than good, and that they should immediately return to work. President Lewis acted on this advice and the strike was recalled, although some of the unions in Kansas refused to obey the order. The miners were promised that if they returned to work their case would be taken up by the regularly organized channels and that they would be justly dealt with.

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**France Recognizes General Wrangel:**—The only organized and active opposition to the present Bolshevik regime in Russia for some time has been that of General Wrangel in South Russia. Wrangel has successfully withstood the advance of the "Reds" and has gained some victories over them. He holds a portion of the peninsula known as the Crimea. Recently the French Foreign Office announced that that government had decided to recognize the government of Gen. Wrangel as the ruling one in Russia. It was stated that Wrangel agreed to assume all the obligations of the former Russian government, and that he would give Russia a democratic form of government. The Soviet government is spurned by all the powers, who refuse to treat with it because of the things for which it stands. It is thought that Bolshevism is fast running its course and that by far the greater number of the people of Russia are not in favor of it, so that as soon as the Russians are convinced that the Allies mean to respect and recognize the regularly organized form of government the Red movement will collapse.

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**United States Refuses Permit to Lay Cable:**—A ripple of excitement was caused recently by the announcement that the United States Navy had been ordered to stop, by force if necessary, the laying of a cable by a British cable ship on the shores of our country. Five destroyers patrolled the Miama, Florida, harbor, ready to carry out this order. It was explained that the incident was in no way unfriendly and that the reason for the order was the meeting of the Conference of Communications Between Nations which was to be held soon, at which conference the whole question of international communication is to be taken up. The new cable is to connect with South America.

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**The Woman Suffrage Amendment:**—Advocates for the Woman's Suffrage amendment are predicting an early success of that movement. Already thirty-five out of the necessary thirty-six states have ratified, and the thirty-sixth one, Tennessee, is on the point of doing so. At a special session called for the purpose the question was taken up. The measure was passed by the Senate with only a very few opposing votes, and an early success was prophesied in the House. Both presidential candidates are in sympathy with the amendment, and no doubt both expect to profit by the vote of some millions of women.

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**European Students Interested:**—The students of Europe are keenly interested in the problem of prohibition of the liquor traffic. At recent meetings at which Mr. Harry S. Warner, of the Intercollegiate Prohibition Association, has spoken in the universities of France and Switzerland, there has been marked interest. Hundreds have attended meetings which were little advertised, and in which the story was told of "Why and How Prohibition Came to America." Some of these meetings have had to be addressed by Mr. Warner and then by his interpreter. In spite of this handicap, discussion has been prolonged at the close of his address, and all were eager to learn of the results of the "great experiment" in America.

Sentiment on the part of some of the students and professors indicated that the former basis of abstainence organizations was no longer adequate, and that there should be some union of all such organizations on a basis of asking all students to study the problem in its relation to all phases of national life. To show the students of Europe and all other countries how this was done in America by the students thru the Intercollegiate Prohibition Association is the present task of that organization. The work is of tremendous promise, and student leaders in America are alive to the responsibility.

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## INTERESTING FACTS AND ITEMS

The new bridge over the Mississippi at Minneapolis is claimed to be the biggest reinforced concrete bridge in the world. The center span is 400 feet in the clear. Two other spans are half that. The entire bridge is over 1000 feet long.

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The net income of the 3,472,890 people who filed income tax returns in 1917 was $13,652,383,207.

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Some years ago the United States brought a small herd of reindeer from Asia to Alaska to keep the Indians from starving. The animals did so well and the numbers increased so rapidly that the herd now furnishes the basis of an export trade in reindeer meat. Four refrigerating plants will be built in Alaska this summer to refrigerate, store, and ship the meat to the United States.

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China has more cases of suicide than any other country in the world. As many as a half million cases have been reported in one year.

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Cotton and woolen mills in Massachusetts employ more than 300,000 people.

"Dr. Zwemer, the noted missionary to the Moslem world, is authority for the following examples of superstition among Mohammedans: 'The native Moslems of northern Africa believe that when talking to a woman a lie is justifiable. When a child is a week old, if it is a boy, they slaughter two sheep to atone to Mohammed; if it is a girl, they kill only one. If a child meets with an accident, a sheep is skinned and the child is quickly placed in the warm skin to propitiate the anger of Mohammed who caused the accident. When they build a structure they kill a sheep on each of the four cornerstones to pacify Mohammed.'"

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Wakulla spring in Florida is estimated to be among the largest in the world. It is 400 feet across, 80 feet deep, and flows at the rate of 120,000 gallons of water a minute. It gives rise to a river 250 feet wide at its source.

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The total annual loss of farm crops in the United States is estimated at $1,104,869,300.

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It has been estimated that the loss in metal due to the methods now used in brass melting exceeds $3,000,000 per annum.

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Last winter during a snowstorm the old tree "El Butini" in the Garden of Gethsemane was blown down. According to tradition this tree was to fall when the Turkish Empire fell. The fact has aroused the superstition of the populace.

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There are from 150 to 200 firemen on the largest transatlantic liners.

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The total cost of pulp wood in the United States in 1918 was $73,167,118.

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The first school built in the United States was that at Dedham, Mass., in 1645. Plans are being formulated to celebrate the 275th anniversary. A monument at present marks the site.

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# MISCELLANEOUS

## THE GIRL GRADUATE

Selected by J. F. Funk

You have passed your examinations with the credit that entitles you to a diploma, but there are several more questions that should now receive your earnest consideration.

Do you realize that it is through your mother's exertions almost more than your own that you have been enabled to graduate? That although you have worked faithfully at your studies, she has worked harder to give you the chance, in relieving you of household duties and warding off interruptions?

Have you thought that in order to have you presentable in dress to attend school, she has done without almost any but working clothes, and has, therefore, been denying herself social pleasures because she had not the proper clothes to appear in, and has also been too busy at home making yours? Do you know how many years it has been since she had a real rest from the round of household duties that she does so patiently and so well that no one realizes how they have increased while her strength has decreased?

Have you ever thought whether you could at all fill her place if she should go away or be ill? Would it not be a good thing to have her teach you while she is able and then take her place and send her on an outing or some long desired visit before you assume a position or duties that will preclude such possibility?

Do you not see that wishing her to make a nice appearance because you love her is a better reason than that you may not be ashamed of her and that she will feel it so?

Isn't it a cheap way to try to discharge your obligations to her by declaring in that offhand, condescending way that if you only had lots of money, or when you have, you would like to fit her out in fine style, when you are withholding the few helpful things you might do, and the kind, grateful words you might say now? Don't you know that she would prize these little things that are possible to you and an attitude of loving appreciation much more than many favors of merely momentary value heaped upon her after empty years of cold neglect?

Will you not try, in the time you may have from your graduation until the separation from your home life for whatever field of usefulness, to put something precious into each day for the dear mother who has done so much for you? And will you not, if it is at all possible, make that time of real and tangible reward at least a year at home with her, relieving her cares, brightening the home, and cheering the hours as you fill them with happy companionship, and the instruction that no one else can so well bestow upon you, or than which none will be more valuable to you in the coming years—years that, wherever or however they are spent, will be enriched and sweetened by the memory of this one thus spent?

## THE GOSPEL STILL NEEDED!

Rescue missions in America are going out of existence. The papers are calling attention to this "most remarkable perhaps of all the testimonies yet cited to the effectiveness of prohibition"—that, as one puts it, the "supply of bums is exhausted." It is noted even that "the old Water Street Mission in New York City, the first enterprise undertaken by redeemed Jerry McAuley to save his former companions in degradation and crime,.....must be closed. It was established and has lived for the sake of the drunken bum, whom nothing but the manifest grace of God could redeem from his besotted shame. ....And the bum is gone....Prohibition has finished him—and the Water Street Mission has no mission left." But, humanly speaking, the hardest part of the mission of the Gospel of Jesus Christ in America is still left: the mission of reaching and saving, not the "down and outs," but the "up and outs," those who, blinded by their prosperity and "temperance," are living in the degradation of their sinful natures and in the crime of rejecting God's Son as Savior. Perhaps "bum" has two very different interpretations, on earth and in heaven. The Eighteenth Amendment, welcome and needed though it is, has not yet prohibited sin. Only the Gospel of Jesus Christ is sufficient for that prohibition. So God's rescue missions are still needed, and will be, until the last unsaved soul whom God can reach has been reached. The supply of sinners is not yet exhausted, nor, praise God, is the infinitely sufficient supply of God's grace through Jesus Christ.—Sunday School Times.

Preparations are being made for a reunion of the Northern and Southern Methodists who separated three-fourths of a century ago over the slavery question. The united church with a membership of about 6,000,000 will likely be known as the Methodist Church.

## HOW A JUNGLE BOY CAME OUT OF DARKNESS

At Teachers' College, Columbia University, is one C. K. Simango, a young African, who is studying rural education and other things in preparation for work among his own people. From the wild places of Portuguese East Africa to Morningside Heights is no mean journey.

This is Simango's story of how it came about:

"When I was a boy running wild with my father's sheep and goats I saw people who could read and write. I wondered what it was in their eyes that could make them do it. The art impressed us boys so much we used to punch holes in leaves of trees and send them to other boys as letters.

"When I was fifteen I went to work at Beira and there saw people of my own color who could read and write. This made me want to learn. I got to know how to read by playing with cards.

"A missionary school was started at Beira in 1902 but at first I was afraid of being persecuted if I went to it, and I used to laugh and jeer the boys who did go. I wanted, way inside of me, to know how to read and write, though, and one day one of the teachers taught me the Lord's Prayer. I never forgot the lesson. The following morning, as I was walking on the seashore, I tried to make the letters in the sand. I bought a book soon after this, but was still afraid to go to school. One day I visited the school. I stayed several weeks. One night I rose up in a meeting and decided to follow Christ. Not with much knowledge of what it meant, but as one goes from total darkness toward the light.

"The persecutions of the school by the Portuguese finally caused it to close. We had seen the light, some of us, and were not going to turn back. We heard of a school at Mt. Silinda in Rhodesia, 225 miles away. We started for it. Most of the journey was on foot and through jungles. We often heard lions roar as we lay down at night in the wilderness. We studied two years at Mt. Silinda and then walked home for a vacation. When we returned to school there were twenty-two of us instead of eleven.

"I came here five years ago and have been learning the practical education of the hand, head and heart so that I can go back and teach those other boys who are still in darkness."—World Outlook.

## CRANMER'S LEGACY

When Edward VI, a boy of ten, succeeded to the throne of England, Bishop Cranmer, Bishop Ridley, and several other Christian men worked hard for the spread of the Gospel, and encouraged the printing of the Scriptures.

There were but few copies of the Bible in those days, and they were chained to the reading desks in the churches, whither the people flocked to hear the Wonderful Words of Life read in their own tongue.

Bishop Latimer was appointed the king's preacher, and had a pulpit placed in one of the royal gardens, where the boy king would listen to the sermons.

In the sixteenth year of his age, the king, who had been ill, became worse and died.

Before the end came, he summoned Cranmer in order that he might sign his last testament, in which the succession to the throne was settled on Lady Jane Grey, who reigned ten days.

When Queen Mary was proclaimed sovereign she bitterly persecuted those who loved their Bibles, among them being good Bishop Cranmer, who was taken to Oxford jail.

In three years nearly three hundred persons were burned at the stake, Bishops Latimer and Ridley perishing outside the city wall of Oxford, near Balliol College.

When Cranmer was led to the stake, a pardon was placed before him. This he, in a moment of weakness, agreed to sign; but when this had been done, the queen sent a message that he must publicly recant in the church, before the people.

He went to the church, but instead of denying his faith in Christ, expressed regreat for his weakness, and declared his intention not to recant. He was then given over to the fagots.

Holding out his right hand to the flames he exclaimed:

"This hand has offended."

Then his countenance became peaceful, and, without appearing to notice the pain, he passed into the presence of the King of kings.

When we realize at what a price our Bible was obtained, preserved, and handed down to us, let us prize and value it above all other books.

In our days persecutions of this sort have ceased in English-speaking lands, but this does not mean that people love the Bible more than they used to three or four hundred years ago. Men do not attack the Bible and those who love it by throwing them to the flames, but they attack the Bible by trying to deny its truth and authority, so that they need not trouble to obey it.

The best way to show that we love the Bible is, not merely to honor it by preventing any thoughtless person from treading on it, hut to read, and learn, and above all obey it.—Our Children.

## HE OBEYED ORDERS

"Madam," said the English ticket examiner, as he stood at the railway carriage door, "I am very sorry, but you can't have your dog in here. It is against the rules."

"I shall hold him in my lap all the way," she replied, "and he won't disturb anyone."

"That makes no difference," said the other. "Dogs must ride in the luggage van. I'll take him there for you."

"Don't you touch my dog, sir!" exclaimed the young lady excitedly. "I will trust him to no one." With indignant tread she marched to the luggage van and tied up her dog.

"Remember, please, I don't want a soul here to touch my dog or untie him," she cautioned.

As the train approached her station, the young lady, hailing the guard, asked, "Is my dog all right?"

"I don't know, miss," replied the guard.

"You don't know? Why don't you know? It's your business to know. You haven't touched him or untied him, have you?"

"No we didn't touch or untie him, and that's just the trouble. You tied him to a trunk labeled for the last station. The trunk had to be put off, so the dog went with it. Orders is orders, ma'am."—Tit-Bits.

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The value of crops in the United States in 1919 is said to have been almost 16,000,000,000 dollars. The five-year average 1913-1918 is about $5,829,000,000. While production was greatly stimulated by high prices, the farmer as a rule did not get nearly all of the increased value, a large part going to the middleman and the retailer.

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The department of agriculture announces that in the year 1919 over 511,000,000 quarts of ice cream were consumed in the United States. This does not include the vast amount made in home freezers, but only that sold commercially. Americans are the greatest consumers of ice cream in the world.

## BENEFITS DERIVED FROM TEACHER TRAINING

(Concluded from page 667)

istics of the different periods of an individual's life. It has given to me a broader conception of the study of the psychology of the human mind. Besides this it has also given me an idea of the religious development of the individual. When taking the course this fact impressed me very strongly, that in teaching this one thing should be borne in mind, to always present the truth in such a way that it will meet the demands of the individual's need. If this is foremost in teaching our Sunday school pupils would get more benefit from their teachings.

I would advise every person who possibly can to try and take the course, even though you are no teacher, for it will help you to organize your material for thought in your other studies. It will not only benefit you for teaching, but it will be of help to you in dealing with your fellow-men. To know how to deal with individuals is an important factor in teaching.

Such a course has benefited me greatly even if I never teach. I feel as though it will be useful to me in my school work these coming years.

I am looking forward to the day when just as much emphasis is placed on the selection of Sunday school teachers as there is in the selection of every day teachers.

I hope these impressions will urge someone to decide to take the course.

Oliver Bauman,
Elmira, Ont., Can.

---

"It is not he that knoweth that shall do, but he that doeth God's will shall know of the doctrine."

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## INTERESTING FACTS AND ITEMS

This country has sent more than 35,000,000 seedlings to Europe to re-forest the different areas devastated during the war.

High school pupils in Mason City, Ia., recently struck, demanding higher wages for their teachers. The cause of the difficulty was the resignation, for better pay, of several very popular teachers.

In a recent debate in the Filipino House of Representatives, the English language was used for the first time. The members so participating were graduates of the University of the Philippines.

Roumania was the only country in the Balkans that adopted prohibition as a war measure.

The National University of Athens, the largest higher institution of learning in Greece, has an enrollment of 2800.

Alcoholism is rife on the west coast of South America. In Valparaiso, Chile, there is one saloon for every 24 men.

Latest reports indicate that there are over 300,000 Sunday schools in the world, with nearly 2,800,000 teachers and officers, and over 28,000,000 pupils.

The Hebrew Christian Alliance of America proposes during the next five years to raise $1,000,000 to establish in America a Hebrew Christian headquarters and training school to prepare workers to bring material and spiritual aid to suffering Jewish Christians in the Old World. These have been refused help from official Jewish relief and find it difficult to secure from Gentile Christians.

New York and Chicago were recently put into wireless telephonic communication. The experiment was tried late at night so interruptions would be less frequent. The operators, one at Chicago and the other at New York discussed weather conditions in the two cities and then a phonograph was set to playing which was plainly audible at the other end of the "line." Efforts are being made to try the same experiment between New York and Roswell, N. Mex., and later with San Francisco.

Two giant dirigible balloons, one 644 feet long and the other fifty feet longer, are under construction for the United States Navy. It is planned to fly across the Atlantic next fall. The cost of the larger one is to be $2,700,000. They are to be the largest in the world.

According to the report of the Minister of Foods, the cost of living has gone up 146 per cent in England since the beginning of the war.


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Specimen of type

generations; they [a] call *their* lands after their own names.
12 Nevertheless [b] man *being* in honour abideth not: [c] he is like the beasts *that* perish.
13 This their way *is* their folly: yet their posterity [3] approve their sayings. Selah.
14 Like sheep they are laid in the grave; death shall feed on them; and the upright [f] shall have dominion over them in the morning; and [h] their [4] beauty shall consume [5] in the grave from their dwelling.

[a] Gen. 4. 17.
[b] ver. 20.
[c] Eccles. 3. 19.
[d] Ps. 80. 13.
[2] Heb. *with me.*
[3] Heb. *delights in their mouth.*
[e] Ps. 24. 1.
[f] Judg. 5. 13.
[g] Ps. 69. 30, 31.
[h] Cp. Job 4. 21.
[4] Or, *strength.*
[5] Or, *the*

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.
11 I know all the fowls of the mountains: and [d] the wild beasts of the field *are* [2] mine.
12 If I were hungry, I would not tell thee: [e] for the world *is* mine, and the fulness thereof.
13 Will I eat the flesh of bulls, or drink the blood of goats?
14 [g] Offer unto God thanksgiving; and [i] pay thy vows unto the most High:

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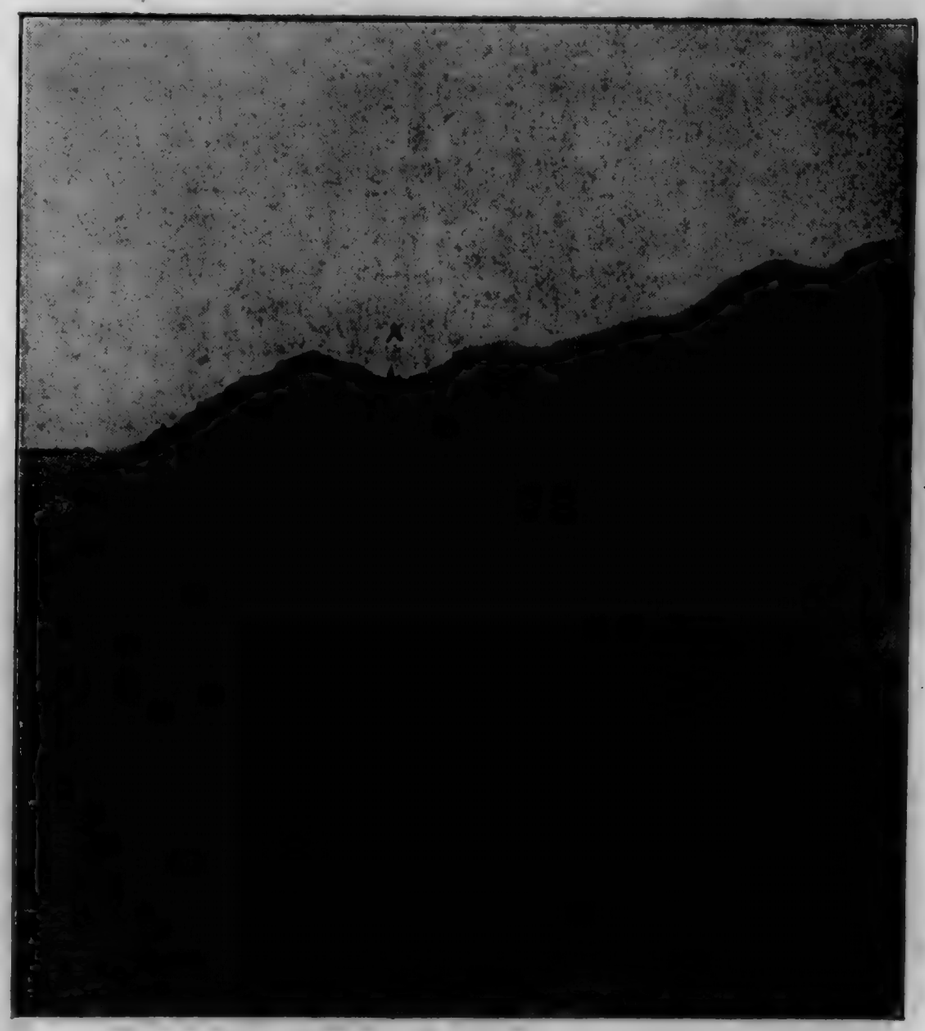
OCTOBER, 1920



**Part of Salt Mountain showing pillar of salt pointed out as Lot's Wife** (See page 675)

# SELECT READING

## ECHOES OF LIFE

### Getting the "Blues"

C. F. Yake

It is no doubt a common experience among mankind to get discouraged at times. At least allowing for any exceptions there may be, we are sure that these few exceptions are not living in such an entirely isolated community of all-pleasant environment that they are not familiar with this very common word. And so we can proceed on the assumption that if any such fortunate humans have not experienced the meaning of this term personally they at least have witnessed its effects upon others with whom they may have come in contact thru business or social relations.

Whether we wish to recognize the fact or not, it nevertheless remains true that, "Into each life some rain must fall. Some days must be dark and dreary." What causes this darkness or dreariness are the common little and large woes that enter into human lives everywhere. And as to the degree of discouragement that they bring, that depends upon the character of the individual they attempt to make their abode with. Upon the hospitality that is given these misery-bringers depends the value or detriment of these agents of discouragement. To the one who entertains them sumptuously as his sympathizers and friends they naturally bring a disposition that isn't very agreeable; to another who treats them as strangers and undesirable guests of questionable character they become an incentive for the development of an opposite disposition or mood. To the second they may be a help; to the first they are a positive hindrance.

The "Blues" are so common not only in word but in the reality of life that many a human being will lose his or her better value to society because of being afflicted with them. Some people have the very remarkable ability to let every little mole and ant hill in their pathway become a veritable Himalaya and go fretting around, down-hearted, discouraged, even disagreeable, about that which doesn't amount to anything. And not being quite satisfied with their accomplishment they even dig down into the recesses of their memory or secret chambers of their hearts and bring forth some forgotten event and mope about that, in addition to all their other "trials and tribulations." And should you happen to be so fortunate as to have a conversation with such persons during the time they have an affliction of these "blues" you would surely have the privilege of listening to a tale of woe which, ninety-nine instances out of a hundred, affects you, and only by sheer force of will and determination can you escape taking the disease itself. A cold bath after such an experience is probably the best preventive, with a walk in the sunshine following.

Hundreds and thousands of such persons are living daily with this dreadful disease. Their imaginations become such active agents in fostering it that they even give the symptoms of self-pity, personal worthlessness, etc., as a reason for their affliction. Oh, the hideousness of it all!

Then because of all this and that and the other, they bring up a hundred and one excuses and reasons why they are in poverty or why they are unable to succeed in their work. How they didn't have a "pull" like some other person has had; how they were born of poor parents who left them no legacy like someone else's parents did. And really they can make a very great success in devising all kinds of excuses for not succeeding, which wasted energy, if rightly applied, would make them a success in the very thing they are making excuse about.

And have you really ever heard about any one who was afflicted with this disease make a success in any one of the many vocations he may have chosen? I am not now talking about the first class who benefit by all that comes their way but the second class mentioned who have the "blues" and brood their time away moping about it all. I say, have you met any one of that particular class who has risen above the average? Well, friend, you won't ever find any succeeders in that class. More readily you will find among that particular class such who have not risen to the average, rather than above it. The success type aren't produced in that class. They are among class No. 1 who turn these vile spirits that bring "blues" away even tho they have been admitted temporarily. Absolutely the pessimist never succeeds in any large degree. It is the optimist, the one who will change darkness to sunshine and if he can't change it, assume that it has changed by smiling things over.

Recently two young salesmen of rival houses hired an auto to see a party quite some distance from the main line. When yet a long way off from their destination their auto stopped permanently, and upon investigation they found that the gas was all. The driver started to lament his hard luck saying among other things that such was always his case when he was out after a real sale. "The only thing to do," he said, "is to sit here and wait until another machine passes this way and get gas from it."

"Not much," said the other fellow. "I have made arrangements to meet that firm and I am going to be there on time" and with a smile on his face that spelled success he grabbed his grip and started to walk to his destination. That fellow met his party and made a sale while the other fellow was sitting along the road somewhere waiting for a passing machine to bring him some gas. He belonged to class No. II; the other fellow to class No. I. Do you get the difference?

It is needless to say that regardless of the situation that came the other fellow's way he turned it into an advantage somehow or other and he SUCCEEDED, while on the other hand, for the one fellow a disadvantage was always a case of "Hard luck." And the "Hard luck" cases with

(Concluded on page 688)

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

Vol. XII SCOTTDALE, PA., OCTOBER, 1920 No. 10


### INCIDENTS IN THE VISITATION OF FAMILIES OF GERMAN PRISONERS

#### II. The Geyer Family

S. E. Yoder

"Please Miss, can you tell me where Frau Geyer lives?"

"Yes" came the reply. Looking around, the young girl saw several small children playing in the back yard.

"Hier Elsie," she said, "ist ein Mann, er möchte deine Mutter besuchen." ("Here Elsie," she said, "is a man who wishes to visit your mother").

A small girl of eleven came forward. Her clothes were old and worn, but she was neatly dressed and clean. She was pale, her large blue eyes wearing a sad expression.

"Komm mit mir, bitte," ("Come with me, please") she said.

We passed through the small back yard, and climbed several flights of stairs. Elsie disappeared and soon a middle-aged woman appeared.

"Does Herman Geyer live here?" I asked.

"Ach Gott!—mein Mann," she answered throwing up her hands in anguish.

"I have a message from him. He sends his Christian greetings to you" I said. Immediately I was taken into the small kitchen. The furniture consisted of a few simple pieces and a small stove. The poor woman was speechless and wore a frightened expression. I related how her husband had worked with us.

"Oh yes", she exclaimed much relieved; "he wrote and said that he was working with Americans and that once again he was being treated like a human being." The mother disappeared and in a few minutes returned carrying a few pieces of wood which she borrowed from a neighbor.

"You must have some coffee", she said, and started to make a fire.

"No, no", I replied. "I cannot stay, I must hurry on." I then presented her with the small sum of money which her husband had earned in working for us as a prisoner.

She looked at me in amazement. "Fur mich?" ("For me?") she asked. So much money I have not had for years."

Then the story was told me, of the four long years her husband was away. How she toiled trying to care for her two little girls, how everything was so expensive she could not buy clothing or much food. The effects of lack of food could easily be seen on the thin pale-faced mother as well as on the two pale-faced little daughters.

After answering various questions we arose to go. The mother with tears streaming down her cheeks bade me farewell. Elsie was sent along to show me the location of my next family which was not far distant. During the course of our conversation as we walked along I asked;

"Was haben Sie für Fruehstuck?" ("What do you have for breakfast?")

"Hier gibt es kein Fruehstuck." ("We have no breakfast here.") she replied.

"What do you have at noon?"

"Mostly cabbage," came the answer.

"And what for your evening meal?"

"More cabbage," was the reply.

"What would you like to have for Christmas?", I asked.

"Nur etwas zu essen", ("only something to eat") answered Elsie.

On parting I gave Elsie a little gift and said, "Here is a little present. Now you can buy something for you and your little sister Greta."

"Am besten Dank" ("Best of thanks") came the answer.

"Auf Wiedersehen" ("Good-bye"). And with a sweet smile, and sparkling blue eyes, Elsie returned homeward.

In March we again returned to Berlin and re-visited the Geyer family. Frau Geyer answered the knock at the door. On seeing me she threw up her hands and ran, exclaiming, "Amerikaner, die Amerikaner" into the next room. The father who was now at home came running, also the two little daughters, Elsie and Greta. The first few minutes were spent in hearty handshakes. I gave Elsie and Greta each a piece of chocolate; how they did dance for joy! It was the first chocolate they had had for years.

Greta of seven left the room and returned with a small piece of white bread and gave it to me. The mother explained that Greta had been sick and the doctor ordered white bread for her. I said "No, no, I must not eat your white bread."

"Ja, ja!" came the reply, and tears came into the little ones eyes as I refused to take it. I ate it, but with a choking sensation!

The father had returned home three weeks before. He had employment again. But the revolution came and now all working men were on strike. Due to the generosity of the Mission we had an extra grant of money for the families of Berlin. With tears of joy the father and mother thanked me.

With a fond "Auf Weidersehen" from Elsie, Greta, and Father and Mother Geyer we parted.

Belleville, Pa.

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### "REMEMBER LOT'S WIFE"

A. M. Eash

It may be true that there is still to be found somewhere in the plains of Jericho the pillar of salt that was formerly Lot's wife. Somewhere in the neighborhood of the Dead Sea there is a spot which the native's say was the location of the old Sodom. Possibly it is just a little difficult to believe even this. There is, however, something of considerable interest to the Bible student connected with the fact that the native prides himself in being able to show Lot's wife standing out clearly against the sky line near the top of one of the mountains on the east side of the Sea.

Our host during the four day cruise around the Sea was particularly anxious that we should see or visit every place of interest. Unfortunately he is more of a wheat merchant than a guide to sacred places so such places as Machaeras and Masaba were quite unknown to him. I started out, however, to tell you about

Lot's wife in particular and the salt about the Dead Sea in general.

The pillar in the shape of a woman standing out so conspicuously on the skyline might be of salt and it might actually be the wife of Lot. It is strikingly interesting to be able to see it and to know that there are many who really believe in verity of the claim. I was quite happy to secure a good photograph reproduced herewith.

Something far more interesting to myself—and I presume far more salty—was

**Entrance to cave in Salt Mountain**

the wonderful salt mountain near the south end of the Sea. Maps and guide books call it, "Usdum", and tell us that it is literally a mountain of salt. It was difficult for me to believe this and even after the motor boat had stopped and we had pushed off in the row boat to more closely examine the material of which the mountain was made, we as guests remarked to each other that we were sure it was nothing but ordinary granite. We approached within fifty feet and still held to the same view, but finally one and then the others were able to discern that what we thought was granite was in reality salt. The truth dawned upon us that we were right by the side of perpendicular rocks perhaps two hundred feet high consisting of solid rock salt. To still more convince us the host and several of his boatmen landed and chipped off large pieces for us to taste and carry home with us. When broken into small bits it became quite transparent and tasted exactly like our common table salt. In this instance, "seeing was believing."

We were then rowed south along the mountain side until we came to a fair-sized opening about eight feet above the level of the water. Landing and clambering up into the hole we found it to be the entrance to a cave. A rest of sufficient length to have our lunch prepared, then a hasty meal in the bowels of salt mountain and we were ready to explore its recesses. We penetrated it for fully three fourths of a mile but found no indications of an end to the opening. Everything everywhere was salt and the beautiful snowy white stalactites and stalagmites were surely tempting to the curio hunter. Our curiosity was sufficiently satisfied after an hour's exploration, so that we returned to the entrance, reembarked and started on our return voyage.

This salt mountain is about seven miles in length. Its depth cannot be very great and beyond it the soil is so loose that the traveler is warned not to undertake traversing it. For long distances to the south the soil is loose and treacherous, so that possibly few if any tourists have ever really explored it. The host here again ventured interesting information when he expressed his belief that there was a time when this sea was connected with the Red Sea. Another interesting bit of information was the fact that possibly thirty yards of the mountain has during the past twelve months been washed down and dissolved by the mighty waves of the Dead Sea.

Possibly you who read this are as skeptical as I was before I actually touched and tasted the salt. For such I expect to carry along to America pieces of this unusual mountain so that you will be able to at least touch with your hands and the tip of your tongue. To you also, I am quite sure, "seeing will be believing."

Jerusalem, Palestine.

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## THE NEW PICTURES IN THE SEASIDE COTTAGE

"What! only a dollar a week for that charming little place—and in the season too? What is wrong with it? Is it haunted?"

The agent smiled at Mr. Munro's astonished face. "No, sir, it is not haunted, but there is one condition. The owner, Mr. H——, is a religious man, and instead of having pictures, he hangs the walls of his house with framed Scripture verses. The tenant has to sign a paper that he will not remove them. That is the condition."

Mr. Munro smiled and left the agent's house, and consulted with his wife, who was waiting.

"We won't turn down the cottage, because of this unique decoration, will we, dear?" "Certainly not, in extremity we could turn the texts to the wall," she said.

They went together with the agent to view the cottage. If the outside had charmed them, the inside was more attractive still; it was quite different from the usual seaside cottages, the furniture was fine, the texts were real works of art and beautifully framed.

"I am sure we won't mind them," said Mrs. Munro, "although I always thought framed texts very crude."

So the Munros took the house for a month. Their party included a young married couple, a Miss B——, and a young man, named Allan Wood, all gay young men and women, without any thought or care beyond this world. They intended to have a merry month, and they gave and accepted invitations, and welcomed guests with open hospitality.

At first, the "new pictures," as the texts were called, were solemnly read out by one and another at meals, when the sacred words caught their eyes, and then banter and laughter would follow; but by degrees the laughter became strained and avoidance of the texts became noticeable.

"My bedroom art gallery is a wonder," said Allan Wood, one morning at the end of the first week. "I am about held up with that text over the mantlepiece."

"Poor, dear Allan," said Miss B——, laughing. "He is the first to succumb. Turn its face to the wall to-night, my dear boy."

"That's what I'll do," said Allan.

When night came, he felt ashamed to carry out his intention; yet even in the dark he seemed to see those words in front of him. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

He tossed over to his right side, and opposite him he knew that these words were hanging:

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

On the left of him he knew was, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Unable to bear them any longer, Allan crept out of bed in the dark and turned each frame round, then got into bed again and pulled the clothes over his head. What a relief to know that those worrying texts would not greet him on awaking.

He slept fitfully, and awoke unrefreshed, although his waking thoughts had a sense of relief about them. And yet, what had happened? He rubbed his eyes and stared! Had he dreamed it all? Surely he did get out of bed last night and turn those frames round? He was certain that he had, and yet—there they hung exactly the same as before! A

shiver passed over him! He approached the mantlepiece and peeped behind the frame. Ah, there was some trick, was there? He examined the others. Yes, each one was the same on both sides.

"I've had enough of this uncanny place," he murmured. "Guess I will join Jim Barnes on his tour North."

During the next week, Mr. and Mrs. D—— decided that the air disagreed with them also, and a few days later the owner received a note from Mr. Munro, stating that the place did not suit his party, so they would have to forego the remaining half of their stay there.

* * *

"You do not know me, sir, and I ask your pardon for intruding, but I am one of a party who intended to spend a month at your seaside cottage, but I left it after one week."

"The place did not agree with you, I believe," said Mr. H——, with a keen look at the young man. "I was sorry."

"It was not the place, sir. It was God's Word that disagreed. My conscience was awakened, and I sought to stifle it, but could not. After a time of misery under conviction of sin, I just did what I was told to do by the beautiful Gospel verse that hung over the dining room mantlepiece. You know it, sir. "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Yes, I just came with all my sins and guilt, and told the Saviour all my trouble. You can guess what happened. Did He receive me? Oh, yes, yes, peace and rest were mine at last. And so, sir, I had to come and tell you about it, because, in a way, it came about through you."

The old man held out his hand and clasped Allan's warmly, and said, "For this, and all His other mercies, God's holy name be praised!"

Then the old gentleman went on, "I myself was converted as a pleasure-loving careless man of the world through a single verse of God's Holy Word.

"Three years ago I conceived the idea of having a house at the seaside, and furnishing it lavishly, and renting it for a mere trifle on conditions. I am not a poor man, thank God, and for three years this has been my hobby. I always go round the rooms after each party has left. In some cases the frames have not been touched—in others, generally in bedrooms, one or two have been tampered with. With regard to your party the texts had been reversed in every room with the exception of the maid's. You see I can tell, because the frames work on a patent of my own. And that is my story."

"And a most interesting one it is, sir," said the young man heartily. "May God bless and prosper the Seaside House Text Mission."

The old gentleman's face glowed, "Yes, my dear young friend, God will—I know He will. You are the first to find blessing as far as I have heard; but who knows, who knows?"

"Yes, indeed," said Allan, as he took Mr. H——'s hand in parting, "For the Word of God is quick and powerful, and sharper than any two-edged sword."

—Home Friend.

## OUR BILL FOR LUXURIES

It is reported of the father of David Livingstone, the great missionary and explorer, that, having filled his pipe one day, he was about to light it when the boy David remarked that he had just heard at the store that the tax on tobacco had been raised a penny a pound. Without a word the father took the unlighted pipe from his mouth and set it on the mantel. He never smoked again. The family of Livingstone was poor. Even a bawbee counted, and there were both intelligence and honesty enough to keep luxuries separate from the necessaries.

A man cannot help wondering what the stern old Scotchman would have said of the little bill of particulars that Secretary Houston of the Treasury Department has offered in the case of the American people versus the high cost of living. Since the figures were collected by Treasury experts from tax returns and other reports required by the government, they can be regarded as at least conservative, and probably as understating the facts.

For candy we are spending in a year, $1,000,000,000; for chewing gum, $50,000,000; for cigarettes, $800,000,000; for "soft drinks," including soda and ice cream, $350,000,000; for perfumery and cosmetics, $750,000,000; for cigars, $510,000,000; for tobacco and snuff, $800,000,000; for furs, $300,000,000; for carpets and luxurious clothing, $1,500,000,000; for automobiles, $2,000,000,000; and for pianos, organs and phonographs, $250,000,000.

There will of course be a difference of opinion whether all of the items mentioned should be classed as luxuries, but there is no question that some of them belong wholly in that class, and others in part. Nor does the charge of extravagance that the figures bring rest wholly on the rich or even on the moderately well-to-do. It is an indictment of all of us as a people—in spite of Burke's aphorism.

There is another aspect of the matter, not so conspicuous but quite as important: it is not only the money that we spend for luxuries that is lost to thrift and national strength and usefulness; it is the great number of men and women whom the business of making luxuries withdraws from more useful work. People who are employed in making things that do not contribute either to the mental, or to the moral, or to the physical welfare of the race are as much a burden on the real producers as a standing army is. We shall have cheaper living when more of us go to doing useful work.

## THINGS WE CAN'T AFFORD

We can't afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.
We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.
We can't afford the feast today
That brings tomorrow's fast.
We can't afford the farce that comes
To tragedy at last.
We can't afford to play with fire
Or tempt a serpent's bite,
We can't afford to think that sin
Brings any true delight.
We can't afford with serious heed
To treat the cynic's sneer;
We can't afford to wise men's word
To turn a careless ear;
We can't afford for hate to give
Like hatred in return;
We can't afford to feed such flame
And make it fiercer burn.
We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.
But blind to good are we apart
From thee, all-seeing Lord;
Oh, grant us light that we may know
The things we can't afford!

—Exchange.

## WOMAN'S DRESS AND THE SOCIAL EVIL

Perhaps after a while the eyes of common-sensed people will be open to the evils of present day styles.

Two police superintendents, after a six-months' probe and study of social evils, in a signal statement, report their findings as follows:

"The 1920 girl's taste in dress is a form of insanity; ninety-nine one-hundredths of all social evils in the world are due to the present day styles; modern mothers are letting their children go to the devil without so much as lifting a hand to stop them.

"Our investigation has caused us to pause, worry and wonder: 'WHAT IS THE WORLD COMING TO?'"

It is indeed passing strange that so many professed Christians are determined to pattern after the devil's fashions, and so many churches and church leaders see no need of making the matter of dress a religious issue. When police superintendents begin to "worry and wonder what the world is coming to," it is time for professed Christians to awake and bestir themselves. Back to the Bible! There we will find an up-to-date and authoritative message on the subject.—Exchange.

"The burden we bear may not become less heavy, but the everlasting arm is slipped under it, and it no longer presses or chafes us."

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—Selected.

# EDITORIALS

### Education and Life

Education is a life process. Contrary to the ideas some people hold, it cannot be completed in a few months or a few years. As long as we live we have the privilege of learning and developing, and unless we do so we are not living up to the opportunities which God has given us and of which He meant for us to take advantage.

It is not absolutely necessary to spend a certain amount of time in higher institutions of learning in order to acquire an education. Some men who have never seen the inside of a college or high-school are more truly educated, in the real sense of the word, than some others who have enjoyed all the advantages which attendance at the most famous universities of the land could give them.

True education is a matter of the heart,—not of the head. Books and schools and degrees are not essentials,—they are merely valuable aids. Their object is to give to the student in a few years advantages of experiences and training which it took some men a life-time to obtain, or which may be the accumulated heritage of centuries. They place a rich store of knowledge at our disposal and the opportunity of making use of their aids should not be lightly regarded.

But we are all learners in the school of life. God is the great Teacher, the Author and Creator of all that is good. All about us we can see evidences of His wisdom and greatness, and find new truths and experiences for our daily lessons. Happy are those who recognize these truths and incorporate them into their own hearts and lives, recognizing the great Teacher not only as a stern law-giver and judge, but also as a loving Master and Friend.

Whether we have finished our school work or not,—or even if we have never gone to school,—whether we be old or young, wise or foolish, weak or strong, let us continue to learn and to grow. Life still has richer and deeper experiences for us. Mortal man can never probe its depths. Only when, instead of seeing "through a glass darkly," we can "see Him face to face" can we hope to understand many of the things completely which now puzzle us. But let us never give up striving and seeking.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."

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### On Being Wise

It takes a wise man to win souls. That much can safely be said, for the Scripture distinctly says, "He that winneth souls is wise." It was a wise man who made the statement, and since it is given in God's inspired Word it is unnecessary to attempt to prove its truth or correctness.

It is not our intention to speak of this statement here as it applies to the winning of those who are openly and consciously out in sin and rebellion against God. It has a wider application than that, though of course it does apply very distinctly to that class. But there are those who have been in touch with God and are numbered with His followers, but who perhps unconsciously have fallen into error of some sort which is apt to lead them from the truth and shipwreck their faith, and which, if not remedied, will eventually be a source of disaffection to the body of Christian believers with whom they come in contact. Again there are those whose Christian standards and conduct are above criticism in most respects but whose natural temperament and methods of working are difficult to coordinate with the established order of things and whose eagerness to get results makes them impatient with what maturer and more experienced minds consider the proper method of procedure. Both of the above-named classes of individuals need to be "won" if the best interests of the kingdom are to be conserved. Both can be of great value to the work of the Church; we can ill afford to lose them. But it takes a wise man to win souls.

All of us have made mistakes. Most of us can look back over our past life and see things which we now recognize as having had serious and dangerous possibilities but which at the time we did not so regard. Perhaps it was a little false teaching that threatened to take root in our Christian faith, or an over-emphasis of some point in our religious experience, or a wrong attitude taken on some vital question, or any one of a dozen other things due to inexperience or youthful enthusiasm that might be mentioned. In some way or other, through the providence of God, we were set on our feet, our eyes were opened and the deadly pitfall was avoided.

Perhaps it was through a little clear thinking on our own part that we saw our mistake; perhaps it was the unconscious influence of some one with whom we came in contact; it may have been through diligent and prayerful reading of our Bible; or it may be that someone who saw our danger and was tactful and Christ-like enough to handle the situation came and told us of our mistake and set us on our feet. At any rate we are not so much interested just at present in **how** it was done as in how it was **not** brought about. No two cases are ever worked out by exactly the same methods, but there are some methods which will scarcely ever have other than disastrous results in one way or another.

Such individuals cannot be won by publicly calling them to account for what we may consider a mistaken attitude without any previous knowledge on their part. It will not do to tell them in positive and dogmatic terms that they are wrong and must change their attitude in order to do active Christian work. They must not be made to feel that they are being regarded with suspicion

and distrust by being relieved of responsibilities without reasons being given, or by having new avenues of service closed to them for reasons which they have only indirectly heard, if at all. Such methods are very apt to make them still more defiant in their attitude and to drive them to still more radical and extreme positions.

It is right and proper that clear and definite warning notes should be sounded against the evils of the day. They are not imaginary dangers which surround us, but are strikingly and seriously real. We must cry aloud against them and spare them not. But individuals and classes of individuals must be dealt with tactfully and carefully, or men will only be driven further from the truth and from the state of mind essential for harmonious action. Truly it takes a wise man to meet each problem adequately and to do the things which will be productive of the best results. It takes wisdom born not of man but of God.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."

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### A Request for Prayer

If all goes well, the first independent relief unit sent out by the Mennonite Relief Commission will have reached its working base, Constantinople, before this issue of the Christian Monitor reaches its readers. The real work of the unit will just be starting. Decisions will need to be made which may be of very vital and far-reaching consequences, not only to the future of our Relief Commission but also in the lives of perhaps thousands of suffering people in southern Russia, or the Near East. It is beyond the power of human foresight to correctly judge all the probable results and future ramifications of some of the decisions with reference to the work which must be made during the month of October. No one realizes this more keenly than the brethren themselves who compose this unit. The Relief Commission has instructed them to proceed according to their best judgment and the responsibility is theirs to a large extent.

The political condition in southern Russia is still very uncertain. It is a serious question as to whether it is safe to try to penetrate into the interior, not so much because life would be unsafe, but on account of the likelihood of having goods and supplies forcibly taken by roving robber bands or soldiers. With twenty tons of clothing at their disposal and with a budget of probably ten thousand dollars a month for relief work, and with thousands of people suffering and dying for want of the supplies which they have, it will be a serious question for the brethren to decide what is the best to do under the circumstances.

Then there are the arrangements to be made for supply bases, storing or transporting of goods, securing helpers, dealing with officials, arranging for office work, and a hundred other things which in view of the uncertain political situation are doubly difficult to decide. Perhaps we feel that we here at home are helpless in the matter, but such is not the case. We can and should have a very vital part in the responsibilities and duties which the brethren are facing and in assisting them to reach right decisions and make proper plans.

To this end, and at the special request of the brethren who have gone to Russia, it is desired that everywhere throughout the Mennonite Church during the month of October these brethren be especially remembered in prayer, so that they may be continually led by the Holy Spirit, that they may be able to make the right decisions with reference to the work, and that only God's will may be done in all that is undertaken. The effectual fervent prayers of our people cannot help but have an effect on the work and the workers, and it is only because of this confidence and because they felt that they could depend on the Church in this matter that they were willing to make the sacrifices to go into the work.

Will we not, individually and collectively, daily remember our brethren in our periods of devotion and prayer during this month of October, as they have so earnestly requested?

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### Missionary Day Coming

Several years ago the General Sunday School Committee of the Mennonite Church suggested that the third Sunday of November be designated as Missionary Day throughout the Mennonite Church and that special attention be given on this day to the promoting of a missionary spirit and the disseminating of missionary information throughout our various churches. It is recommended that Sunday schools give a part of their time to appropriate exercises and that where the Quarter Fund has been used the returns be brought in on this day. Ministers are urged to preach missionary sermons where that seems advisable, and Young People's Meetings can also give proper recognition by adapting the program to the mission idea, thus creating a general missionary atmosphere throughout the whole order of services for the day.

In view of this recommendation of our Committee, the Christian Monitor will give over its department of Missions next month to the publishing of suitable material and suggestions for the proper observance of the day. Brother Paul Erb has charge of this part of the work and will no doubt present much helpful material. It is not too early now for those responsible for the various services to begin thinking and planning for the work of that day. Let us pray that it may be a day long to be remembered in the history of the missionary activity of the Mennonite Church.

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### Much for Little

In these days when high prices and scarcity of paper are so seriously affecting the papers and magazines of our country, causing them in some cases to double and even treble their former subscription prices, the offer of **The Christian Monitor to New Subscribers for the Balance of this Year and all of Next for Fifty Cents** is certainly an unusual one. Many of our subscribers are sending in lists of new subscribers at this special introductory rate. We appreciate this favor and hope that others will do the same. We believe that the paper should have a wider circulation, especially among the Young People of our Church, and the present time is a good one in which to extend it. Back numbers will be sent while they last. Will you help to make this offer known among your friends and send in a list of new subscribers?

# CHRISTIAN LIFE

## THE SPIRIT OF REVERENCE

W. R. Mast

The spirit of reverence is taught by God on a number of occasions. Some folks mistakenly pride themselves as having no reverence for anything. They claim that they worship no God; revere no truth; adore no virtue; hallow no name. If there were such people, how worthless their lives would be! But it is the very nature of human kind to exercise some reverence for something. It may not always be Christian reverence, but a sense of respect and homage is manifested.

What, then, is this spirit of reverence? It is profound respect and esteem mingled with fear and affection for a person, place or thing. And what is there about us that deserves our reverence?

In the first place we come in contact with our fellowmen. Some individuals, no doubt, by virtue of what they are or hope to be, deserve our respect and esteem; some because of their superiority; others on account of age, for what is more venerable than old age and wisdom? Still others because of their honest efforts to make this world a better place to live in and so we might continue, but suffice it to say that a spirit of reverence is essential in one's social contacts. We shall then be regarding each other better than ourselves and this is the real spirit of unselfishness.

Then there are the church houses and religious meetings for which a spirit of reverence should be manifested. What is a church house? It should be one of God's sacred temples. Here is where God meets with His people in worship. The building, the furniture, the grounds and all that belongs to a church house is therefore sacred and we must show reverence for it. Jesus' teaching is plain on this point when He scourged those who were making God's house a house of merchandise. David also taught this same spirit when he said, "God is in this holy temple, let all the earth keep silence before Him." Do we always realize when we are in the house of God that we are there for a purpose? Do we try to get the presence of God? Do we sing as if we really saw God there and wanted to praise Him? Do we pray as tho we were really communing with God? Do we meditate only on holy things? Do we conduct ourselves as we would if Christ were there in person? All this, that pertains to God's house and the meetings that are wont to be held there forcibly demands our sincere reverence.

Then, also, we have the Bible, God's sacred Word, for which we must show proper reverence. What should be our spirit of reverence for The Bible? What does it mean to us anyway? Could it be taken from us and we scarcely notice that anything very seriously were wrong? Have we other books which we hold more dear than the Bible? Has this Book, the Book of all books first place in our lives? Did we ever stop to think how much suffering it really took to make it possible for us to have a Bible? The Bible is plainly God's words to us. The only reason why some are against The Bible is because the Bible is against them. How sacred the Bible is and yet some dare be so irreverent as to talk and laugh while some one is reading or expounding from God's Word. This is nothing more nor less than talking while God is talking and laughing in His face while He is speaking words of spirit and of life to us. God's judgments are terrible concerning irreverence. Uzziah in his effort to save the ark from falling, touched it and lost his life. He was careless. He had forgotten God's explicit instructions with regards to holy things. Some of us forget sometimes. Let us give the Bible due reverence because the words are God's and they are true, weighty and saving.

Lastly, we can not show a proper reverential spirit for God's people, for God's House, for God's Word unless we have all reverence for God Himself. He has created us and all things; He giveth us all things; He loved us with a wonderful love ere we knew Him; He has saved us and given us eternal life, thru His Son, Jesus Christ; He is our very life and without Him there would not be anything, no life, no world, nothing. Does He deserve our reverence? Do we give Him our reverence? Do we give thanks unto Him and bless His name? Do we consider all things as belonging to Him? Do we get the spirit of His love? Do we believe that He is divine? If we do then we are rendering unto Him the right spirit of reverence and all truth, all virtue and all humanity will not suffer for want of it.

Walnut Creek, Ohio.

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"Sin may rage all around us, but the Lord, Who is our great Captain, will never let us be defeated."

## THE HIGHER FRIENDSHIP .--- ....

N. B. Martin

We realize that our finite minds cannot contain the vastness of such a subject as "The Higher Friendship." Yet this Friend, whom even the heavens cannot contain, is willing to enter into our hearts and lives. Truly we are unworthy of such a Friend.

Let us pause a moment in the rush of life and think of near and dear ones whom we call friends, and who are so precious to us. Then think of the one who loveth at all times, who sticketh closer than a brother. It certainly makes our hearts yearn for His abiding presence.

When we think of what it really cost to have such a Friend we are astonished at the great love of God. When we compare our love with that of His, our hearts sink within us. Think of God's love in giving His only Son that we might have this higher friendship. Christ not only suffered the pain and agony of physical death on the cross, but the intense pain, which can not be described in any way, was from His suffering for the sins of the whole world. There He hung, between man and God, with the whole burden of sin resting on Him, renewing this friendship which man lost in Eden. Even God could not look upon the iniquities with His holy eyes, but turned His face away from Jesus and He bore it all alone.

Think what we would be if Christ had not done this for us. We were a cast-away people. Paul plainly tells us that we are but "graffed" into this privilege. Let us think of the burden-bearer which we have by having this higher friendship. Job with all his suffering did not have it as we do, but he realized that there should be a daysman between man and God. Job 9:33; I Tim. 2:5. Jesus has now revealed Himself by coming into this world and leaving it again, leaving with us His Word and the Holy Spirit to guide us into all truth. We have now the privilege of having this higher friendship by accepting into our hearts and lives this one for whom Job was longing.

I am sure if we realize what this higher friendship is, Romans 12:1 will only be a joy to us, and we will be glad to give ourselves wholly into His hands that he can mold us and use us as He sees best. Christ was here and started the work; it is now left in our hands to carry on this precious cause. Are we doing it? When we stop to think of what the Christian Church has done thus far, we feel that she

has in a measure failed. A few years ago when the United States declared war against Germany the news spread into all parts of the globe in about three and one-half hours. Let us as a church compare with this the fact that nearly two thousand years ago Christ died for the whole world and the news has not yet reached all parts of the globe. There are at present more souls in the world who have not this higher friendship than there have been minutes since Christ was born. What am I doing to spread these glad tidings of great joy, to renew this fellowship between God and man?

This great work is not for ordained ministers, home missionaries and foreign missionaries alone. Every Christian should be, or is, a soul-winner. As soon as we enjoy the higher friendship it becomes our duty as well as our privilege to labor faithfully for Him in some way. I hear someone say, "Well, I am just at home. All I can do is scrub and rub." A certain woman who had named the name of Christ was always making her life miserable by wishing she were out in some prominent field of mission work. She had thought she had nothing to do for the Lord at home. Her lot was to bring up a family and care for them. She was discussing this matter one day with a neighbor who always seemed bright and cheerful and made use of every golden opportunity. In talking the matter over she asked the dissatisfied woman if she spoke about Christ to those who came to her door daily. "I never thought about that," was the reply. She determined to speak to her first caller in the morning. It was the milkman and as he was about to leave she said, "Just a minute sir."

"Another quart of milk madam?"

"No, thank you. I want to ask you a fair question. Have you accepted Christ as your personal Savior?"

The man set down his milk and replied, "For eight years I have brought milk in here. For a long time I was anxiously waiting for you to ask me this question, but if your Savior isn't more precious to you than that, so that you can keep Him to yourself all these years, none of yours for mine. Good-morning." And he left.

Friends, how often could we be missionaries right at home in our work. How many golden opportunities pass by because we look forward to doing great things and are overlooking these open doors right by our sides. Men are reading our lives far more than they read their Bibles. Let us so put the Word into practice that the world can see this higher friendship in every deed we do and every word we say. Sometimes we think, with all the efforts which we put forth, we have not this higher friendship. Let us always bear in mind that Satan is a powerful being and in many different ways tries to rob us of this friendship. We here see the need of what Christ Himself taught us in John 15,—to abide in Him and His Word. If we put on the armor as described in Ephesians 6 we shall have the strength to overcome and continue in that fellowship. The secret of this higher friendship is always having this armor of faith, feeding upon His word, and being led by His Spirit.

One of the most important points in this fellowship is prayer. Even as Jacob wrestled with God, so we must wrestle in prayer and not merely have a form or a list to run over. Many strong hearts are broken when we are on our knees. We break the hearts, or rather God does, thru our prayers. Then they are open for us to sow the seed. When Jacob wrestled with God in prayer he realized the privilege of serving God and of receiving power thru it (Gen. 32:28-30). Let us also consider the privilege of this higher friendship, wait upon Him in prayer, because it is real food for the soul. Let us not only talk to Him but wait quietly before Him that He can speak to us. Then as we receive the infilling of the Holy Spirit let us go forth heeding the Great Commission. In so doing we shall enjoy this higher friendship, and shall be the instruments in God's hands in bringing this great joy to others.

Toronto, Ont.

## WHAT SHALL WE READ?

C. B. Shoemaker

"And further, by these, my son, be admonished: of making many books there is no end, and much study is a weariness of the flesh." Eccl. 12:12.

In this age of printing devices and many would-be authors we are in danger of being overwhelmed by a great tide of books that are not real books at all. Out of a hundred of the new publications that come monthly from our great publishing houses attractively printed and bound, and often ornamented with artistic pictures, not more than ten will live longer than a year and not more than one will live longer than ten years. Yet withal, there are many good books, much good literature which we must seek out.

Business, professional, or vocational cares and social duties leave the average person not over an hour a day that can be spent in reading; yet most of our advisers on this subject write or speak as though three or four hours a day for reading were the rule.

Therefore it is necessary for us to choose wisely, for our lives are limited to the Psalmist's span of years. We need to guard against losing the small bits of leisure scattered thru the day. The daily newspaper and the monthly magazine have their place but should not consume all of our leisure. Let us keep a good book at hand and make it a habit to read and assimilate so many pages in the time that is our own. We need to cultivate rapid reading, with our minds intent on the subject, "The reading habit is a growth, a development, not a creation."

Two essential elements to be attained through reading are knowledge and culture. Knowledge is a clear perception of facts. These are obtained from history, science, and every-day life. Culture is the training, disciplining, or refining of the moral and intellectual nature. In the quest for culture, in the desire to improve our minds by close association with great writers of all literature, we need not be discouraged because of having a limited amount of school training. The schools and universities have produced only a few of the immortal writers. The men who speak to us with the greatest force from the books into which they put their living souls have been mainly men of simple life. The stimulus that they give through their books sprang from the education of hard experience and the culture of the soul.

Some people read about half of a book in ascertaining whether it is a book to meet their particular needs or wants. This is a waste of time. The title of a book is often misleading, but by turning at once to the Table of Contents and the Author's Preface one can determine very quickly what the book may contain. The real value of any book to an individual reader is to be measured by its serviceableness to that reader. One might read one hundred books and be as stupid as before. We ought to get nourishment from what we read.

The choice of books would be greatly aided if in taking up a book we would ask ourselves the question, "Why am I going to read this book, and of what service will it be to me?" This question if sincerely and truthfully answered, is pretty sure to lead us to valuable books, at least to the books that will benefit the individual.

We should not "read books to forget life, but rather to understand more fully and enjoy it more keenly." For the true use of books is of such sacred value to us that to be simply entertained is to cease to be taught, "merely to gather information of a chance kind is to close the mind to knowledge of the urgent kind."

One book by way of recommendation; it is the Bible. It is the one book which stands out above and beyond all others. It is the only book in the world that is new every morning, the only book that meets every problem and issue of life. In fact, it is the standard by which all literature may be tested. It should be the basis upon which our characters and wealth of knowledge are built. Let us not neglect the daily, devotional, inspirational reading of THE BOOK.

Scottdale, Pa.

# MISSIONS

## NOTES AND COMMENTS

**Jail Audiences Decreasing:** — Christian workers are given to view with alarm decreasing attendance at religious services, but there is one worker at least who views diminishing numbers in his audiences as a distinctly favorable sign. He is Otto H. Nater, who for some years has been holding services in jails. Due to prohibition, it is said, there is a constant decrease of criminals incarcerated in our jails and workhouses, and in many cases jails have been completely empty for the first time in years. With all this, Mr. Nater reports forty conversions among prisoners last year, while about eight hundred Gospels and Testaments were given out.

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**Medical Work Among Indians:** — The Presbyterian Woman's Board of Home Missions has recently established medical work among the Indians at Ganado, Arizona, and at Indian Wells. The field for this kind of work is said to be especially favorable, as the Indians are very superstitious and diseases are rife among them, especially tuberculosis and trachoma. They have many "Medicine men" but they are extremely ignorant and superstitious and often make the work of the medical man difficult, so that it is sometimes a case of rivalry between the medicine man and the Christian physician.

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**Learning Language from the Africans:**— Not the least difficulty in the missionary's language study in Africa is that of persuading the native to teach him. Money has no particular appeal when he has to work for it. The natives are not born teachers, and usually their mind dwells upon what they expect to buy with their wages, rather than upon thoroughness of effort. Often the teacher assumes a downcast air, and observes how tired he is, or how much more money another missionary paid him. Every time the missionary in a chance conversation with a native, produces his note book to enter a new word, the African at once strikes a professional pose and demands pay for his services. Many of the Africans have some kind of impediment in their speech, which further increases the difficulty.—Missionary Review.

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**Mohammedanism in the Congo:**—There is at least one field where Christian missionary efforts could be carried on without opposition or rivalry from the Moslem forces. According to the Congo News, Moslems make no attempt to win the native blacks to their religion because they consider them incapable of learning and unworthy of being taught. What a contrast to the religion of Jesus Christ, which teaches that all men, whether rich or poor, learned or ignorant, white or black, are worthy of being saved because Christ died for all of them!

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**What Grew From a Tin Church:**—An interesting church is the local Congregational organization of Johannesburg, South Africa. Its organizer and pastor, Rev. Charles Phillips, went out to Africa as a representative of the London Missionary Society immediately on graduation from college. He had settled down to work in a country parish in Cape Colony when the discovery of gold in the Transvaal drew away from his neighborhood a group of ambitious young men. The minister equally ambitious, though with a passion much different from their gold hunger, determined to follow them. In the raw young mining camp of Johannesburg he gathered together twenty-six men who had not left their religion behind in the gold rush, and they built what was known in those days as "the little tin church." From that beginning has developed a wonder institutional work whose spiritual, social and educational adaptations now occupy a group of fifty buildings, including a complete "manual training and domestic science institute." The present membership of the church is 1,600. Mr. Phillips himself, it is said, does not regard his efforts as having by any means met the need of the field, and is planning additional expansion in several directions.—The Continent.

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**Mission Work in Transvaal:**—The large number of native workers engaged in mission work in the Transvaal is worthy of note. It is said that two thousand seven hundred and fifty local preachers go out each week to preach to their countrymen, and the total gifts for Christian educational work amounts to $260,000 annually. Scriptures are sold in some sixty languages.

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**Religious Expression in India:** — The lack of shyness on the one hand, and of ostentation on the other, in expressing his religious feelings is a trait of the native of India which may well be an example for many Christians in America. Religion in India is not a thing to be ashamed of. A Hindu walking along the street with a companion will in the midst of a conversation stop and raise his hands in supplication to a deity supposed to dwell in some temple which they happen to be passing. Indian Christians do not seek for privacy in their morning devotions, but read or pray aloud oblivious to the presence of others, or they may be seen kneeling under trees in public places with clasped hands and engaged in silent prayer. It may well be said that each nation and peoples has a contribution to make to well rounded and developed Christian character.

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**Street Preaching in Singapore:** — The success of street meetings in Singapore, is said to be quite marked,—much more so than the preaching in slum districts of average American cities. In connection with a Mission School in that city a group of a dozen or more Christian students and a number of Bible women meet for a short prayer service at some point, and then with motor wagon, drum and other instruments start out through the streets, particularly of the Chinese quarter. Crowds are collected in a short time and services are held without interruption, after which Gospels are sold at one cent each with plenty of purchasers.

## OUR MISSION BOARD AND ITS WORK

### I. Beginning and Early Work

C. Z. Yoder

All of man's work has had a small beginning and a reasonable cause for the same. For example, in 1881 the first series of meetings was held by our people, conducted by Bro. J. S. Coffman at Bowne, Mich. As we saw the advantages of such work, especially among the smaller isolated congregations of our land, a committee was organized on December 28, 1882, called the Mennonite Evangelizing Committee. Its purpose was to direct and support such work among the smaller congregations and scattered members. The Managing Committee consisted of M. D. Wenger, President, J. J. Hostetler, Secretary, Joseph Sommers, Treasurer, Henry B. Brenneman, and John F. Funk. A fund was also created for the support of the work, amounting to $27.26 for the first year.

There was opposition to the work, but

its demand increased and was enlarged when in 1892 the Mennonite Evangelizing Board was organized. Its officers were F. W. Brunk, President, Harmon Yoder, Vice President, A. B. Kolb Secretary, and Joseph Sommers, Treasurer. The idea of beginning city mission work was now advocated and accordingly the Home Mission in Chicago was established under this Board. Considerable opposition to this work existed, so on account of lack of support and workers its doors were closed in 1895, but again revived a few months later with renewed interest and more encouraging results.

In 1896 this Board was enlarged and incorporated as the Mennonite Evangelizing and Benevolent Board. Its first officers were, A. B. Kolb, President, Silas Yoder, Vice President, G. L. Bender, Secretary, and C. K. Hostetler, Treasurer. The mission spirit increased and the advisability was considered of establishing a Mission in India after our people had been liberally contributing for the relief of famine sufferers in that land. In 1898 J. A. Ressler and Dr. Page and wife were selected to go out under this Board. Accordingly the India Mission was organized in 1899.

In 1899 the Mennonite Board of Charitable Homes was organized and took under its wings the Mennonite Orphans' Home at West Liberty, O., and the Mennonite Old People's Home near Rittman, Ohio. The officers of this Board were M. S. Steiner, President, C. Z. Yoder, Vice President, D. S. Amstutz, Secretary, G. L. Bender, Financial Secretary, and Peter Conrad, Treasurer. In 1903 this Board had its charter amended to include missions and was named the Mennonite Board of Charitable Homes and Missions. The Mennonite Gospel Mission of Fort Wayne, Ind., was established under the supervision of this Board. In 1904 a mission was established in Canton, O., under this same Board.

It now became evident that it would be a decided advantage to have but one Board to carry on the mission work of the Church, as also the several charitable institutions of the Church, and that under the General Conference. Accordingly when the General Conference assembled in 1905 at Berlin, (now Kitchener) Ontario, steps were taken toward merging these two above-named Boards, and a committee of nine brethren was appointed to accomplish the task. This committee consisted of M. S. Steiner, Aaron Loucks, J. S. Shoemaker, G. L. Bender, D. J. Johns, C. Z. Yoder, Abram Metzler, D. S. Yoder and J. S. Hartzler. The officers of the Mennonite Evangelizing and Benevolent Board at this time were J. S. Shoemaker, President, D. S. Yoder, Vice President, I. R. Detweiler, Secretary, G. L. Bender, Treasurer. The officers of the Mennonite Board of Charitable Homes and Missions were the same as named above for 1899.

According to previous arrangements the Merging Committee met at the Old People's Home near Rittman, O., May 19, 21, and 22, and succeeded in its task. A new Board was organized known as the Mennonite Board of Missions and Charities. The officers elected were, M. S. Steiner, President, C. Z. Yoder, Vice President, J. S. Shoemaker, Secretary, and G. L. Bender Treasurer. In June of the same year the Board was incorporated and received its charter under the laws of the State of Ohio for the purpose of carrying on the work of missions and charities of the Church under the General Conference. All of the mission stations and charitable institutions under the two named Boards are now under this Board. Since then, in 1908 a mission was established in Youngstown, Ohio, in 1910 in Lima, Ohio, and in 1919 the newly organized mission at Peoria, Ill. The mission in Argentine, Kansas City, Kansas, was received by this Board in 1913.

For several years the advisability of establishing a mission in South America was considered. A fund was created, the churches readily responded, and in 1917 T. K. Hershey and family and J. W. Shank and family were sent to South America with the purpose of doing mission work there. With the assistance of S. C. Yoder and S. H. Musselman who were sent by the Board several years later, property was bought and a mission definitely established at Pehuajo, Argentina, South America, where the workers are laboring faithfully to spread the Gospel in the South Land. There was also established in 1917 a Mennonite Children's Home in Kansas City, Kansas, caring for the orphans and neglected children which are mostly found in that city.

In the establishing of all of these institutions it took earnest and persistent efforts on the part of at least a few who had convictions of the great need of such work. The Mission Board gradually developed from the experiences of severe trials, solving hard problems, making many mistakes, receiving severe criticisms, often diappointed and with some sad bereavements. As we look back it seems that all of these adverse circumstances were necessary to prepare and qualify the Mission Board for the work that is now confronting it. We also have great reasons to praise the Lord for what he has done for the Church through the feeble efforts of its representatives.

Wooster, Ohio.

## INDIA'S NEEDS

### VIII. The Supreme Need of India

Crissie Y. Shank

Look at the great suffering and sorrow of India! Look at the Indian Christians who are very responsive to teaching and are seeking more light! Look at the child marriages and child widows! Look at the pathetic ignorance! Look at the homes of misery and woe! Look at the terrible poverty! Would that every one of us might realize what the following statistics really mean: One hundred million people of India are beyond medical assistance,—the death rate is ten million per year,—over one thousand per hour,—twenty per minute. Stop and think about it for one whole minute that in that very minute and in every minute twenty people in India are dying! There are one and a half million Protestant Christians many of whom have come from the depressed classes. Three million children under ten years are married—two and a half million children under ten years are child wives,—one hundred and fifteen thousand children under ten years are widows. Ninety per cent of India's men and ninety-nine per cent of India's women are illiterate,—only ninety-eight men in one thousand and seven women in one thousand are literate. There is not even a word corresponding to our word home. One-fifth of the population is insufficiently fed,—forty million lie down to sleep every night having eaten only one meal that day. Excluding the wealthy few, the average income is less than ten dollars per year.

These statements showing some of India's needs touch us to the quick if we feel and care at all. But these do not tell India's greatest need. India's supreme need is a Savior. She has gods and incarnations by the millions but no God of love and no incarnation with power to save from sin. India needs doctors and trained nurses and teachers and children's welfare workers and home visitors and social leaders, and she needs many of them; but most of all India needs Christians—men and women who resemble Christ the incarnate God of goodness,—men and women who believe and love and obey the Savior who gave His life for the sinful.

Dr. Clough, that missionary Napoleon, when asked what he would do if he were once more at the beginning of his missionary career in India said, "I unhesitatingly say, I would let all the rest go and just preach Jesus as the Savior of men. I am glad I did all in my power to give educational opportunities to the people. I would again raise up a large native agency. I would again organize large groups of believers, serving God in the simple ways of their village life. I would again do all I could for the social betterment of the people. Above all, I would preach Jesus, the Christ, to them, and I would consider everything else subservient to that."

India needs the Savior! But we are all familiar with this fact! We may even put this incomprehensible mass of sinful people into figures that we can comprehend and say that it is about three times the

population of the United States, or that filing past at twenty per minute it would take nearly thirty years to review India's people that are without the Christ Jesus. And we may tell of the nearly twenty eight thousand a day who go to their death without Christ. Do we let the awfulness of this touch us? Do we believe it? Do we realize that they are, every one, immortal souls like ourselves? Or is it because we cannot see them that we continue to neglect? Are we so busy telling over and over again to these at home that we forget those over there out of sight who have never once heard? Can we profess to be Christians—to believe and love and obey Christ, and not go or send someone to tell them? Can we profess to be sorry for them and not do without something and somebody we might desire, that they may be told? For "how then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

In our own India mission field of over one million souls, we have one Christian to every seventeen hundred non-Christians, and we have thirteen missionaries or one to every ninety thousand people. Would it be an extravagant estimate of the needs of that field if we were to ask that there be two missionaries for every fifty thousand of the population? This would mean supporting three times the number of our present workers. Examples could be given to show what need there is for a greatly increased body of workers if the field is to be evangelized but these figures should startle us out of our indifference. And yet if we should consider the need as it really is, something more would be done; we would devise ways and means to save expenses here at home and to set free those whom we think must stay here. We would not strip our Church at home of workers! But would we strip it if we were to send out right now thirty-nine of our most gifted, best educated, and most truly consecrated young men and women to the places over there which no one can fill? Would we strip it if we were to double that number? How many did we spare for the camps and for Relief Work? Would there not be enough true Christians and talented Christians left behind to point the way to the Savior when nearly everyone here has the Bible and can read it? There they cannot possibly know the way unless they are told from beginning to end over and over again for it is so new and they cannot understand Do we consider that last command of our Master so very important if we do not spare someone to go that we want here? We could spare them but they are so valuable here; they are such successful workers or pastors or evangelists or leaders that we want them for ourselves and to help us. Of course we need such persons in the home Church and one realizes this need of the home church all the more after having been absent from it for a time. But our field in India needs such persons even more than we do! Is it fair to keep them all? Is it what God wants?

We know there are many problems before our Church today, they are bewildering and insistent. The Church at home is increasingly needing the strength and time and leadership of the best men and women she has. There are seemingly conflicting calls. What shall we do? Where shall we send our workers and money? Where is the greatest need, here or there? There may be hundreds of such thoughts but the orders from our Saviour remain the same: "Go ye into all the world and preach the Gospel to the whole creation." and "Ye shall be my witnesses unto the uttermost part of the earth" As yet the Gospel has not been preached to many of God's creation in India, and it is being preached here within the reach of nearly all. As yet there are not nearly enough Christians in India to be His witnesses and there are plenty here. There can be only one course of action left. We must pursue it with fixed purpose.

Our field in India needs Christians in America, and we dare not close our eyes to this, neither dare we thoughtlessly or deliberately fail to meet this need, to the best of our ability. Up to the present time we have not done what we could. Not all are called to go, each one must face that question for himself, but if we do not go we **must help go.** India needs Christians in America who not only pray for the heathen and sing hymns about them but who actually give of their best for them, whether it be talent, time, money, or dear ones.

Orrville, Ohio.

## THE MISSION BOARD AS A RELAY STATION

J. A. Ressler

(An address delivered at the Mission Board Meeting at Johnstown, Pa., May, 1920)

In traveling thru the country on an electric railway one occasionally passes a building into which you see large wires leading, a large number of whirring wheels, switch-boards, and other apparatus, and a prominent notice near the door, "Positively No Admittance."

You ask what the building is and perhaps some one will volunteer information to the effect that it is a "power house."

Your informant is mistaken.

The power house is along the Youghiogheny River above Connellsville for the West Penn system. For the Conestoga Traction Company the power house is down by the Susquehanna at what they used to call McCall's Ferry—Holtwood, they tell me it is now—and it draws its energy from those powerful turbines which harness the tremendous water power of the river and send it out over the wires in all directions.

The building by the way-side with its whirring wheels is the "relay" station.

The relay station does not create power. It only transmits it, transforms it, distributes it.

We do not understand the origin nor the power there is in electricity. We can understand only a few of the ways in which it works. In order to understand some of the functions of the relay station, we may compare the energy of electricity to that of water power. One of the functions of the relay station is what is called the "step-up transformation." That is like the ordinary mill-dam. The broad, quiet river flows along without exerting any perceptible force. But you put an obstruction in the way of its course, run the accumulated water thru a race, let it act upon turbine wheels, and you have thousands of horse power units at your command.

Another function of the relay station is the "step-down" transformation. That is like the service line of our water systems. Up in the mountanis they have the waters dammed up. Release them all at once and you have a Johnstown flood, carrying death and destruction in its course. Pipe that same water in large mains to the city, connect with the mains smaller pipes. join the house service lines with the supply pipes with a small opening, and you have water for drinking and for washing and for power in a small way, and it is not only harmless but highly beneficial.

Like the relay station, the Mission Board does not create energy in and of itself. It has two sources of energy, so to speak. The one is the common source of all power and energy in all the world. Whether the force is mechanical, spiritual, or whatever it is—the only ultimate source of power is from God. The Mission Board gets its energy from above, from the Holy Spirit. It is equally true that the Church in general also gets all its energy and force from the same source. But in its practical working, the Mission Board looks to human agencies for some of its power. Its appeal is to men and women for help in two directions. The one manifestation of energy is in the form of man-power; that is, men and women who do actual work. The other is in the form of money, the means by which work is carried on.

When Barnabas saw the need of the work in Antioch (Acts 11:25) he recalled a young man whom he knew to have the qualifications for the work at hand. He did not trust to writing a letter to him, nor did he remain in Antioch and pray that Saul might be sent, but he started on the journey to seek his man. He did not know his address even, as the word "seek" indicates. This is a very practical hint to

our Mission Board as to how to get the men and women needed for the work to be done.

On the other hand, Paul recognized the need of money in the Lord's work. Notice how he appeals to the Corinthians in II Cor. 9:1-7. "I've been telling the Macedonians that you were ready with your contribution a year ago. Now I'm coming to get the gift and take it to Jerusalem, and some of the Macedonians will undoubtedly be with me. If it should happen that you would not be ready, you'd make me ashamed of myself (and I say nothing of how you would feel about it!), so I make the suggestion that you get ready for my coming."

Paul was a master hand, you know, in Christian courtesy. He wanted to tell Philemon something without giving offense, so he just said that he would not say that particular thing. One can almost see the smile twinkling in Paul's kindly eyes as he writes to the Corinthians his masterly hints on the donation to the poor saints at Jerusalem.

Just as every lake and stream is potential water-power, just as there is electrical energy stored up in all nature and only needs the proper instruments or appliances to release the power, just so there is spiritual power or spiritual energy all about us ready to be used if we lay hold of it in the right way. The spirit-filled Church is a great store-house of spiritual energy. Too often the fact of the presence of the Spirit of God is not recognized because our eyes are too dull to spiritual things to perceive the things of the Spirit.

"Earth's crammed with heaven,
And every common bush aflame with God,
But only he who sees takes off his shoes,
The rest sit round it and pick blackberries."

Too often we are so much occupied with things to eat and wear and enjoy that we do not hear the still small voice of the Spirit nor see the bush afire with the presence of God.

It is the business of the Mission Board to take hold of the energy all about us and, like the relay station, make it effective, make it efficient, put it to work for the Master. According to Acts 4:31 and Acts 6:3 the filling of the Spirit is needed in members of the Church in general and also in those who are specially chosen by the Lord and the Church for the doing of those duties which have often been called menial, and yet are needed to fulfil God's will for His people. Such a duty is the handling of money in missions and relief work.

The caring for money is really an important part of the work of the Mission Board in its capacity of relay station. Money is potential energy. It is capable of doing a world of good if properly used. The trouble is so much of this energy is being wasted so far as the Lord's work is concerned. In some communities it is not wise to speak of Louisiana in connection with money, for many people have found out by bitter experience what a world of misery can come from injudicious investments. In other communities the mention of Brooklyn will produce similar results. The Mission Board is in a position to use such money or pass it on, in such a way that it will not only bring a certain income for this life, but will go on bearing interest thruout eternity.

Private charity is good and there is a feature of charity in which it is well to act upon the Savior's suggestion to not let the right hand know what the left hand is doing. But private charity is too often not to be depended on for large work such as the evangelizing of the world and for giving of relief to large regions full of stricken people. The Mission Board needs to have a broad view of the needs the world over—the needs both spiritual and temporal—and also a broad view of where supplies come from—supplies of both money and the men and women who are to administer the money in actual contact with the work on the field.

The Mission Board acts as an effective relay station in the proper distribution of men. The Spirit calls all classes of men to the work so far as their temperamental make-up is concerned. There are wiry, high-tension men, men who chafe under restraint, who are nothing if not active and doing things, who grow suspicious of authority—and even leadership if the leadership is not their own—and such men are a power for good if their energies are properly directed and controlled. Turn them loose anywhere and everywhere and they'd ruin things. They'd be like the high-tension current turned onto a little sewing machine motor. Something would burn out very soon. The Mission Board finds use for these men and places them where their energies can do the most good.

Then there are slow plodders. It takes them a long time to get an idea. You talk to them a long time and think you have it so clear that there could be no possibility of misunderstanding you. And then they ask a question that shows that the first idea you started with has not taken hold. But even such a man, filled with the Spirit of God can be useful in His service, and the Mission Board finds the man and finds the work and gets the two together.

There are men of wide experience and broad education. Filled with the Spirit they'll fit anywhere. The Board gets hold of such men and they are used to do a mighty work for God in some public or prominent place. And there are men of limited education, just as full of the Spirit, who have their place, and just as useful a place, too, as the man of education can fill. These will be helped into the proper environment by the Mission Board functioning properly and all classes will be working in a harmonious whole.

There are a few things that the Mission Board will do well to be cautious about. A man is wise in money affairs and has a natural aptness in things financial. It is all right to make him treasurer of the Mission Board and keep him at his work. But to make him honorary and active treasurer of all the financial interests of a whole denomination is a mistake. There is too much current on one wire. Something is sure, sooner or later, to burn out.

And, without being personal—for there are a number of individuals which will fit the description—we can say, to put the socially strong man on sixteen (more or less) committees, so that he forgets which committees he is on and which belong to somebody else is also a mistake. Other examples of a similar nature might be mentioned. Too much current for the size of the wires.

Another thing: Be watchful for leaks. One time the telephone in India refused to ring. It seemed as if the line were grounded somewhere. We sent men out over the line to find out where the trouble was. A couple of the missionaries started to hunt. At last some one discovered that a sack had been carelessly thrown across a wire on the Rudri verandah in such a way that it brought the two wires into contact. The sack was removed and at once the line worked as well as ever.

Watch out for grounded wires in connection with the work of the relay station. Too much of earth, too much of contact with things worldly, will stop our communion with God. And often, when a grounded contact is discovered, it will be found, upon thoro investigation, to be, not out in some distant point far away from home, but right up against the home station—right at home. Look out for grounded lines.

And let us remember that the Great Controller knows all about us and our work, all about the needs, all about the supplies of men and money, all about the lost souls that might be rescued if we did our duty, all about the mistakes we make in decisions and in policy, and all about the far away end of it all.

Let us remember that God knows just where the millions of lives are whom we should and could reach if we heeded His voice, and He knows where the millions of workers are that should reach them and where the millions of dollars are that should flow into the proper channels if God's people did their duty. If the Mission Board is functioning properly these energies will not be wasted, but will be sent in proper qualities and quantities into the places where they will do the most good according to will and the wisdom of God.

So we appeal to you to use the Mission Board in the way that will make it most efficient for the work to which God has called it and the men that compose it. All power—whether electric, or mechanical, or financial, or spiritual—all power is of God.

Scottdale, Pa.

# BIBLE STUDY

## THE WITNESS OF JOHN

### IX

However much Jesus was resisted by the leaders of the Jews, He continued His labors and His teachings concerning His mission and office in the world. "In Him was life and the life was the light of men." The light must continue to shine although it must shine in the darkness which failed to comprehend it. He was rejected by His own time and again, but that fact did not alter His standing nor did it alter His purpose of bringing light and salvation to the world. He lived His life of power and blessing among the people, but it was left to Himself also to interpret His life to the people. He was the Shepherd who alone could save the flock of God.—John 10.

The people trusted that they had been cared for by the shepherds that had led them thus far. Jesus had proven them blind to the things of God and unsafe to lead the people on account of their prejudices against the truth of God as revealed in Himself.—9:39-41. They claimed the privileges of the fold of God and the leadership of the people but had rejected the shepherd appointed by the Father. The entrance into the fold was set aside for some other way. The self appointed leaders were the thieves and robbers. In the parable given by Jesus the leaders of the Jews were unable to see themselves,—10:6, and they were as well unable to see Jesus as the true shepherd and did not comprehend the claim that it was in His power to lay down His life for the sheep and approve the love of the Father.—10: 17, 18. They could not appreciate the greatness of Christ's mission which included the salvation of the "Other sheep" to be brought together into the one fold. This great shepherd could take up His own life again and was able to give more abundant life to the sheep gathered into His fold.

The result of the claim of Jesus was a division of opinion between those who claimed Jesus to be possessed of a devil and mad, and those who knew that his power must necessarily be of God. The Jews,—ever wondering, never believing, ever inditing, never proving,—again questioned Jesus concerning His claims as the Son of God. Jesus again referred them to His discourse concerning the Good Shepherd, which, when He claimed His equality with the Father in the saving of the sheep, and His power to give them eternal life, they took up stones to put Him to death, and were rebuked by the Lord by their own scriptures in which the people were called gods, while He claimed to be the Son of God. He claimed Sonship on the ground of the works that He had done. Their own works denied them any relationship with God.—10:19-42. When Jesus left Jerusalem many believers followed Him, His enemies remained, determined to put Him to death.

The next occasion of His appearance before the people was at the raising of Lazarus, who had been dead four days. This death was not an accidental one, but an incident afforded for the manifestation of the "Life that was in the Son."—John 11:15. On this occasion Jesus claimed and proved that He was the resurrection and the life. Upon those claims He called upon the Father to manifest His pleasure in Him, and then He called upon Lazarus to rise from the dead.—11:41-44. Honest opinion believed on Him. He claimed the Divine power to give life, and upon those claims had raised the dead. Belief in Him involved belief in His claims, that He was the Son of God. Others reported to the Pharisees the things which Jesus had done, who, in council with the chief priest, decided upon the death of Jesus, with a pretext that to allow Him to live was endangering the safety of their nation.—11:47-57. While Jesus withdrew from them for a season awaiting the time when the Passover must be slain.

No one can give attention to the events of the last days of the ministry of Jesus without feeling the strain of events, and the rapid drawing on of the climax which meant so much to Jesus and to the nation which he came to save. There was no fear to meet the Jews on the part of Jesus. He came back to the home of Lazarus on the occasion of a supper when many people would naturally be present. He feared not to meet the people. He faced the certainty of His death with the calmness of the Son of God. Every incident was turned to account as evidence of the coming event. His greatest honor was made to serve as incidental to His burial.—12:1-9. While He was feasting with His friends He knew that His enemies were plotting the death of Himself and His host.—vv. 10, 11.

Two occasions of honor awaited the Lord. The first was the triumphal entry into Jerusalem; the second the inquiry of the Greeks.—vv. 12-36. Both occasions accorded Him the highest praise and were appreciated by the Lord as worthy expression of the faith of the people in His divine character and power. It was the hour of His supreme earthly glory. But the Lord looked beyond the earthly glory to that which belonged to Him from Heaven. His glory awaited Him at that hour of His greatest suffering and humiliation, when He would be lifted up and from that exalted place draw all men to Him—vv. 23-36. That occasion would be the time when the Father would bestow upon Him the glory of His name. There was no voice from heaven to be heard when the people acclaimed him the son of David. No angel heralds attended the triumphal entry. The voice of God spake to Him only when the cross appeared to His supreme vision. The cross brought Him greater glory, for it involved the judgment of the world and the casting out of its prince, and the gathering unto Himself the people saved from the world and the power of its prince. That indeed was His final victory and His eternal glory.

With the declaration of His cross experience, the people were led again to inquire concerning His claims. Jesus closed the event with one more appeal to the people to accept Him as the light and to believe His word, proving themselves to be the children of light. John closed the record by a lamentable reference to the prophet that the people refused to believe, hardened their hearts, and remained unhealed. The only redeeming feature about the testimony of the Jews concerning Jesus was that some of the chief rulers believed, but feared to confess Him because of the Pharisees. But such weak faith was not commended. Its weakness was condemned as that which esteemed the praise of men more than the praise of God. Thus did men ignobly fall under the testing power of the true light and the life that came down from Heaven. Thus did the darkness fail to comprehend the light and thus did His own reject Him who came with light and life to save them.

The last appeal which Jesus gave to the people in general is given as the closing testimony of Jesus to the public.—vv. 44-50. This coincides with the introduction which John gave concerning Jesus. He that believeth on Jesus believeth on God who sent Him into the World. He that seeth Jesus seeth God. "In the beginning was the Word and the Word was with God and the Word was God." He came as the Light of the World that those who receive Him should not walk in darkness. Those who will not believe His words and reject them will come into judgment by

(Concluded on page 688)

# The Workers' Column

## REMEMBERING THE SCRIPTURES.—II Pet. 1.

October 10.

**I. The purpose of the Scriptures.**
1. An exhortation for believers.—I Pet. 5:12.
2. A witness to the truth of God.—I Pet. 5:12.
3. To establish believers in the present truth. I Pet. 1:12.

**II. Memorizing Scripture is a help to believers.**
1. It is good to be reminded of the truth.—I Pet. 1:13.
2. It revives interest in the promises of God.—v. 13.
3. It is an aid to faith in the absence of other witnesses.—v. 13.
4. It takes the place of the witnesses that have gone before.—v. 13.
5. The Word in the heart is as efficient as the Living witness.—vv. 14, 15.
6. It occupies the mind with truth.—v. 16.
7. The heart is filled with the messages of the Holy Spirit.—v. 21.

**III. What memorized scripture does for the believer.**
1. It reminds believers of the promises of God.—v. 4.
2. It aids in escaping the corruption that is in the world.—v. 4.
3. It aids in the development of Christian character.—vv. 5-10.
4. It aids in ministering an abundant entrance into the everlasting kingdom of the Lord.—v. 11.
3. It helps believers to escape the heresies of the false teachers.—II Pet. 2:1.

**IV. Why one should memorize the Scriptures.**
1. Because it is the Word of the Lord.—vv. 16-18.
2. Because of the Hope that it inspires.—v. 19.
3. Because of the means of fellowship with the Spirit.—v. 20.

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## REVERENCE AS GOD REQUIRES IT. Ps. 51.

October 17.

**I. He desires the reverence of all men.**
1. He speaks as the Mighty God.—v. 1.
2. He calls upon all the earth to hear Him.—v. 1.
3. All nations must hear the Mighty God.—v. 1.

**II. God is to be feared by all men.**
1. He is but one God, the God of Zion.—v. 2.
2. He is not a silent God that cannot be known.—v. 2.
3. He has declared Himself by His Word that has gone forth in glory and power from Zion.—vv. 2, 3.
4. He is to be feared as a God who has power to judge and to destroy.—v. 3.

**III. He is to be revered as the righteous Judge of all men.**
1. He will be the judge of the faithfulness of His saints to keep His covenants.—vv. 4-6.
2. He will judge all men under heaven.—v. 6.

**IV. He is to be Revered as One who Knows the Secret Sins of Men.**
1. He will testify against the sins of His people.—v. 7.
2. He will not condemn the external acts of obedience.—v. 8.
3. He will require no greater manifestation of obedience than His law requires.—vv. 9-13.
4. He desires the thanksgiving of the heart.—v. 14.
5. He desires the devotion that the heart has promised Him.—v. 14.
6. He desires the faith which trusts Him in time of trouble.—v. 15.

**V. He is long-suffering but just in judgment of the wicked.**
1. He notes the false profession of godliness.—vv. 16-20.
2. God does not judge all sins immediately.—v. 21.
3. He will judge each sin, and none will escape.—v. 21.
4. The unrepentant will be destroyed.—v. 22.

**VI. The highest honor to be given to God.—v. 23.**
1. Praise from the heart.
2. Righteousness in living.
3. Enjoying His salvation.

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## WASHING THE DISCIPLE'S FEET.—John 13.

October 24.

**I. The purpose of Jesus in washing the disciples' feet was to establish fellowship with them.**
1. They could have no fellowship with Him except He wash their feet.—v. 8.
2. There was a great difference between them.
   a. The position of Jesus.
      (1) He was qualified and ready to depart to the Father.—v. 1.
      (2) The Father had given all things into His hands.—v. 3.
      (3) He came from God and went to God.—v. 3.
      (4) He was Master and Lord.—vv. 13, 14.
      (5) The Lord and the one who sends are greater than the servant or the one sent.—v. 16.
   b. The position of the disciples.
      (1) They knew not the will or purpose of their Master.—v. 7.
      (2) They knew not why He washed their feet.—v. 13.
      (3) They were but servants of their Lord.—vv. 13, 14.
      (4) They could claim no part with their Master and Lord.—v. 8.
      (5) As servants, they were in duty bound to obey or to follow the precedent of their Master and Lord.—vv. 15, 16.
3. By Jesus making Himself a servant He placed Himself in the position of possible fellowship with servants.—His servants could never make of themselves the equals of their Master and Lord.
   a. He loved His disciples and desired fellowship with them.—v. 1.
   b. He defeated the purpose of the devil who would have destroyed the possibility of this fellowship.—v. 2.
   c. He willingly humbled Himself to the place of servant.—vv. 3-5.

**II. The ceremony of washing.**
1. Its importance is attested by its place as the last act of Jesus as a service for His disciples.
2. It had no precedent as a part of the Passover feast. — Feet washing came neither before or after the feast.
3. It was not the ceremonial purification upon entering the house.—
   a. It was not performed immediately upon entering the house.—vv. 2-4.
   b. It was not understood by the disciples.—vv. 5-7, 12.
   c. It was an act which required explanation by the Lord.—v. 12.
   d. It was a feet fashing apart from any other necessary ablution.—v. 10.
   e. It was not intended, in any sense, to purify the body.—v. 10.
   f. Jesus pronounced the disciples physically clean before the washing was done.—v. 10.
   g. The only uncleanness of the disciples was the spiritual uncleanness of Judas and that could not be purged with the washing of the feet.—v. 11.
4. It was submitted to by the disciples but not understood.
   a. The disciples did not reproach each other for neglecting a custom for which the act of Jesus would have been a rebuke.—v. 5.
   b. Peter's remonstrances confused, rather than explained, the act of Jesus.—vv. 6-11.
      (1) His refusal to submit to the washing was wrong.—v. 8.
      (2) He was in error in proposing the washing of his hands and head along with the washing of his feet.—vv. 9, 10.
      (3) Jesus declared Peter's ignorance of the act and the meaning of it.—vv. 7, 12.

**III. The meaning of the feet washing.**
1. It was not given before the ceremony.—v. 4, 5.
2. It was not explained in the conversation with Peter.
   a. Jesus insisted on the necessity of it, which necessity Peter did not understand.—vv. 7, 8.
   b. Jesus insisted on the proper manner of it, which Peter would have changed by his impulsive opinions.—vv. 9, 10.
3. Jesus purposed explaining the act after it had been completed in the proper manner.—v. 7.
4. The act and its meaning as explained by Jesus after it had been completed.—v. 12.
   a. There existed a natural difference between the Lord and His disciples.
   b. Jesus made Himself as one of His servants, and such as they should to each other.—As they had fellowship with each other they could also have fellowship with Him.—v. 14, cf. v. 8.
   c. He established and confirmed the only ground for fellowship among men—humility among and service for each other.—v. 14.
   d. He gave the example of an act which He desired His disciples to perpetuate.
      (1) Because the Lord, their Master, had washed their feet they also ought to wash one another's feet.—v. 14.
      (2) He had given them an example that they should do as He had done to them. The force of the word "example" is that it is an exact copy to be patterned after.—v. 15.
      (3) The example was given that it should be followed, hence the

command, "Ye should do as I have done to you." The example is of no value if not followed.

(4) The precedent of the Master is sufficient reason for the act of a servant. — v. 16. "Verily, verily."—It is both truth and reason.

(5) The commission by the Sender is the sole authority of the messenger.—v. 16. Jesus did the will of His Father who sent Him, when He washed the disciples' feet. His disciples have the authority of their Master, Jesus, to wash each other's feet.

Note.—The servant would consider it an honor to be permitted to emulate the conduct of his master, and would disdain to discredit his master's honor by any attempt to exceed the glory or the authority of his master. The faithfulness of the messenger is dependent upon fulfilling only the work of a messenger; it is not his right to interpret the message.

Note.—There is no other ordinance given to the believers which so perfectly expresses the character and spirit of Christ's mission to the world. Baptism expresses obedience to the will of God. The communion represents faith and fellowship through the atonement of the cross; but feet washing expresses the spirit of service and fellowship among the servants of Christ. As Christ came into the world to serve in the most humble capacity, so should men serve each other in the church and in the world. The world needs the precept and example of the power of humble service. Only by His humility to servitude could Jesus make possible His ministry for men and establish a basis for fellowship with Himself. Those who thus humble themselves will be exalted by and with Him to the Father's glory.

## GOOD CUSTOMS

**October 31.**

**I. Good customs practiced by parents.**—Luke 2:41-52; Prov. 22:6; Eph. 6:4.
1. Regularity in attendance at worship.
   a. Be present at appointed times.—Luke 2:41.
   b. Encourage and assist children in their religious duties.—v. 42.
2. Be an example of full duty to every obligation of worship.—v. 43.
3. Continue parental oversight of the conduct of children even after their religious life begins.—vv. 43-46.
4. Be prudent in matters of religious reproof.—vv. 49, 50.
5. The blessing of good religious customs.
   a. Early religious sensibility of the child.—v. 49.
   b. Quickened spiritual interests of the parents.—v. 51.
   c. The honor of the child for the parent.—v. 51.
   d. The continued development of the spiritual life of the child in the religious atmosphere of the Christian home.—v. 52.

**II. The good custom of regularity in worship.**—Luke 4:16-22.
1. It is a proper place of worship.
   a. Sanctified by the act of Jesus, a place appointed for worship is a place where God meets with His people.—v. 16.
   b. It is a place where the Word of God may be heard.—v. 16.
2. The appointed day for worship is a proper time for it.—v. 16.
   a. The Spirit of the Lord is present with the worshipers.—v. 18.
   b. The Scriptures are unfolded for the benefit of the hearers, and Christ is revealed.—v. 21.
   c. The gracious words of the Lord are heard for the believer's comfort and joy.—v. 22.

## HEAVENLY FELLOWSHIP.—I John.

**November 7.**

**I. Believers have fellowship with Heaven.**
1. They have fellowship together.—v. 3.
2. They have fellowship with the Father.—v. 3.
3. They have fellowship with the Son, Jesus Christ.—v. 3.

**II. Heavenly fellowship is based upon faith in Jesus Christ.**
1. The certainty of Christ.—vv. 1-3.
   a. His eternal existence was revealed.—v. 1.
   b. He was heard by men.—v. 1.
   c. He was seen and looked upon by men.—v. 1.
   d. He was touched by men's hands.—v. 1.
   e. All that was of the living Word was evidenced by men.—v. 1.
2. The certainty of the record concerning Christ.
   a. A true record of His life was declared unto believers.—vv. 2, 3.
      (1) The eternal life which was with the Father was manifested to true men.—v. 2. Cf. Jno. 21:24.
      (2) It was seen by men.—v. 2.
      (3) It was witnessed to by chosen men.—v. 2.
      (4) It was declared to men as it was received by the witnesses.—v. 2.
   b. Those who believe the record have fellowship.
      (1) The fellowship of the witnesses depended upon belief in the evidences which they received.—"That ye may have fellowship with **us**."—v. 3.
      (2) Fellowship with the witness is possible by belief in the evidences declared.—v. 3.
      (3) Belief in the evidences is honored by fellowship of the Father and Son.—v. 3.

Note.—The best evidence of the truth of the Gospel is the experience of Divine fellowship of the believers.

**III. The blessings of heavenly fellowship.**
1. Joined in spiritual communion with all saints and with God.—v. 3.
2. The joy of the assurance of salvation.—v. 4.
3. The presence in the heart of the light of truth and righteousness.—v. 5.
4. The forgiveness of sins,—the continual cleansing, effected by the merits of the blood, which is enjoyed by all believers.—v. 7.
5. The enjoyment of the assurance of God's forgiveness of sins confessed, as well as the forgiveness of sins known and unknown.—vv. 8-10.
6. The comfort of the advocacy and propitiation of Jesus Christ for all sin.—I Jno. 2:1, 2.
7. The comfort of assured acceptance with God by the evidence of believers.—Ch. 2:3.

"The maturest Christian is always the humblest and most watchful."

## THE WITNESS OF JOHN

(Concluded from page 686)

the Word. His Word is the Word of God. The commandment of God is everlasting life. With this final statement of His word Jesus appealed to the people for an expression of their faith. He appealed to them that they might have everlasting life and that they might believe for the sake of the Father who had sent Him unto them.

The answer to the appeal of Jesus is found in the faith of the world. At that time the world waited for further proof of His power. The crucifixion and the resurrection soon followed and the multitudes began believing. The same testimony remains for us, the same appeal of Christ is given us, and that same blessing or condemnation rests upon men today who either accept or reject the Word, the Light, the Life sent down from heaven by the Father.

The last witness of Jesus was revealed to His disciples. His works which followed were left to speak to the multitudes in mute testimony to the claims which He had made.

## GETTING THE "BLUES"

(Concluded from page 674)

the whole category of other similar types belong to the list of excuse cases where the patient has symptoms of a serious affliction of "Blues."

To which of these classes do you list yourself, class No. I or No. II? Think it over and give yourself a square estimate. Don't be unfair either one way or the other for you will in all events be the loser. If you can truly place yourself in class No. I you have quite an obstacle out of your way on the road toward success in whatever vocation of life you choose. If you find yourself in class No. II don't be discouraged; get out. The sooner you do it the better for you and those about you. And remember as long as you remain in that class there is absolutely no chance for you to be a winner in your line.

Friend, choose for yourself.

Scottdale, Pa.

**Religious Work in Philippines:**—Religious work begun in one district of the Philippines some twelve years ago has resulted in an adult church membership of 1324 persons. Twelve Sunday schools are organized and the population of the district is over 30,000. Up to the time that the United States took possession of the Philippines, over twenty years ago, no Protestant missionary had ever successfully conducted mission work on the islands. Anyone caught giving out Gospel messages, either by word of mouth or by means of books was apt to lose his life. Religious tolerance was at once granted when the United States assumed control

# EDUCATIONAL

## A TRIP TO ANCIENT BABYLON

E. E. Miller

During our stay in Bagdad we were the guests of the British army Y. M. C. A. Mr. Lambhardt, the Executive Secretary, was eager to have us see the things which he knew would interest us. On the second day of our stay, he said, "Well friends what about Babylon?" Perhaps there is no spot in the eastern world, save it be Jerusalem, richer in interesting association to both the scholar and the Christian than the site of ancient Babylon—, the beauty of the Chaldee's excellency, the city of "pleasant palaces," and the scene of the long and bitter captivity of the Children of Israel. To stand amid the heaps of her ruins, and read for ourselves the story of her present desolation, had during our entire trip been looked forward to with the most ardent anticipation. We need therefore scarcely add that in reply to Mr. Lambhardt's query, we answered in a unanimous affirmative.

The few tourists, who by special courtesy, were permitted to come to Bagdad during the war found out much to their sorrow that it was impossible for them to go on to Babylon. The raids of the roving bands of Arab tribes made it unsafe. The entire British army was so sorely needed for the push up the Tigris, against the Turks, that the desert regions outside the main line of advance were left unoccupied. But now since the war was over it was different. The British have completed the standard railway line the entire 60 miles to Hallah. A guard of Hindu soldiers had been placed at every semblance of a station and one could arrange for the journey without any apparent cause of fear.

We were told that a supply train made the trip daily. We had hoped that Mr. Lambhardt would be able to arrange so that we might go out on this. But he disappointed us by doing us even a better turn. On Monday evening he took us to call on the I. E. F. Railway Transport Major. He introduced us as his "American friends" for whom he wished that special auto accommodations should be provided for Babylon in the morning. The major bid us good-night with a "cherrie oh," telling us to report in the morning promptly at 6:30 at Division headquarters.

We were up for a hot breakfast at six the next morning. Mr. Pote the Hindu secretary, who was in charge of the mess had a basket of boiled eggs, together with some other necessities ready for us. We protested against carrying such a weight but he said the ride out, together with the the tramp around, would just barely make this quantity of lunch adequate. We didn't agree with him at the moment but later we found out that "Pote" knew.

Mr. Sakar an American "Y" secretary from Vermont was to be our guide for the day. He had joined the Indian branch of the British "Y" before America had entered the war; had served in various parts of India and came with the I. E. F. into Mesopotamia. He had been not only over most of Mesopotamia but over Persia as well. He is a serious man with a large responsibility and knows he is doing a task worth while. He took the day as a holiday in order as he said "to spend it in the company of fellow Americans." His wide experience made him not only an excellent guide but a most interesting companion.

For the first ten miles we traveled thru military stations, past docks loaded with more supplies; and past tents after tents of Hindu soldiers.

After passing these huge supply depots, we immediately entered upon a half-sterile plain, relieved only by the low desert shrubs known as camel's thorn. These shrubs the mirage converted into inviting groves of palms along the distant horizon. The long heavy banks of the ancient canals intersected the plains in every direction, showing with what care and labor the waters of the Tigris and the Euphrates were formerly distributed over the entire face of the country. One is astounded at the size and number of these ancient waterways, which cover the plain like a network. Some of them are from forty to fifty feet wide, with embankments still measuring in their crumbled condition, twenty or twenty-five feet in height. These canals tell of former days when the plains were covered with corn, wheat, barley, millet and date palms. All ancient writers are almost extravagant when they come to speak of the productiveness of the soil of Babylonia. Heroditus says "when it produces its best it yields even three-hundred fold. The blades of wheat and barley there grow to full four fingers in breadth." These plains might have continued to do this but for the rapacity of the Turkish government. Its short-sighted suicidal policy laid such a tax upon any projects of irrigation that to attempt it meant financial ruin. Since the British government has come into occupation of the territory there is excellent prospect that large portions of this desert may again be restored to its former state. Experiments by the English show that the natural fecundity of the rich alluvium is still as great as formerly and it needs only the magic touch of water to change its forbidding waste into fields of waving grain.

After about three hours' ride, thru the chilling morning desert air we caught sight of the ruins of Babylon. We saw what seemed like a low hill rising out of the south. There are no natural eminences on the Babylonian plain so we knew the hill we saw must be a mountain of ruins—one of the heaps of Babylon.

According to deciphered cunieform inscriptions the probable earliest fixed date of any Babylonian king is about 3800 B. C. From that date until about 610 B. C. it was a subject city of Assyria, whose capital was located at Nineveh. At about this date an able Assyrian general Nabopolassar was sent from Nineveh to quell an insurrection in Babylon. He betrayed his sovereign, put himself at the head of the rebels, subdued Nineveh, usurped the throne and transferred the capital from Nineveh to Babylon, and so founded the great Babylonian empire.

Nabopolassar was succeeded by his son the great Nebuchadnezzar. That monarch was a brilliant general, an able statesman, a patron of the arts and the sciences, and a profoundly religious man. He united in himself the functions of general, king, and pope. His ambition equalled his ability. Inheriting a kingdom scarcely larger than Portugal he extended its limits over the then known world. The historic Babylon was purely his creation. His power was autocratic and he could easily have said more truthfully than Louis IV "I am the State." His supreme ambition was to make Babylon what Napoleon strove to make Paris—the incomparable metropolis of the world.

Vast resources enabled him to accomplish his designs. He had drained the treasuries of all the richest nations into his own, and taken captive an almost unlimited number of men to labor in executing his great works. The timber of Lebanon was his. The clay and bitumen beneath his feet provided unlimited materials for building. The fleets of Phoenicia sailed at his orders. They brought him gold, iron, and tin, from Africa, Spain, and England. Their mariners, transported

to the Euphrates, navigated his ships to India and Ceylon, and returned with gems, spices, ad precious woods. The camels of Arabia bore his freight across the desert. The science and skill of Chaldea were at his command to make the most effective use of his resources. These the great fertility of the soil, caused, by irrigation, producing two and even three crops a year, supplied food sufficient for the inhabitants in case of a siege. Babylon was a vast fortified province rather than a city.

The reign of Nebuchadnezzar continued

**One of the famous lions guarding entrance to the Royal Court of Nebuchadnezzar**

were some of the facilities which enabled him to make "this great Babylon" which he "built by the might of his power and for the glory of his majesty."

The Babylon of Nebuchadnezzar occupied a square of which each side was nearly fifteen miles in length. and was bisected by the Euphrates from northwest to southeast. The square was inclosed by a deep moat flooded from the river. The clay excavated in digging the moat, molded into bricks and laid in bitumen, formed the walls of the city. These walls more than three hundred feet high and more than seventy feet thick, and protected by parapets, afforded a commodious driveway along their top of nearly sixty miles, needing only aerial bridges over the Euphrates river. "The waters of the river were forced to flow thru the city between quays of masonry which equalled the walls in thickness and height. The walls were pierced at equal intervals for a hundred gates, and each gateway closed with double leaves of ponderous metal, swinging upon bronze posts built in the wall. Fifty broad avenues, crossing each other at right angles joined the opposite gates of the city and divided it into a checkerboard of gigantic squares. The river quays were pierced by twenty-five gates like those in the outer walls. One of the streets was carried across the river upon an arched bridge, another ran in a tunnel beneath the river bed, and ferries plied continually across the water where the other streets abutted."—W. B. Wright, "Ancient Cities."

The great squares of the city were not all occupied by buildings. Many of them were used as gardens and even farms, and forty-three years. He left Babylon the metropolis of the world. To her Egypt sent for sun dials and water clocks. From her the ladies of the orient received the fashions, as Christendom followed the fashions of Paris. From Babylon Tyre took the weights and measures which regulated commerce. In Babylonian courts were formulated laws and principles of laws which made the basis of later Roman law. From Babylon the Greeks received the tables on which their science was based, and Lydia the lutes on which she at last learned to excel her teacher. It was to Babylon that Egypt sent her finest gold and her choicest ivory, Tyre her most gorgeous dyes, Arabia her choicest spices, Media her agates and emeralds which nowhere else could be so finely cut. The great Babylonian banking house of the Egibi, whose checks and receipts in clay still exist in great numbers, occupied for five generations at Babylon the place filled in Europe by the Rothschilds or the Morgans in New York. The monarch had succeeded in making this city the metropolis of the world.

We enjoyed Mr. Pote's well put up lunch at the edge of a ravine of marshy ground filled with underbrush, tangled vines and willows. Willows must have fringed the ancient canals of Nebuchadnezzar's city. The willow reminded us of the lament uttered by the homesick captives of Israel when called upon to sing the song of Zion in the land of exile; they hung their harps on the willows by the river and said "How shall we sing the Lord's song in a strange land?" Psa. 137:1-4.

After lunch we spent several hours with maps and guide trying to locate some of the sites of the most prominent ancient buildings and getting a general notion of the arrangement of the ancient city. At present the site of Babylon is not much more than a mass of earthen mounds. These mounds are scattered over an area of approximately 100 acres. Native Arabs live in some of the wooded ravines and their cattle graze on the site of the ancient empire city. During the years just previous to the war German archaelogists were making quite extensive excavations. They have uncovered the site of the palace, the hanging gardens and some of the

**Ruins recently uncovered on the site of ancient Babylon**

surrounding courts. They removed a large number of cylinders, bricks, and pieces of animatic sculpture. In the campaign of Mesopotamia the British captured large quantities of these which were enroute to the Museums of Germany.

My lack of archaeological knowledge does not make a discussion of inscriptions,

cuneiforms and statistics possible. Aside from this there is not much of interest to be said. The two photographs witness two of the most outstanding items of present interest to the tourist. The one is a picture of our party at the side of the lion. This statue is a very interesting relic of Babylonian art,—a roughly hewn sculpture in basalt. Our guide who had been in the employ of the German excavators told us that a number of this lion's conmrades had been shipped to Germany. Their location was presumably at the entrance to the royal palace grounds.

The other photo to me is most interesting. It shows whole portions of the ancient palace walls in well preserved state. We judged that the walls rise to a height of fifty or more feet. They are made of burnt clay bricks, thirteen inches square and 3½ inches thick. The walls are made of these bricks so strongly cemented together that the bricks are broken in an effort to remove them. The raised bricks forming models of animals in relief can be seen in the photograph. The walls contain many of these quite similar in size and design.

Just a slight distance away are similar walls and an almost endless amount of debris. It is the supposed site of the famous hanging gardens. Nebuchadnezzar built them to solace the homesickness of his Median queen who longed for her native hills. Here tradition says, "Enormous arches of masonry were piled one upon another, supporting hills of earth where wild flowers nestled among the roots of forest trees, and artificial crags down which dashed brooks, kept full from the Euphrates, by water screws, used here some centuries before they were invented by Archimedes." In response to another installment of "bakseesh" our guide helped us find among the debris several bricks containing cuneiform writing. The British forbid the removal of any masonry from upright walls and so we had to be content with a partial brick. But it contains a bit of history written many, many centuries ago and so it pleased us just the same.

To one looking for things which we in America ofttimes call interesting, Babylon might easily be a disappointment. To such tourists the effect might readily be similar to that produced upon one of the young ladies of our party. Her conclusion she summed up in this phrase: "Its a mighty poor show." And indeed it might easily have been considered so. From the mound in which we stood we saw nothing save the Euphrates wandering thru a plain covered with enormous mounds just like the one we were upon. A desert—a river—great heaps of earth, these are not the usual elements in the view which most interests or impresses us. Yet that very absence of grandeur, that very desolation, connecting themselves as they do with the high purposes of heaven, and the verities of history were to me more thrillingly impressive than all the architectural glories we had seen gathered anywhere in the cities of the ancient Asiatic Roman world. In our Biblical history we associated the place with Daniel and the Lions' den—the three men in the fiery furnace and the land in which the children of Israel spent so many lonesome years of their captivity. One might have spent hours in a reminiscent imagination over those stories made dear to us in childhood. As a student of history we thought of empire after empire, long since passed away, which had here risen, flourished, and fallen.

The last memorable incident in the history of Babylon furnishes an epitome of her career from the death of Nebuchadnezzar. For there when Alexander the great had crucified the physician who might have healed him, and had squandered fourteen million dollars in funeral orgies over the body of his friend Hephaestion, he died the death of a drunkard, bequeathing with his latest breath, as his generals stood around him, his kingdom "To the strongest."

Standing amid the ruins of Babylon, surrounded by the masses of her decayed palaces and temples, we could find the fullest expression for our emotions only in the words of prophecy, "How art thou, O Babylon, once the glory of Kingdoms and the beauty of Chaldees' excellency, become as when God overthrew Sodom and Gomorrah (Isa. 13:19), "Come down and sit in the dust, O virgin daughter of Babyon, for there is no more a throne for thee, O daughter of the Chaldeans." Isa. 47:1.

**Ancient wall in Babylon, showing raised animal figure**

As we rode home thru the evening desert twilight I thought how great the truth that all these empires, as Napoleon said, were founded on force so they perished. Christ's empire alone is permanent, for it is the empire of Love.

".....Thy throne shall never,
Like earth's proud empires pass away;
Thy kingdom stands, and grows forever,
Till all Thy creatures own Thy sway."

Rawson, O.

## THE MENNONITES AND THE ANARCHISTIC MOVEMENT IN SOUTH RUSSIA ....

With the history of the German colonists in South Russia in the period of the revolution of 1918-1920 the name of the anarchist leader Machno is closely connected. His appearance and sojourn with his bands in the Mennonite colonies will by the Mennonites of the governments of Taurien, Jekaterinoslaw and Cherson be never forgotten, for it is written in their history with bloody letters.

As early as the first months of the year 1918 we had in the Molotschna colonies a sporadic appearance of anarchism, though not through Machno's influence. At Halbstadt, the Mennonite centre at the Molotschna, six Mennonites were shot. The coming of the German army, in April, 1918, put an end to bandit terrorism. But the most terrible year was that of 1919, in which many Mennonites lost their lives, especially in the months from September to December. In March, 1919, there came large revolutionary bands of the Bolshevist-anarchistic type; happily, however, the Bolshevistic views were the stronger, and this was a hindrance to the enactment of the full program of anarchism. Nevertheless there were in this time seven persons killed at Halbstadt. Besides a number of Mennonites were killed by Machno's bands in the Alexandrowsk district, in the settlements of Brasel and Schoenfeld. But after the departure of the red army Machno came into full power. His army, or rather his bands, were largely recruited from criminal elements which had become

demoralized through the war. These bloodthirsty bands fell into the peaceful villages robbing and killing and committing other crimes. Sometimes villages were systematically attacked and people murdered in broad daylight. Sometimes these bands were moved by nationalistic and sociopolitical sentiments, but often these demons in human form simply followed their lust to rob and kill. The results of this anarchistic rule are of the most appalling character.

I. **A Great Loss of Life.** In the Molotschna colonies about thirty were killed, in the Old Colony about an equal number; in Sagradowka, government Cherson over two hundred forty; a large number also in other districts. In all probably not less than four hundred Mennonites were killed. Many also fell prey to an epidemic of Typhus which was brought in by these bands. In some of the villages in the Old Colony nearly all the inhabitants were at a time down with this disease. Since the younger men had fled at the approach of Machno, there were many middle-aged and older men in the colonies that lost their lives through this disease, hence there are now in the colonies,

II. **A Great Number of Orphans,** it is said about eight hundred. Some of them —at least ninety—found temporary homes in the Molotschna colonies. Others were expected to come, but in consequence of the new revolution (June, 1920) found it impossible. From the Molotschna colonies there were also sent some medical aid and food stuffs to the Old Colony.

III. **Quite a Number of Families Have Been Separated,** some of them in consequence of the flight of the men. Many of the young men who fled at the approach of Machno have been mobilized and are now in the army of volunteers (who are fighting the reds). Many of these have fallen in battle or died of disease.

IV. **Ill-treatments and Violent Acts of the Most Abominable Nature,** often followed by murder, we have to report. Some were beaten to such extent that they died in consequence. Crimes of the most beastly character were committed against women and girls, sometimes before the eyes of their nearest kin. Such were the characteristics of that reign of terror. Small wonder, therefore, that we decided to take up weapons for self-defence. We did it to defend the most hallowed things: the honor of our wives, mothers, daughters, and sisters, our own honor, the people's honor, and the right to, at least in a measure, human existence. Let him who would censure us first put himself in our place. Finally

V. **Material losses.** Destroyed houses and villages, as for example Blumenort on the Molotschna and a few villages in the Old Colony and in Sagradowka, money and other valuables robbed under threat of death, also countless "requisitions," so called, of live stock, produce, clothing, etc. All this represents a value of many, many millions and is an immeasurable demage to the colonies.

This is in short a general picture of the conditions in the colonies in the time of anarchy. The Old Colony and the colony at Sagradowka have suffered most, while the settlements of Memrik, government Jekaterinoslaw and of the Crimea have had the least to suffer.

Since the coming of the red communistic army, in 1920, such excesses have not occurred, for this army placed itself in the most pronounced contrast to anarchistic bands of Machno. It is now reported that he has "changed his program" and has made common cause with the Russian People's Army (formerly the Volunteer Army) which is now advancing from the Crimea (under Wrangel). The future will tell how sincere and thorough this change of program may be. But may God keep us from a repetition of the reign of terror of 1919.

Theodor Block
Professor at the Central-Schule
at Halbstadt, Molotschna.

Simferopol, July, 1920.

## SOME PRINCIPLES OF GOOD CONDUCT

Harold S. Bender

### I

It seems to be human nature of the most human kind to think first of self-interests, profits, pleasures and happiness, and leave the other person's good and well-being until some convenient time in the future. The life history of man after man tells only too plainly the story of selfishness. It is the street philosophy of today to win success, wealth, fame and prosperity not by serving others but at the expense of others. Nor is it limited to the man of the street. Nations mould their policies not over the pattern of altruism, but self-interest. It is trite to speak of profiteering, extravagance, strikes, international feuds and squabbles, but yet they are true symptoms of the terrible cancer that has been eating at the heart of society ever since one of old cynically demanded, "Am I my brother's keeper?" And in all the religions and philosophies with which our world today is seething, we search in vain for the spirit of unselfish giving and service, save in the religion of Jesus Christ our Savior.

But you are wondering what all this has to do with manners. Just this: The spirit that is at the heart of a society or an individual determines his manners. Hence, the thesis of this article could be stated—The truest manners are alone found as the "Fruit of the spirit" of Jesus. As we go on we shall endeavor to state more specifically what true manners are, their source, their practice and their reward. It is unnecessary to write an addition to etiquette, as it is called—only to discuss our conduct as our lives touch others in the light of Christian principles in the mind of the Master.

When we stop to ponder a bit on life we soon realize that it is but a series of personal relationships. We are living together, we talk to each other, we act and react; our life is but a series of mutual contacts and influences from which we cannot escape except to play the part of a hermit. It is the old truth that all the functions and institutions of society exist only by and for the individual. All that is noblest, most blest, most happy in the realm of experience, comes in relations with other men and women. Even so our religion as Christians is of necessity a personal relationship with God, a daily walk with our elder brother Jesus. Repentance, forgiveness, atonement, love, service, cannot exist apart from persons. The sweetest experiences in life are those that come in communion with friends—in fellowship, in love, in spiritual devotion. On the other hand we find that life's greatest tragedies, humiliations and punishments come in the same way. Hell implies eternal separation from the Father, the All-friend. If you think this analysis is going too deep for such a surface thing as manners, let me remind you again that our main point is that manners are not on the surface but the fruit of the spirit within, of the inner life as it is manifested in our personal relationships.

Immediately the question arises, what do you mean by manners—good manners? First, they are not the whole of conduct. Manners are to conduct what the bloom is to the peach and perfume to the rose—difficult to describe but easy to detect. Manners are not the putting on of airs. If manners are worn like a cloak only to be dropped when the occasion has passed, they are not good manners and truly often cover a multitude of sins. Nor are they something to be used when company comes and forgotten when company goes. A boy's mother and sister deserve the same chivalry from him, and his home folks are worthy of the same respect and kind attention, which he gives to company and much more so because he lives with them every day. Again, manners are not something to be worn at school or abroad and forgotten in the home community.

In brief, I am saying that manners are not a superficial affair for true courtesy comes from the heart. He who is truly courteous is not conscious of it nor could help acting thus. Let me ask the young man whether he ever finds himself a gentleman perfect in all forms of conduct, courtesy and kindness in the presence of a girl whom he admires and then comes home to be rude to his own sisters. Or may I ask the young woman whether she is graciously kind and courteous in the presence of her teacher or a boy friend and then finds herself cross and petulant to roommates, disrespectful to mother and

supercilious to those who are less fortunate. The true gentleman would not find it necessary to change were the king of England to enter the room nor would he feel obliged to alter his bearing in the presence of the most tattered child or beggar. Courtesy rests on reality and hates nothing so much as a pretender. If one is centrally true, kind, honorable, delicate and considerate he will almost invariably have manners that will take him into any circle where culture and taste prevail over folloy.

Do we then have nothing to learn about manners if our intentions are good? This brings us to a second side of manners. Men have come to adopt certain rules and customs to which everyone is expected to conform. Experience has shown that it is better to have certain fixed rules in order to preserve good manners. Taken together, these rules make up what is commonly called etiquette. There are then these two phases, manners as a part of character, and manners as etiquette. We shall confine ourselves to the former as the essential. Suffice it to add that good intentions are not enough. Someone tells us of a certain road paved with very good intentions. It is one of the functions of the home, the church and school to train the youth in manners as a part of his character; to accomplish these good intentions.

But now to be more definite, in regard to what manners are. One says, "True courtesy is real kindness, kindly expressed." Another says, "True politeness consists in making everyone happy about us." One old adage says, "Politeness is to do and say the kindest thing in the kindest way." Emerson says, "Good manners are made up of petty sacrifices." An old philosopher says, "Good manners are the shadows of virtues if not virtues themselves." And St. Paul says, "Love as brethren, be pitiful, be courteous." We notice in all these quotations and definitions that the central thought is forgetfulness of self, sacrifice, thoughtfulness, and consideration. It is nothing more than a desire for others' happiness and a doing of everything which helps others to attain that. It is the spirit of love carried out in every detail of life. This is true refinement. No young man or young woman can afford to grow up without it. None can live the thirteenth chapter of first Corinthians and lack this truest refinement.

But someone says, it is not a sin not to have good manners—that it does not matter so much if we do lack refinement in outward expression in life and in words. Let us not be deceived. It is not a little thing to fail to be appreciative of beauty and delicacy in outward forms (barring carnal ideals of beauty) for it reacts on the ideal self which dwells in the heart. Rude and thoughtless outward conduct will inevitably destroy that heart ideal and inhibit true nobility of character.

Then too, manners are one of the crowning secrets of winning influence over men—an unconscious influence; for much of the highest power is not voluntarily or consciously exercised. Men do not set out to attain influence by using good manners; they live a life of sincerity and refinement and that power naturally comes to them in personality as one of God's laws. No, it is not a sin to lack good manners if we can honestly say that we do not know how to be kind and helpful and to strive for the happiness of others. But if we know to do and do it not, to us it is sin.

Now, what are some of the ways in which good manners and refinement express themselves. We have seen the source of true manners and what they really are, let us turn to their practice, some practical applications, to our daily life. Since space is limited, we will confine ourselves to a few points namely: speech, chivalry, conduct in public meetings and smiles. This will be followed by a few practical suggestions on how to attain to these ideals, and the reward which the practice of good manners brings.

Elkhart, Ind.

## SOME EXCERPTS ON EVOLUTION

L. J. Heatwole

### The First Theories

The foundation on which the earlier theories of evolution were based, appears in the assumption that the universe and its component parts came into being as the result of a prolonged succession of changes from the simple to the complex and from the uniform to the varied. Hence the system of reasoning here laid down, makes the claim that, out of some common, original and very simple type of life, there has arisen, by a long succession of steps, something that was in each case of a more complete and higher standard.

It must be remembered that the foregoing deductions required a widely extended scope of scientific observation and experiment, and that the principles set forth yet remain to be proved by exhaustive research that must needs cover indefinitely long periods of time.

In establishing the rising scale for animate and inanimate forms of life as outlined below, the scientist was compelled to go far beyond the purview of history as well as to rest his claim on the assumption of what future researches may develop in support of this theory.

1st—Out of chaos came the rocks and soil of the earth.

2nd—From chemical action on mineral substances, came plants.

3rd—From plant-life developed the polyp.

4th—The polyp advanced to a worm.

5th—The worm became a beetle.

6th—The beetle became a frog.

7th—The frog changed to a monkey.

8th—The monkey rose to the rank of man.

When this schedule was first proclaimed to the scientific world by means of the public press, it was generally received with favor and admiration among educational circles in Europe and America; but was unanimously condemned by the Christian clergy of all shades and beliefs, as being directly at variance with the Genesis account of creation.

### Modern and Up-to-date Theories

Since that time it has been discovered by further study and research, that the law of natural selection is seldom conducive to the permanent establishment of a new variety; for instance, the common blue pigeon, when mated with a variety of different color, the plumage becomes more beautiful and often wonderfully variegated. But if these birds are allowed to mate again according to their own choice, they soon breed back to their original blue color again.

The more modern and up-to-date theories for evolution have, by recent research and study, in great part superseded all earlier theories. Instead of the rise of a species by a prolonged succession of steps, their origin is now accounted for by their sudden appearances as new types; and hence, the subject as now outlined for study and research, naturally falls under three distinct heads—Hybridization, Mutation and Monstrosity.

### Hybridization

Hybrids are the product of generated life through the mating of different species, the prime object being through blind experiment to obtain a higher type of species than that found in either of the types experimented on. However, the discovery has already been made, that so far as it concerns the animal kingdom, the process is not successful and that the hybrid is seldom fertile.

The hybridizing of plants by pollenization or grafting has produced varieties of great value. In certain cases, trees, shrubbery, bulbs and plants are made to produce fruit that is many times richer and sweeter, than that which came from the original stock. In like manner the vegetable kingdom has been improved—the beet for instance, which has become four times as sweet as the native species.

Note the quotations here given.

"During the war Richard Diener, a resident of California, began the production of a series of giant hybrids which have attracted much attention. The experiments have been conducted on a piece of land, eight acres in extent, which was so alkaline as to be supposedly of little value for agricultural purposes.

Upon this little piece of land Diener has produced wheat which yielded 150 bushels to the acre, corn that grows twelve feet in height and produces ears weighing as much as two and one-half pounds, tomatoes up to three pounds in weight, and white beans which are as

large as birds' eggs. He has grown potatoes so large that one will feed a family of fifteen persons.

He has produced carnations eight inches in diameter, gladiolas of nine inches, and petunias so large that they were unsalable.

By the same principles of hybridization, the details of which are kept secret, Diener has also developed a white leghorn rooster of more than twice the normal size. He thinks it possible to grow chickens that will be as large as ostriches."

The testimony hereby given, is that this order of propagation and reproduction of new species of plant life, serves as the God-given finger board to man that points the way back to the original and perfect type that came from the Creative Hand.

**Mutation**

Mutation is an entirely new term that has in late years been used in the study of evolution. It is being advanced by Prof. Hugo de Vries of the University of Amsterdam. He has applied this term to the new and sudden appearance of a hitherto unknown species. This process he believes will become a much more common occurrence when once the wonderful laws of nature are more fully known.

It remains to be seen whether the isolation and reproduction of these types will be the opening of the doorway that has so long been closed to the lost types of the animal and vegetable world that flourished on the earth in long ages past.

The great work of Luther Burbank has demonstrated that by the hastening of nature's selection, the cactus and the rose bush may be induced to discard their thorns, the plum and the prune to relinquish the stone, and the blackberry bush to change the color of its fruit to white.

**Monstrosity**

In the human species there are occasionally developed the abnormal products generally known as giants. Usually in such cases the proportions of the body appear in normal state, with the exception of the skull, which is relatively small. This indicates that even in nature's own selection in a departure from the ordinary type, there is a loss sustained that vitally affects the entire organism. And again, the giant, whether mated proportionally or disproportionately, is rarely blessed with giant offspring.

**Man Stands at the Summit of the Animal Pyramid**

Ultimately the advocates of evolution will arrive at the solution that man is to be recognized as the crowning work of creation, and that as to physical organism and mental endowment he has his first and original place at the summit of the animal pyramid.

Throughout the domain of animated nature, there is no other living thing that comes anywhere near to the human form in external symmetry or beauty of feature. Nothing within the wide realm of the animal kingdom, can be compared with the varied expression of the human eye—to approach the charm of the human smile or imitate the significant glances that beam from the human countenance. In the light of all these facts it seems but the height of presumption to attempt the setting up of a theory that man has sprung from the lowest forms of life.

Dale Enterprise, Va.

## A GOOD BOOK I HAVE READ

### The Manhood of the Master

The Manhood of the Master is one of the most helpful books I have read the past year. I suggest this as a good book to read for several reasons. First, because it is small and the busiest person can find time to read it. Second, it is arranged in lessons suggesting daily Bible study and meditation, a thing which should be encouraged. The third and possibly the greatest reason for suggesting this book is that it emphasizes the fundamental characteristics, that go to make up a real life, which are found in the life of the Master. Any individual will do well to study these characteristics and compare them with his or her life to see how many of them are present and try to develop those that are weak or lacking.

A few of the characteristics discussed are:

The Loyalty of the Master to His cause.
His Power of Endurance.
His Self-Restraint.
His Affection.
His Scale of Values.

A. R. Eschliman,
Dalton, O.

### "Pedagogy for Ministers"

This book is written by A. S. Hobart. It contains 184 pages and is written in a style that can be easily understood.

Among the men referred to throughout the Bible as being great teachers are such men as Moses, Samuel, Elisha, Jesus and Paul.

The author refers to the fact that ministers are the natural inheritors of the great commission and that it is their duty to go forth and teach in a way that individuals may understand the truth and act in accordance with their understanding; in order to do this every minister must observe the rules of pedagogy, to some degree at least.

In selecting from the principles of pedagogy those that are usable in the pulpit the writer discusses the following subjects:

Attention—Words and Symbols—Metaphors and Similes—Illustrations—Reasoning—The point of contact—Ideals—Self-Activity — Motives — Exposition — Doctrinal Teaching—Creeds and Liturgies—Pedagogy in the Management of the Church, and Evangelistic Pedagogy.

As ministers of the Gospel we have a sacred trust committed to us;—that of bringing the Word or presenting it to mankind in such a way that they may see their real need of a Savior and be led to accept Him as their personal Savior, therefore we ought to use tact and the very best methods possible to accomplish this end.

In these days the Mennonite Church needs ministers that are thoroughly acquainted with God's Word, that have a real burden for the souls of men and that know how to present the truth in an effective way.

I am certain that this book will be very helpful to any minister. It is published by the Fleming H. Revell Co. and can be had for $1.00.

H. R. Schertz,
1907 S. Union Ave.
Chicago, Ill.

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### Mexico Today

This book written by George B. Winton contains only six chapters but it outlines clearly the position of Mexico religiously, intellectually, morally and industrially.

The unfortunate state of her people is largely our responsibility, says the author, because we are her next door neighbor.

A few of the striking statements are, "It is a land of long past yesterdays but also a bright tomorrow." "It needs the gospel, it loves the gospel, it must have the gospel."

As might well be expected since ignorance reigns, women are given a very low place.

In the first place by reading this book one gains a practical, thinking knowledge of Mexico. Secondly the country is made to seem very near us and thirdly since we as a church are particularly interested in this field it is easy to see what grand opportunities she offers us.

Margaret Horst,
Peabody, Kans.

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### Things to Live For

This is a very helpful book. Among the things worth while, it says, are,—A lowly Christian life, honesty, unselfishness, faith, and dwelling near Christ.

Words, books and thoughts make or mar our character. The mark of a wholesome nature is love and cheerfulness.

Be anxious about nothing, make every want known to God. He will keep us in perfect peace. We should meet discouragement as a temptation. It is a sin to be a discourager. Strive to overcome sadness and climb out of the valley of shadows and gloom. The ideal Christian life is a life of habitual cheerfulness.

We should make most of our privileges of, (1) Reading the Word. Bible-fed Christians are God-like men. (2) Prayer. (3) Church life. (4) Working for Christ.

Some have a genius for making others miserable by stinging or irritating words. Happiness can be obtained only by mutual surrender of our rights.

(Concluded on last page)

# THE YOUNG PEOPLE'S MEETING

**MEMORY GEMS (Jr.)—Ps. 119:9-16.**

**Topic for October 10th**

MOTTO

"My son, forget not my law."

THE STUDY HOUR

**I. Gems.**—Gems are beautiful and rare stones cut and prepared for ornamental purposes for the enjoyment of those who behold them. They are considered of great value, and often cost great sums of money because they are so very rare.

The wise man Solomon called truth something to be bound about the neck as people who wear gems wear them. "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man."—Prov. 3:3, 4. If we want to keep anything that is very precious safe, we must bind it with a strong cord to ourselves where we will always know it is safe. The Bible teaches us that we should not wear jewels on the outside of our bodies (I Pet. 3:3, 4; I Tim. 2:9, 10); but that we should adorn the inside with such a spirit that is in the sight of God of great price. One way to have such jewels in our hearts is to have the Word of the Lord in our memory and its truth in our hearts. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:17. There are a number of Scripture passages which contain very precious truths that will make our lives very happy and useful if we obey them and get them in our hearts. It would be well for us to get as many of these Scriptures in our memory as possible. Let us endeavor to learn a number to repeat in the Young People's Meeting.

**II. The Text.—Ps. 119:9-16.**—The writer of this Scripture knew how very valuable the Word of God is. He tells of its power to cleanse the way of our life. He hid it in his heart to keep him from sin. He rejoiced in it as much as in all riches. He intended to keep it in his memory so that it would not be forgotten.

**III. Outline Study**

1. Dangers in not remembering.—Deut. 8:19; Ps. 9:17.
2. Blessings in remembering.—Ps. 103:18; I Cor. 15:1, 2.
3. Some Gems to remember.—
   a. Promises.—II Cor. 6:17, 18; Matt. 6:14, 33; 7:7; 10:32; 11:28; Matt. 28:20; Luke 6:35; Jno. 15:7; II Cor. 12:9; Phil. 4:19.
   b. Truths.—II Tim. 1:12; 3:15; Tit. 2: 11-14; 3:5; Heb. 7:25; Jno. 3:2; Rev. 1:7; 14:13.

PERSONAL THOUGHT

Priceless are the gems of truth found in the Word of God. May I remember that "Man liveth not by bread alone" and feed upon the Word that proceedeth out of the mouth of God.

SUGGESTIVE ASSIGNMENTS

**For Younger Children**

1. Text word, **"I Will"**
2. Make a list of all the verses you can think of.

**For Others**

1. The Use of Remembering Good Things
2. The Danger of Forgetting.
3. Let all make the occasion a memory exercise on gems of scripture. If possible be able to tell where each verse is found.

(See Workers' Column on page 687)

**ATTENTION Y. P. B. M. WORKERS**

**For the past three years the Y. P. B. M. Topic Committee has been providing a supplemental Junior Mission or Relief topic each month, in addition to the regular weekly topics, the object being to arouse an interest in these subjects among the Juniors and furnish suitable material for them. At the meeting of the Topic Committee on August 20, at which time the topics were arranged for nex: year, the question of continuing these supplemental topics for the year 1921 was discussed. The Committee had no way of knowing exactly how generally these topics have been used and to what extent they have been meeting a real need, but in view of the fact that a monthly Junior topic is provided with the regular topics, and that weekly Junior topics appear in the Youth's Christian Companion, it was tentatively decided to discontinue the supplemental topics for next year. However, should there be sufficient demand for them they will again be supplied, the object of this notice being to ask all who would like to see them continued to communicate at once with the Editor of the Monitor, who is also chairman of the Topic Committee. If you feel that they have been meeting a real need which is not now otherwise supplied and would like to see a series of studies of about two different mission fields conducted next year, similar to 1918 and 1919, please write at once.**

**Topic Committee.**

**THE SPIRIT OF REVERENCE.—Hab. 2:20; Ps. 95.**

**Topic for October 17**

MOTTO

"Give unto the Lord the glory due unto his name."

THE STUDY HOUR

**I. Reverence.**—That spirit which causes one to give rightful respect and fear toward a superior, is a quality that belongs to every true child of God. We can better understand the feeling of reverence by experience. Talking about it may give us an idea of what it is like. Acting it out in outward action and word is excellent. But having it in the heart so that the outward act becomes spontaneous is the only way that any one can fully understand what it is.

Reverence contains the element of fear. Not the fear of slavery which animal nature feels when it submits to superior force because it dreads the result of combatting it. Yet it is a fear that recognizes the power and wrath which falls upon those who justly come under its condemnation. It is a fear that not only remembers past corrections and punishments for evil doing but believes in the certainty of the wrath that is to come and will not allow itself to become a subject of it.

But reverence contains also the element of love. It feels the ability of the higher power to give and to bless. It pours out gratitude for blessings received, feeling unworthiness in itself to be the recipient of the bounties of the superior. It pours itself forth in service not to repay for benefits received but to show its recognition and to become a willing servant. This produces a willing obedience to all the commandments and known wishes of the one who is revered.

Reverence has such admiration for the object of its devotion that it adores and worships with all the heart, soul, mind, and strength.

**II. The Text.—Hab. 2:20; Ps. 95.**—The passage in Habakuk expresses a feeling of one who has contemplated the righteous judgment and power of the Almighty and realized His presence, as near, and desired to keep self in the place of humility before Him.

The passage in the Psalms expresses the elements of love, fear, thanksgiving, adoration, and obedience.

**III. Outline Study**

1. The Spirit of Reverence for God.—Gen. 17:3; Heb. 12:25-29; Rev. 4: 8-11; 5:9-14.
2. Reverence for God's House.—Ex. 30:19, 20; Eccl. 5:1; Ps. 89:7.
3. Reverence for God's Servants.—I Thes. 5:12, 13; I Tim. 5:17-19; I Tim. 5:1; Heb. 13:7, 17; I Pet. 5:5.

4. Reverence for Parents.—Ex. 20:12; Eph. 6:1, 2; Prov. 23:22.
5. Reverence for the Aged.—Lev. 19:32.
6. Reverence for Rulers.—I Pet. 2:17; Rom. 13:7.
7. Reverence for one Another.—Phil. 2:3; Rom. 12:10.
8. Misused Reverence.—Ex. 20:3; Matt. 4:10; Acts 10:26; 12:21-23; Col. 2:18, 19; Rev. 19:10.

PERSONAL THOUGHT

There is a fitting reverence in every department of life. Supremely to God and, according to God's plan, to every one his due according to the place he occupies under God's direction.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Worship."**
2. Showing Reverence to God.

**For Young People**
1. "Thou Shalt Have No Other Gods Before Me."
2. Reverence for the Things of God.
3. Reverence for Those Over us in the Lord.

**For Older People**
1. Implanting Reverence at Home.
2. Reverence in the Service at Church.
3. Reverence for Sacred Things.

(See Workers' Column on page 687)

## A CHRISTIAN ORDINANCE—FEET WASHING.—Jno. 13:1-17

**Topic for October 24th.**

"He that hath my commandments and keepeth them, he it is that loveth me."

THE STUDY HOUR

**I. The Beautiful Ordinance.**—It is the meek and quiet spirit which is in the sight of God of great price. So the command to adorn with the hidden man of the heart in that which is not corruptible, the ornament of a meek and quiet spirit, is given to the Christian woman (I Pet. 3:3, 4). Such then is the nature of the ordinance of feet-washing that it gives expression to the greatly prized virtue of humility. It was this beautiful virtue which shone out in the Lord Jesus when He engaged in it and taught His disciples to do the same. "If I then your Lord and Master have washed your feet, ye also ought to wasn one another's feet; for I have given you an example that ye should do as I have done to you."

The world is ever ready to cast scorn upon those actions which characterize the spirit of humility. But not so with God. He looks to the humble man as a place in which He may dwell. God has two dwelling places mentioned in the Bible. The first is the High and Holy place in heaven and the other is in the heart of the humble person (Isa. 57:15). Now we know that God finds beauty possible in a place of humility or he would not dwell there. The Psalmist says "He will beautify the meek with salvation." Pride is an abomination unto the Lord (Prov. 8:13), but humility is held in honor by Him (Matt. 18:4).

Christ as the Lord and Master desired to promote among His people the priceless jewel of humility and gave them the ordinance by which such a spirit might live with proper food in its thought. When we can humble ourselves before each other we can enjoy the beauty of this humble ordinance.

**II. The Text, Jno. 13:1-17.**—This scripture gives the circumstance under which Jesus gave the command to the disciples and gave them a practical object lesson in observing it by His example toward them.

**III. Outline Study**

1. The feet used to express humility.
   a. By taking off the shoes.—Ex. 3:5; Josh. 5:15.
   b. The footstool, the lowest place of an enemy.—Ps. 110:1.
   c. Falling at the feet an act of humbleness, especially expressing worship.—Mark 5:22; Acts 10:25.
   d. Washing feet a very humble service.—I Sam. 25:41; Luke 7:37, 38.
2. Feet washings
   a. For refreshing—a custom.—Gen. 19:2; II Sam. 11:8.
   b. As a religious ceremony of the Old Testament.—Ex. 30:17-21.
   c. As an ordinance of the Church.—Jno. 13:14, 15; I Tim. 5:10.
3. The object of the ordinance of feet washing.
   a. Not for cleanliness.—Jno. 13:10, 11.
   b. As a lesson of humility.—Jno. 13:12-16.
4. Why observe it today?—Matt. 28:20; Jno. 15:14; 14:21, 23.

PERSONAL THOUGHT

Gladly let us obey every command of our blessed Lord. Nothing is given without good reason and every obedience brings with it its blessing.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Humble"**
2. The happiness of the Obedient.

**For Young People**
1. Christ's Authority to Institute Ordinances.
2. Why Feet Washing is an Ordinance
3. What the Ordinance Teaches
4. Why the Feet Instead of the Hands or Head?

**For Older People**
1. The Blessings Experienced in Observing the Ordinance of Feet Washing.
2. Difference Between an Ordinance and a Custom.

**Suggested Reading.**—Bible Doctrine, p. 404-415; Hundred Lessons in Bible Study. pp. 193, 194. (See also Workers' Column, page 687.)

## THE PLACE OF REGULARITY IN THE CHRISTIAN LIFE.—Dan. 6:10; II Tim. 4:2.

**Topic for October 31**

MOTTO

"Bless the Lord, O my soul."

THE STUDY HOUR

**I. Regularity and its Place.**—God is a God of order. All His creation speaks to us by its orderly ways. Our own mind is at its best when it can work in an order that harmonizes with the laws of its creation. God set the order of creation after the following law of regularity: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Gen. 8:22. Our physcical bodies must be adjusted to this law of God's creation if they would be in the very best order for service. Then our mental capacities are more or less subject to the order for the physical, as we shall find out if we try breaking into the need of the body for its sleep and its nourishment and its periodic call for a change of activity. If we fail to give the place to these laws of God we fail to meet the requirements of service which He calls us to do.

The body and the mind can do its best work when we establish habits of regularity,—a time to rise in the morning, a time to eat our meals, a time to do our manual labors, and a time to do our mental work. It is also true, that the law of our spiritual life must be regarded in the curricula of our lives. There must be a time daily for devotion and meditation upon spiritual things. Well has the Creator provided for us in the law of our being by the commandment in the decalogue which says, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Thus one day in seven has been set apart to meet the needs of the soul in its relation to the Creator as well as to meet the needs of the body in its relation to its temporal well-being.

The Christian who does not establish regularity in devotion in the ordinary course of life when he has regularity in other matters is lacking somewhere in the estimates which he makes of life. Just as the farmer must work in season in sowing and reaping, in working and resting, in eating and sleeping, so must the Christian provide for regularity in feeding upon the Word of God and in prayer and in Christian fellowship and worship at the house of God.

But just as the law of regularity allows for the unusual at times when greater needs arise, so the Christian life has its times of unusual needs which may call for special activity and unseasonal times for prayer and worship and exhortation. But these should not destroy the main current of our living. We dare not, if we would long hold out in the unusual calls upon our life.

**II. The Text.—Dan. 6:10.**—This incident in the life of a strong man of God shows one of the habits of life, from which even a law of the governments with very severe penalties could not induce him to break.

**II Tim. 4:2.**—This passage of scripture speaks of a service in regular season and a service out of the regular season. The Christian does not fail in the regular and is ever ready in the unusual season to perform the service which opportunity affords him toward fellowmen.

**III. Outline Study**

1. Regular things belonging to the Christian life.
   a. Daily food.—Matt. 6:11; Job 23:12.
   b. Daily meditation and devotion.—Ps. 86:3; 145:2; Prov. 8:34.
   c. Weekly Season of Assembling.—Acts 20:7; Heb. 10:25; I Cor. 16:2.
2. A Call for the Unusual.
   a. In seasons of deep longing for God's Word and way.—Ps. 119:147, 148.
   b. In seasons when prayer is specially needed.—Mark 1:35; Luke 6:12.
   c. In seasons when souls can be taught — II Tim. 4:2.
   d. In times when we can do good.—Gal. 6:10.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Textword, **"Continue"**
2. Remembering God Every Day.

**For Young People**
1. The Regularity of Our Creator
2. The Power of Regularity in Life
3. The Weakness of Spasmodic Action.
4. When the Unusual Becomes a Power.

**For Older People**
1. The Blessings of Regular Devotion.
2. Blessings in Regular Attendance at Church.
3. Instant in Season and out of Season.

(See Workers' Column, page 688)

## THE HIGHER FRIENDSHIP.—Jno. 15: 7-17.

**Topic for November 7**

MOTTO

"Truly our fellowship is with the Father and with his Son Jesus Christ."

THE STUDY HOUR

**I. Friendship with Divinity.**—Friendship means the closest fellowship. There are friends in the sense of not being enemies. They are not working against the cause but are helping it forward as they can. Like servants they may be devoted to the cause of the master and do the work faithfully as far as they have ability and understanding. But friends are those who can enter into the plans of the master and enjoy fellowship with him in the enterprises which he is engaged in. Friends are those whom the master trusts with the most tender of his secrets and expects to be fully worthy of the trust, never misrepresenting or misapplying the motive and purposes of the enterprise. Friendship suffers reproach as well as enjoys a share in the glory of the one with whom the friendship is formed.

We have some very worthy friendships in the world among our fellowmen. Christian friendship with fellow Christians is the nearest perfect of any friendship except that with Christ Himself. We regard the friendship of family ties so very near and precious. We treasure the friendship of agreeable neighbors. But the friendship of Jesus comes into an inner circle more precious than the dearest earthly tie. "He that loveth father or mother more than me is not worthy of me; he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." Yet such friendship with Christ does not make us farther from our friends in seeking their true welfare. It rather makes our feeling toward them nobler and more unselfish in that we seek their good even as our heavenly friend seeks ours.

**II. The Text.—Jno. 15:7-17.**—In this Scripture, Jesus is showing the close relationship of Himself and His disciples. He compares it to the vine and the branches. Both enjoy the lifegiving substance of the vine. The vine has the root and is the source of life and the branches in their connection with the vine are partakers of the life and bear the fruit of that life because of it. The secret of abiding in the vine is in the perfect conformity to the law of the vine. The secret of abiding in the love of Christ is obedience to His commandments. This is the higher friendship by which we are partakers of divine nature and made partners with Christ in the great work of fruit-bearing before the world.

**III. Outline Study**

1. Qualities of Frienlship.
   a. Loveth at all times.—Prov. 17:17.
   b. Sticketh closer than a brother.—Prov. 18:24.
   c. Wounds us in faithfulness.—Prov. 27:6.
   d. Gives good counsel.—Prov. 27:9.
   e. Betters our life by association.—Prov. 27:17.
   f. Takes into close confidence.—Jno. 15:15.
   g. Makes a covenant.—Gen. 12:2, 3.
2. Divine Friendship making
   a. What God did in Christ.—II Cor. 5:18, 19.
   b. What Christ does through Christians. —II Cor. 5:20.
   c. Drawing by the Spirit.—Jno. 6:44; 12:32.
3. Accepting the Friendship of Christ.
   a. Acceptance and faith.—Jno. 1:12; 3:16.
   b. Repentance and confession.—Acts 3: 19; Rom. 10:9, 10.
   c. Obedience and self denial.—Luke 9: 23; Jno. 14:21-24.
4. Blessings of Fellowship with Christ.
   a. A high and holy station.—I Jno. 3: 1, 3.
   b. Holy experiences.—Phil. 2:1, 2.
   c. Unspeakable joy.—I Pet. 1:2-9.

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Friend"**
2. How Jesus is a Friend to Us.

**For Young People**
1. A True Friend's Service.
2. How Show Ourselves Worthy of the Higher Friendship?
3. How Become the Friend of Jesus?

**For Older People**
1. Taking Jesus into Our Counsels.
2. The First Place of Our Affection.

(See Workers' Column page 688)

## NEAR EAST RELIEF—A LAND OF SORROW AND SUFFERING

**(Junior Supplemental Topic)**

LESSON III: **"A Nation away from Home."**

THEME: **How Armenian exiles were aided in returning to and again setting up the homes from which they were driven during the deportation.**

SCRIPTURE LESSON: **Joshua IV: "The Children of Israel's return to Canaan."**

TEXT WORD: **"Home"**

SUGGESTIVE SUBJECTS

1. What does your Home Mean to You?
2. Things I have to be Thankful for, that Armenians do not have.
3. Armenian Sufferings before the World War.
4. The Armenians as Christians.
5. Story of the 1915 deportation.
6. Present Condition of these People.
7. How can we help them?

**Suggestions on the Subjects**

Sitting in the living room of Mrs. Dewey's home in Mardin, Turkey, last August, I could see the miles of winding road coming down the mountains from central Armenia. The road passed the house, in which I was, and the white thread indicating where it led, was lost in the distance on the vast, hot, parched Mesopotamian plain. For more than an hour, I listened to this missionary lady telling me the story of suffering, sorrow, starvation, sickness, and heartache, connected with the thousands of Armenians, who were driven from beautiful homes over this very road, into the dry, limitless desert, as she herself had seen it enacted day after day during those war years. I realized, then, that the story of Armenian tragedy was fully as terrible as anyone ever got it in America. Later a faithful Armenian Protestant Christian of this same city told me how 800 men were called for a meeting in the city hall, kept locked up there over the day, taken out at midnight and all shot a few miles outside the city. But before being shot they were forced to sign letters requesting their families to follow them to a place where farming was good and living conditions excellent. Two days later the families with the few personal effects that they could carry along were sent out on this large desert. Only a small portion of these are alive today.

Any leader can readily gather in the form of select readings numerous similar stories incident to the recent Armenian deportations. In your nearest public library plenty of data can be secured concerning these. Near East Relief campaign literature gives truthfully the present status and experiences of these people. Address I Madison Ave., New York city. Recent fighting and massacring is daily referred to in newspapers, and commented on in most magazines of the Literary Digest type.

To relate this lesson more closely to the Junior's daily life get him to realize just what home and family, money, clothes and food mean to him, and how one would have to live without these. Perhaps your Junior organization or Sunday school class is supporting one of these Armenian orphans, which means one physical life saved, and one more individual given a fighting chance to live. If not, why not pledge yourself for $60.00 which will do this. Bro. Bender, the Treasurer of our Relief Commission fill see that the money reaches the proper place.

**Program for the Meeting**

1. Opening songs (Carefully selected with the thought of these unfortunates in mind).
2. Scripture reading and prayer.
3. Memory verses.
4. Essays, Select Readings and Recitations (Assigned in advance).
5. Special prayer for these War Sufferers (Thousands of them still live in large camps, with a tent for a home. Their homes are still in the hands of the Turk, and it is unsafe for them to try to go there now. Living five years in tents makes some careless, others lazy, takes all ambition and hope out of the lives of others, and is not a right normal way for any family to live long. Remember them, and in a practical way also.

**A Few Facts Concerning the Armenian Deportations**

Out of one convoy of 18000 souls exiled from their homes to Aleppo, just 150 women and children reached their destination. A few of the rest, the most attractive, were still living as captives of the Kurds and Turks; all the rest are dead.

Armenia has given us, besides business men, a relatively larger proportion of college professors than any other race. There are prominent scientists and physicians, artists and ministers.

All thru the spring and summer of 1915 the deportations took place.

Out of a population of nearly three million Armenians before the War, those best acquainted with the situation estimate that from 60,000 to 1,000,000 were killed outright or starved before the signing of the Armistice.

In some cases the refugees were given a few hours, in exceptional instances a few days, to dispose of their property and household effects. But the proceeding, of course, amounted simply to robbery. They could sell only to Turks, and since both buyers and sellers knew that they had only a day or two to market the accumulations of a lifetime, the prices obtained represented a small fraction of their value. Sewing machines would bring one or two dollars, a cow would go for a dollar, a household of furniture would be sold for a pittance.

**Note.**—An interesting article by Bro. Chris Graber bearing on this topic was prepared for this issue of the Monitor but has been held over for next month. Leaders desiring to use the above outline before that time will gladly be sent a copy of the article if you request same from the Editor.

# THE SUNDAY SCHOOL

## THE CRADLE ROLL

Martha E. Yake

The Cradle Roll department is the true infant class of the Sunday school. The babies under three years of age whose names appear on the roll are its members. These names are solicited by the Cradle Roll Superintendent or an assistant and are only placed on the Roll by the consent of the mother. This connects the home with the Sunday school which is an important feature of this department.

The mother whose interest in the Sunday school is not lost when she is unable to attend is sure to encourage her children to go and will go with them whenever possible. But there may be a home that never was interested in the Sunday school and has children that should be attending regularly. Such a home has often been influenced by a Cradle Roll worker whose kindly request for the baby's name could not be refused and then the door was open for occasional visits of a Sunday school worker. Many times even before the baby was three the older boys and girls found their way to the Sunday school.

This proves the effective work of the Cradle Roll worker, especially so if she be a Primary worker too, for then the children feel as tho they knew some one in the Sunday school, which means much to them.

Then too the home may be a home that is not only disinterested in Sunday school work but it may be a non-Christian home which gives the worker a double opportunity. She can even get access to homes where a Home Department worker can not, because the latter would ask for something that requires some effort on the part of the mother, and an excuse can be given. But in Cradle Roll work one asks for so little that no one dare refuse and yet the result is many times so wonderful that one is more than repaid for the effort; for the home may become a Christian home, Christ's kingdom is thus extended, and God glorified, which is the ultimate aim of the Cradle Roll.

Another object of the Cradle Roll is to interest mothers in the religious welfare of the child. Most mothers are very careful as to the physical care of the child but pay very little attention to the Christian influence or teaching the child is under. A true Christian Cradle Roll worker will suggest at every opportune moment the care and training of a baby as one of Jesus' little ones. She will tell how He loves them all and so graciously cares for them, even to the providing of a home in Heaven for them as well as us older ones. Occasionally a worker will find a bereaved home where a mother is just longing for some sympathetic heart to come in and listen to her tell all about her trial. Here again is an opportunity to show the great heart of love in Jesus Christ and this will heal the wound as nothing else will. This is just as true where a home is sin-sick and wishes for someone with whom to talk things over; one who cares and one who can give a remedy. To accomplish this a few things are necessary. First, a devoted Christian worker, one whose heart is full of salvation's story, one who has not only a minute's time, but who will occasionally rather miss her lunch than break away when taken into the confidence of some mother whom she has won that far. Prove yourself a friend a real Christian friend, suggest kneeling in prayer and ask the presence and help of the Master, and Christ who saves from sin will touch the burdened heart and heal the sin-sick soul.

What wonderful opportunities the Cradle Roll worker has in her visitation work! But the Cradle Roll is not only meant to help and encourage the mother. It has a real place in the life of the child itself. The child can be made to feel that it is a part of the Sunday school all its life and at three or four when it starts attending regularly it is only continuing to be a part and not only beginning. Because the Sunday school workers have visited the home and because each year they were remembered on their birthday by a card they felt that they were a part of the Sunday school already.

I trust that every Cradle Roll worker enjoys her work with the mothers and babies as much as some of us have, and that her own life will be enriched and made more useful for the Master each day. May God bless the work of every Cradle Roll department as it becomes a part of our Sunday schools.

## THE CRADLE ROLL IN ACTION

Lina Z. Ressler

This department of our Sunday schools while comparatively new, is not without its importance and definite work. While much is said and written concerning the importance of teaching God's Word to the children, wee ones of three birthdays or less are considered by many of little importance in the Sunday school, much as they are loved and cherished in the home. While the Cradle Roll workers recognize the fact that children of this age may not necessarily help much in actual Sunday school work, yet the interest in and care for them comes to the Sunday school as a responsibility and a happy privilege.

Mothers brought their little ones to Jesus. With and for and thru the mother the successful Cradle Roll wields its quiet influence of love and helpfulness. Jesus laid His hands on and blessed the little ones. Many a mother, when she is caring for her baby, longs for Christian companionship and Christian teaching while she is so situated that she cannot go to the house of God for it. The Cradle Roll workers, if Spirit-led and Spirit-guided, can wield a wonderful influence in these homes. Other mothers there are who, while they love their babies, care little for Christian companionship or Christian teaching, much as they may need both. To such homes, baby opens the door and the Christian workers can come with teaching and love and help, carrying the message of Jesus to those who otherwise would receive little or nothing of His message. It is a case of going out into the byways and hedges, but that is where the Master sends.

Someone has suggested that these lines give some practical experiences in Cradle Roll work. We hesitate to call these such, for they are unassuming, perhaps unimportant, events in a very ordinary worker's work.

Would you really like to visit some of our babies?

Come with us, then, and we will see a few of the homes that shelter them. There are twenty-eight little ones that we love and pray for in the role of cradle roll workers. Bonny, dimpled babies, little tots of a year or more, all sweet and loving and lovable. James was about 3 days old when his mother gave his name to the Cradle Roll. He was the first baby, and the mamma glad and thankful, a loving little Christian, said, "I want my baby in the Sunday school as early as possible." She has loved, and helped and prayed for him for nearly three years now. James loves the Sunday school and bids fair soon to become a faithful attendant. His is a Christian home, as are many others, and for which we are glad. So are Ralph's and Donald's and John's. It might even

be a question as to whether these, with Mildred, and Ellen and others were being helped, or whether they were helping the Cradle Roll Department. The remembrance birthday card, the little papers and helps on mother's life and work, are perhaps, but bits of appreciation and helpfulness.

Come with me now to little Harry's home. The mother with a large family, perhaps never knew or has fongotten what a Christian home means. Little Harry has not been well, and the struggle is by no means an easy one for him or the mother, whose experiences have almost soured her life. She has not been to church for years. She would like to get her older children started to Sunday school, but the problem of clothing, and training and going looks so large that the hope has not yet materialized. The Cradle Roll worker's visits are looked forward to eagerly, and her interest seems to be appreciated. She is about the only bearer of the Savior's message that reaches the home regularly. There is responsibility. Does she meet it?

There is little Anna,—rosy, dimpled, and sweet. A sister of three and a brother of five, are the extent of the flock in this mother's care. She used to go to church when she was a girl, and lived out "in the mountain." So did the father. They haven't been to church since they are married, and are, apparently, not very anxious to accept invitations now, but the baby smiles a welcome, the Cradle Roll visitor finds an open door, the song, the reading of God's Word, and the prayer, are influences at work. Is it worth while?

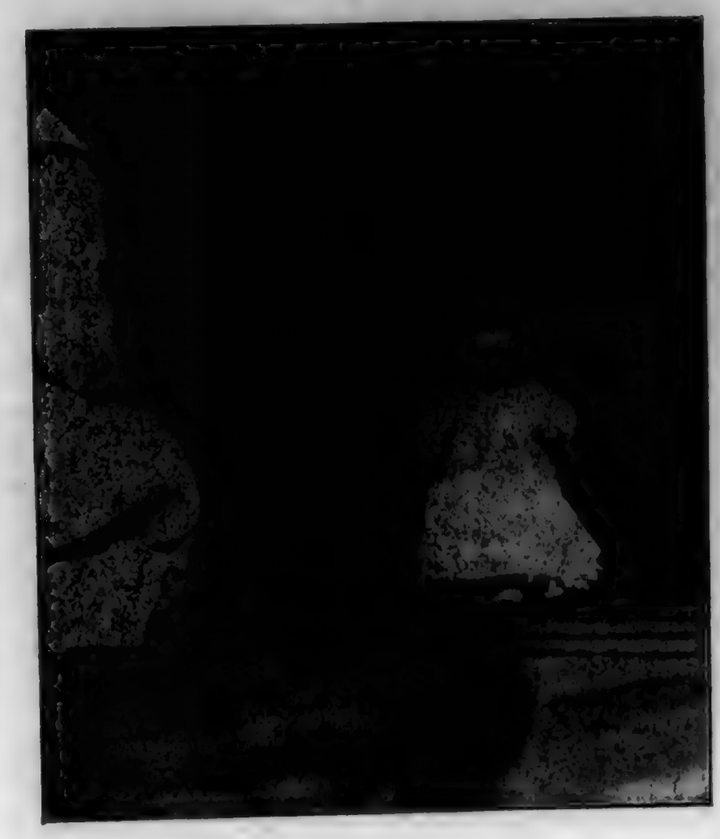
There's baby Gilbert, cunning and smiling, the second member of the Cradle Roll in this home. His little brother is nearing the age when he an be invited to Sunday school, but the little mother is no Christian, as her mother was not before her. Will the little ones be an influence to draw them towards the Christ who loved the children? We are hoping and praying to this end.

Here's baby Jack, our youngest member. His wondering eyes first opened on this world about a month ago. His older sister had been a member of the Cradle Roll for some time, so when, on our first visit, we asked for enrollment in our Cradle Roll, the father and mother both said "Yes, certainly," and wondered if they could not help the work along with contributions. In this home we frequently take books that are helpful and edifying and they are eagerly read and warmly appreciated.

May I tell you yet of Earnest, a little sad-eyed boy, who with a brother and two sisters, are growing up in a non-Christian home? The mother cannot read, so the Cradle Roll papers have to be talked about and the children urged to read them to her. Does she go to church? No, she has not gone for fourteen years. Could we have prayer meeting in her home? Oh, no, father would never allow that. What more? Shall we drop the little entering wedge we have, and leave her, or shall the Cradle Roll visitor respond to the invitation so lovingly and eagerly given by mother and children to come again?

Each little member of the Cradle Roll presents a different aspect of the work. No two homes are exactly alike as fields of interest and means of helpfulness. There is an endless variety of ways in which a thoro Christian with the most ordinary talent can help needy ones or bless and help sorrowing ones, or witness for Christ to seeking ones.

Have we told you about our little Hattie? She was only a little over two. She had two older brothers, and lived in a Christless home. The Cradle Roll was the entering wedge. The mother welcomes attention to her baby. Then the Home Department visitor came, and she accepted a quarterly. At the time for the lesson, a Sunday school song was appropriate, and "Jesus Loves Me" was often used. Little Hattie was urged to help, and her baby lips learned to frame the sweet words. Sickness came. The telephone call



One of our Cradle Roll tots

announced one day that the three children and father and mother were down with the flu. Would the church people come and minister, if possible? Of course, they went. The mother was very sick. Anxiously they watched by the bedside, and at every possible opportunity pointed to the Christ she needed. She had professed willingness to accept Him at some time before this, but the definite decision had not been made. Would she accept Him now? In rational moments, when the eager soul seemed to be seeking for something better, the question was again put to her. "Yes, yes, she wanted to be a Christian, she believed in the Christ." There seemed to be peace and assurance. The spirit took its flight, the little ones, wide-eyed and wondering, turned to their father, but he was delirious, and very sick. Earnest Christians dealt with him, too. The Christ here too was lifted up. Would he believe? He said so, said he was sorry for his sins, and soon was gone too. Little Hattie went to a non-Christian home. When the Cradle Roll visitors came to see her, the little women who was temporarily caring for her, seemed quite pleased to tell how nicely she sang "Jesus Loves Me." "If I can keep her," she continued, "I will bring her to your Sunday school." Little Hattie was taken to another city, however; so we do not know where she goes to Sunday school, but we have confidence that "Jesus Loves Me" is in the little heart, and is going to wield its influence, tho she has now passed her third birthday. There is something so sweet and loving and tender in these Cradle Roll ties that it would be hard not to be helped and benefited by them if we have the Master's spirit with us.

Scottdale, Pa.

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## The Sunday School Convention in Japan

Delegates are now on their way to the World's Sunday School Convention which will convene in Tokyo, Japan, October 5th. The first of ten tour parties sailed from Seattle on the "Fushimi Maru" July 30. They will be touring in Japan, Korea and China, returning to Tokyo just before the opening day of the Convention. Three other groups sailed on August 21, going from both Seattle and San Francisco. The last August tour party was larger than the others and sailed on the "Empress of Asia" from Vancouver on the 26th. The "Asia" delegates were joined at Shanghai by the "Fushimi" party on September 10th and together they sailed to Manila where a Sunday school Convention will be held. Sunday school workers in the Philippines are preparing to give this company of delegates an enthusiastic reception. On two different steamers these Convention pilgrims will proceed to South China where two or more conventions will be conducted at Hong Kong and Canton. Each of the outgoing and returning tour parties will hold similar conventions before and after the great Convention in Tokyo. Four steamers bearing convention delegates sailed from a Pacific port in September.

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The American Bible Society has announced that it is planning to give each soldier who lost his sight as a result of the world war a copy of the Gospel of John, printed in revised Braille or raised letters. The expense of this is to be borne in part by popular subscription, and donations are welcomed. During the war the society gave away to the soldiers and sailors of the various belligerent nations almost seven million Scriptures or Scripture portions. Testaments were published in Bohemian or Czech, French, Greek, Italian, Polish, Roumanian, Russian, Spanish and Yiddish.

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"Consecrated means to be, to do, and to suffer the will of God."

# CURRENT EVENTS

**Woman Suffrage Assured:**—As suggested in the September Christian Monitor, woman suffrage has been formally adopted. After a hard struggle the Tennessee house and senate ratified the amendment and Secretary of State Colby declared it effective. While the vote was being taken a number of legislators absented themselves, hoping to prevent a quorum, but failed to do so. After their return, they protested the action but the Attorney-General refused their claims. There was a possibility of having the case brought before the Supreme Court and causing a long delay. But while this struggle was in progress, the Connecticut legislature ratified the amendment, assuring its standing.

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**Earthquakes in Italy:**—Northern Italy was greatly disturbed by a series of earthquake shocks in the early part of September. Reports indicate that more than sixty towns were damaged, more than five hundred persons were killed, thousands injured, and 20,000 left homeless. Buildings of historic note were destroyed. The distressed regions were left without food, and without help to care for the suffering and to dispose of the dead In some sections, robbers took advantage of the situation for their selfish ends. Relief from unaffected regions was needed to allay the distress.

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**Mexican Elections:**—At the recent elections in Mexico, Gen. Obregon, Liberal Constitutionalist, was elected over Alfredo Dominguez, his nearest rival. He has distinguished himself in his dealing with the Villa uprisings and the Orosco revolution. The severest criticism he has yet received was for his leniency toward Carranza's murderers. He has declared himself as favoring shovels rather than war, and for electricians, mechanics, carpenters, or farmers, rather than soldiers, for the redemption of Mexico.

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**Prohibition Enforcement:**—National prohibition received added encouragement when the Bureau of Medicine and Surgery issued an order forbidding further use of whiskey for medicinal purposes in the United States Navy. Until the present supply is exhausted, it may be used in hospitals only. The order states that where alcoholic stimulants are necessary, ethyl alcohol may be prescribed. The prohibition amendment has already proven very beneficial despite some leniency in enforcement. Raids are frequent. The standing of the federal amendment is practically secure but in case of a "wet" congress, the Volstead enforcement is in danger of repeal or modification. Governor Cox, Democratic nominee for president, speaking to a delegation of women prohibition workers, declared his purpose of enforcing it, and all other laws, if elected.

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**Airplane Mail Service:**—The first transcontinental airplane mail service test was successfully inaugurated during the beginning of September. On the strength of this success, the government has given contract to the Lawson Airline Co., Chicago, for three mail routes at a total cost of $685,000 annually. One is the Pittsburgh-Columbus-Cincinnati-Indianapolis-St. Louis route costing $147,000; another is the New York-Harrisburg-Pittsburgh-Ft. Wayne-Chicago route costing $238,000; a third is the New York-Washington-Raleigh-Columbia-Atlanta route costing $300,000. The contracts provide that the planes are to carry 1500 pounds of mail and are to make 306 round trips each year. As a side venture by the company, each plane is to have modernly equipped passenger service for 16 passengers. The equipment includes chair and sleeping accommodations. The first of these routes is expected to begin in November; the other two in the spring.

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**Governor Cox and Republican Campaign Finances:**—Governor Cox recently caused considerable commotion in political circles when he publicly accused the Republicans of raising a fund of $15,000,000 "to buy the presidency" for Senator Harding. In later speeches he raised the estimates to $30,000,000, claiming the money was raised by systematic assessments and was to be used in closely contested districts. A senatorial committee has investigated the charges but has not been able to verify them with the evidence preented.

Republican Chairman Hays has answered the charges by stating that his party is raising only funds incidental to necessary campaign expenses; that no one is allowed to donate more than $1,000; that no assessments are made but contributions are to be voluntary according to quotas for districts; that as far as Aug. 20, only $843,009.50 had been expended; and that $3,079,037.20 was the total budget for state and national campaign expenses. Mr. Cummings, chairman of the Democratic National Committee during the 1916 election, testified that his party spent in that year, for national purposes, $2,300,000.

**Egypt Given Independence:**—More than a generation ago, France and England concurred in assuming control of Egypt. When intervention to suppress anarchy became necessary, France withdrew, leaving England in control. During this time a number of improvements were noticeable such as, improved morale among the population, greater fertility in the Nile valley, agricultural progress, abolishment of maladministration, and the deliverance of Egypt from Turkish rule. At the beginning of the World War, Mohammedan elements in Egypt concurred with Turkish Mohammedans in an attempt to secure Turkish intervention there. England responded by changing Khedives, and establishing a protectorate.

To satisfy recent demands, and as an attempted antidote to Bolshevism, England has changed Egypt's status from that of a protectorate to that of an alliance. According to the new plan, Egypt is to be regarded as an independent state; Britain is to maintain a garrison along the Nile; Egypt is to recognize Britain's commercial privileges; capitulations protecting foreign criminals are to be abolished; no treaties are to be made contrary to British policy; British officials are to be gradually replaced by Egyptians. The general relations are very similar to those between the United States and Cuba.

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**The "Hunger Strike" Weapon Tested:**—The "hunger strike" is a weapon frequently resorted to by prisoners to obtain release or better conditions. Its purpose is to awaken the sympathy of officials and to arouse outside sentiment. A few months ago a number of Irish prisoners used it successfully to gain their freedom. Such a strike is now being made by Mayor MacSwiney and a number of Irish Sinn Feiners which is causing considerable commotion in international circles. MacSwiney, as mayor of Cork, Ireland, was convicted of seditious remarks and assisting in a rebellion against British troops sent to restore order in Cork. He was sentenced to Brixton prison, London on charge of sedition and has refused to eat since his confinement, more than a month ago. His condition is reported as serious. Pressure is being brought to bear, by his friends and associates, on the English government in his behalf and on foreign powers for intervention.

The British government is thrown into rather embarrassing circumstances. To refuse his release would likely make Irish relations more strained than before. To

grant it would render the right of authority and would likely be followed by greater lawlessness, as was the case when previous "hunger strikers" were released. Lloyd George has stated that MacSwiney would be released if the cessation of British outbreaks would be guaranteed. Such outbreaks have occurred lately. In Belfast and Dunfalk, one person was killed, 250 were injured, and a number of buildings destroyed. The rioting was started by the erroneous report that school children had been stoned by the Nationalists.

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**Two Notable Religious Conferences:**—During July, both Episcopalians and Jews held conventions in Lambeth palace, London. The former was attended by two hundred fifty bishops. It served as an advisory body to set standards for lower divisions of church government. The conference declared itself in favor of the League of Nations; stated that co-operation between elements is necessary to adjust differences between capital and labor; that spiritism has a poor foundation and that intelligent teaching on the doctrine of immortality is its best antidote; that church unity needs to be founded on four principles, common acceptance of the Bible, "Nicene Creed" as the official statement on Christian faith, baptism and communion as necessary practices, inward call and outward confirmation of the ministry. The size of the denomination makes its position on political and religious questions far-reaching.

The Jewish conference was attended by some three hundred Jews. It dwelt primarily on Zionism. Many Jews have gone from prosperous quarters to live in Palestine with the hope of establishing a haven for persecuted Jews in other lands. Plans for the purchase of land were formuated and the work put into the hands of an organization for that purpose. Land is to be bought at surface value and any undiscovered treasures are to be given to the Jewish community. One-tenth of each parcel of ground is to be given for the benefit of towns and industries. One million trees have already been planted and other geographical improvements are in evidence. The conference reported that Palestine could hold five times its present population and showed no intentions of expelling the Arabs. The purpose of Zionism was given as a means of improving Jewry from a religious, political, and cultural standpoint.

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**Polish Nationalists Repulse Russian Soviets:**—After the Soviet Russians had almost captured Warsaw, the Polish forces rallied, and with the moral support of France, advice from Gens. Weygand and Foch, and support of soldiers from allied nations, repulsed the Russians. They have driven them to a point outside the boundary given to Poland by the Paris peace conference. An attempted peace conference at Minsk was a failure, both because of unsatisfactory terms and an undesirable place to hold the conference. The Russians were to retain the line then held while the Polish were to retreat 33 miles; the neutral strip intervening was to be controlled by trade unions under Polish administration; the Polish army was to be reduced to 60,000, supplemented by a militia of laborers, while the Russian was to possess 200,000; the Russians were to be permitted to the right of free transit of goods through Poland. Another conference has been called to meet at Riga. The morale of the Soviet forces seems to be destroyed but there are still armed conflicts between Lithuianian and Polish armies.

The English, French, and United States governments are opposing Polish aggression beyond the boundary outlined by the Paris conference. The Polish successes have not assured their ultimate triumph. The Russian (Orthodox) Catholics are at enmity with the Polish (Roman) Catholics and are in hopes of gaining Constantinople, their former religious center, by a league with the Turks. The Russian and German Soviets are anxious to more completely enthrone Bolshevism in Germany. The Turks are dissatisfied with the defeat suffered during the recent war and seek redress. A striking of common grievances by these dissatisfied elements against the Allies, with Poland the central figure is not impossible. The Russians, however, are having anti-Soviet uprisings in Petrograd, accompanied by serious outbreaks. This fact would help hinder the threatened coalition. Bolshevism is the predominant issue in the Polish conflict.

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**Senator Harding's Expression on the League of Nations:**—Governor Cox has declared for the League of Nations and promised to give it his support if elected. Senator Harding withheld his opinion until recently, when he signified his joy at its failure and offered his substitute. He said he had voted for it but "most reluctantly and with grave misgivings." His substitute would be an international court, embodying the desirable qualities of the Hague tribunal and of the League of Nations. He advocates eliminating the weaknessses of both. He insists on a plan whereby American rights are preserved. His recommendation is similar to a world court as advocated by Elihu Root and a commission of advisory jurists recently appointed by the League of Nations Council to investigate and formulate an acceptable plan.

This court is to consist of fifteen jurists, eleven regulars and four deputies, who by the Assembly and Council of the League of Nations are to be elected regardless of nationality. These jurists are to be elected from a list furnished by national groups selected in consultation with higher courts, schools, and national and law organizations. No two members of one nationality are allowed on the court. Each is to hold his position for nine years, unless the court considers him incapable. When a case is tried, the nationality in question has no representative, then the contesting party may select one of his own nationality. A majority of votes shall make a decision valid. It shall meet each year and shall consider questions of international import. A request for repeal may be entertained if within five years new evidence develops. The proposed court and the present League of Nations would be closely interwoven.

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The United States has the same percentage of Jewish population as Roumania. There are 20 Jews in New York City ior every one in Palestine.

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# MISCELLANEOUS

## MARVELS OF THE DEEP SEA

What do we really know about the sea, especially its bottom? Of what is it composed? What lies there? Of what shape is it?

The scientists, who have secured samples of the deposits from the bed of the oceans in various parts of the globe, answer these questions more or less satisfactorily. The largest percentage of ocean bottom consists of red clay. The next largest amount of that which paves the floor of the deep sea is what the scientists term blue mud. There are other varieties of mud and ooze in various seas and in various parts of the same sea. Red clay and blue mud, however, seem to constitute the greater part.

The wonders of the deep sea are many. Before enumerating even a brief half dozen or so of these sea wonders, a few words as to the extent of the sea are not out of place.

About three-fourths of the earth's surface consist of oceans. While the land surface of the globe covers 57,000,000 square miles, the water surface of the globe covers 140,000,000. The greatest known depth in the ocean is more than six miles, or to be exact, 32,089 feet. This deepest ocean is located in the Pacific and is known as Swire Deep. The extreme variation of this deepest part of the sea to the highest known mountain, Mount Everest, in the Himalayas, is over eleven and one-half miles. The mean depth of the ocean is more than 10,000 feet, or nearly two miles (English).

With land forming but 29 per cent of the surface of the globe, the question might be asked whether the oceans are not going to deluge the earth some day. The answer is that the oceans are conducting war incessantly against the earth-surface. They are undermining our little globe. The poor land surface is being washed away by the waters and the crumbled deposits are carried to the bottom of the ocean. But we need not worry as to this. The amount of material that the earth pays tribute to the oceans is estimated at only 3.7 cubic miles per year. The ocean then is being filled up at the rate of an inch in about ten years. At this rate it will require about 63,340,000 years for the oceans to transport the whole of our solid land down to the sea bottom. And by that time who can tell what will happen? Perhaps the oceans themselves will fall victims to atmospheric changes and the seas will cease to be seas. Incidentally this struggle of the waters to crumble away our land surface and sweep it into the sea makes the much dreaded volcanoes appear to be our real friends. The volcanic outbursts act as a sort of check on the turbulency of the waters and bring to the surface matter to offset the loss of material to the sea.

Mountains are always picturesque. The Alps, the Rockies, delight men's eyes. The sea, too, has its mountains, conelike elevations, some of them three and four miles in height. But the sea mountains terrify instead of delighting. It is these mountains, which often reach up close to the surface, but not close enough to be noticed, that have sent thousands of men and thousands of ships to watery graves. The progress of marine science has resulted in the disclosure of many of these mountains in those parts of the oceans that are traversed by vessels. But there are still numerous sea mountains that no exploring expeditions have placed on the maps. These sea mountains are believed to be all of volcanic origin.

The temperature of the ocean is determined by geographical position. In the oceans near the poles the water is ice cold. At the equator the sea has a temperature of 80 degrees F. The distribution of temperature in the depths of the ocean varies. Except in the regions about the poles the temperature of the ocean water decreases from the surface downward to the bottom.

While Shakespeare has sung about "ships scattered in the bottom of the ocean," scientists for a long time shook their heads in doubt. They asserted that under great pressure water becomes much denser, and that ships and men when they sink into the sea go down only a certain distance; they "reach their level" but do not reach the bottom. The giant steamships, like the Titanic and Lusitania, for instance, which went under, would, according to this theory, be lying somewhere midway between the surface and the bottom of the Atlantic. It seems, however, that the poet was right after all. Latest scientific researches seem to indicate that sunken ships and men reach the bottom of the ocean.

The Titanic we are assured is probably now lying on the bottom in a very little altered condition. Only those parts of the structure would be burst inward—"imploded"—into which water could not enter rapidly enough to equalize the pressure on two sides, say, of an iron plate.

Anything that will sink to the bottom of a glass of water, the scientists assert, will practically sink to the bottom of the deepest ocean.

The oceans are full of life. They teem with existence from top to bottom. There is life in the arctic seas and there is life in the equatorial seas. And the mode of existence, as the poet puts it, is the same as "men do a-land, the great ones eat up the little ones." The total quantity of living matter in the oceans, it is estimated, exceeds that on the land surface. In the ocean, as on land, animal life depends directly or indirectly on vegetable life.

The rays of the sun penetrate the ocean waters to a depth of nearly a mile. In that superficial layer of water vegetable life is ever present. Grass-eating sea animals feed on these plants. These animals in turn supply food for the carnivorous animals. The color of certain of these sea plants is green. Others have a blue-green color, while still others are red. These plants, however, may change color if their fixed position toward the rays of the sun changes. The blue plant may become red and the red plants may become purple, green or yellow. The green color, characteristic of most plants on earth, is found in only a few sea plants.

The sea teems with animals. Marine animals are of two classes, warm-blooded and cold-blooded. Among the warm-blooded creatures are whales, porpoises, dolphins, seals, and walruses. All of these mammals have originally descended from terrestrial species which have gradually drifted into the sea and adapted themselves to an aquatic mode of life. The sea animals consist of two distinct groups. One group is carried along by the current. Another group is able to swim against the current. Nature has worked out various ways for protecting the smaller animals from the greater ones. Thus some of the animals are blue-colored, and when floating on the surface they are practically invisible from below and are thereby in a measure protected from enemies. Immediately below the surface most animals are transparent and colorless. Others are silvery, with a bluish back. Animals living in the vicinity of a floating object take on the color of the object. On the whole the variations of color in sea animals are determined by the amount of sunlight penetrating or failing to penetrate the sea.

Even those zones of the sea where the rays of the sun do not penetrate are not without light. There is a sort of sea light called phosphorescent light. It is a light emitted by nearly all groups of marine organisms. The light is sometimes due to

slimy, luminous secretions which cover the entire body of the sea organisms, and some of the sea light comes from so-called light organs with which certain sea animals are provided. This class of animals lives at a depth of about eighteen hundred feet. The size of these light organs decreases with the greater depth.

The abundance or lack of light has much to do with the determination of the size of the eye in sea animals. The decrease in the size of the eye often goes with an increase of depth. Phosphorescent light undoubtedly determines the coloring of the deep sea animals, which is mostly red and brown and devoid of any patches of vivid colors. The animals giving out phosphorescent light, scientists believe, have a tendency to gather in groups and become more or less localized. As a consequence there are a great many stretches in the deep that are utterly devoid of light. The animals colonizing in the depths, it is thought, have migrated there from the shallower reaches of the ocean, especially from the colder regions. In this way scientists explain the similarity betwen the animals in the polar seas and the seas in the tropical areas.

—From Our Young People.

## INTERESTING FACTS AND ITEMS

According to a newspaper correspondent, "Culture is dying in Russia and learning is starving to death.'

By an exchange of prisoners recently agreed upon between officials concerned, France gave up 3,000 Russian prisoners for the return of 125 French women and children held in Russia.

Ready-made paper suits are said to be selling in England for from one to two dollars. They are made in Germany, cut in the latest English styles, and can be worn for a week and then discarded. The cost of wearing a suit a week for a year would be less than the price of a good cloth suit and there would be no expense for cleaning and repairing.

Electric locomotives in use on the steep grades in the Rocky Mountains are able to generate power while coasting as they descend the mountain and throw the power thus generated back into the central power station of the road, thus assisting other trains to climb the grades.

During the past year, it is said, 32,000 automobiles have been stolen in the leading cities. This represents an increase of twenty per cent. The money loss is estimated at $90,000,000.

There are 1,218 registered landing stations in the United States for airplanes.

Government expenditures for the month of July were $1,500,000,000 less than for the month of June.

## FALL

Clayton F. Yake

When the days begin to shorten,
When the frost does reappear;
When the winds blow steady southward,
When the fields are brown and sere;—

When the birds are winging onward,
Led by instinct God has given,
To the bright and beauteous southland—
There to spend the winter season;—

When the leaves turn crimson yellow,
And the trees are brightly dressed;
When the woodchuck loves his burrow
And the hare hides in his nest;—

When the corn is ripe to harvest,
Orchards filed with finest store;
When we pile the yellow pumpkins
High upon the old barn-floor;—

Then we know a change of season
Once again to us has come,
Bringing change of tasks and pleasures,—
Joys and sorrows all its own.

'Tis the season loved by farmers,
Poets, teachers, students,—all;
And it is that pleasant season
Known to all of us as Fall.

Scottdale, Pa.

A searchlight recently constructed is able to throw a shaft of light from New York to Philadelphia, a distance of ninety miles.

Certain seaweeds growing on the coast of Brittany in France are said to equal oats in their feeding value for horses. It is thought that means will be devised soon by which the weed can be prepared for human food.

Government agents have been experimenting with cornstalks as a possible substitute for wood in the manufacture of paper. Results are said to be highly satisfactory.

Experiments in the field of aviation seem at the present time to be taking the direction of the development of the all-metal airplane. Their speed is said to be greater and they are claimed to be more economical and safe than the ordinary type of airplanes. A plane of this type is being produced in Europe which will accommodate twenty-eight passengers and has a cruising radius of one thousand miles.

Over three thousand people have been at work this year tabulating the statistics of the United States census taken last winter, and their task will not be completed until well toward the close of the year. Were it not for the mechanical devices used it is doubtful whether they would get their work completed before it was time to begin with the next census.

Aviators are said to have adopted a costume of eider-down for high-altitude flying. The suit is lighter than an ordinary overcoat and it is claimed will keep the aviator warm at a temperature of seventy degrees below zero.

The total loss of strikes in this country for the past year 1919 is estimated at the enormous sum of $1,975,0000,000. Of this amount, $750,000,000 is loss in wages and the remainder direct or indirect injury to production.

Several hundred elk, from the large herds in Yellowstone National Park have recently been sold to other parks throughout the United States and Canada. The elk in Yellowstone Park thrive and multiply very rapidy, and an occasional "thinning out" is necessary to prevent the grounds from becoming overcrowded.

**FARM HAND WANTED**

Soon as possible, in Lancaster County, Pa. Preferably young man who can do all kinds of farm work. Must be Mennonite, will give employment all year, no tobacco to handle. Address all communications to

**CHRISTIAN MONITOR**
**Scottdale, Pa.**

ESTABLISHED 1916

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## RECENT RESULTS OF PROHIBITION

In Massachusetts the State Department of Public Welfare reports that for the year ended July 1, 1920, alcoholic insanity cases had decreased within the year 4.55% and that the number of patients designated as insane had decreased 6.18% in the same period of time.

Dr. Burdette G. Lewis of Trenton, New Jersey, State Hospital, is authority for the statement that the number of alcohol dementia cases in the first year under the prohibition law decreased 75%.

The Chief of Police in Washington, D. C. reports a decrease in arrests of 58% for the first eight months of prohibition as compared with the number of arrests for the corresponding time one year previous to the prohibition law.

In San Antonio, Texas, the Lone Star Brewing Company has changed its brewing plant into a textile plant employing three hundred more workers than formerly. This plant is a part of the Busch Estate.

A former brewery in Toledo, Ohio, which employed 78 men is now making Malted Milk and is employing 278 men.

The Police Report for the city of Providence, Rhode Island, shows a decrease of arrests of 31% in the first six months of 1920 as compared with the same period in 1919.

For the year ended July 1, 1919, in the State of Massachusetts, there were 93,445 arrests for drunkenness. For the year ended July 1, 1920, there were 29,608, or a decrease of 70%.

In Dayton, Ohio, the number of arrests for the first six months of 1919 were 4,480. In the corresponding period in 1920 the number was 1133.

In the first year of prohibition in Chicago the average number of accidents per month decreased 95%.

## OUR PART IN THE WORK

As you have already been informed, the Mennonite Publication Board has authorized the erection of a new building to properly care for the publication interests of our Church. The considerations which prompted such action are the following:

Seven years ago the Board authorized the erection of an addition to the main building large enough to accommodate a book bindery and other needed equipments. About that time war conditions forced up prices, and it was decided best to postpone action until conditions became more nearly normal. Since that time, the work has continued to expand and, while conditions are far from what they were before the war, it is felt that the demand for better facilities is so urgent that some action must be taken at once. It would be extremely difficult, if not impossible, to make new additions to the present buildings that would not be very inconvenient. Besides, every additional attachment would encumber the land owned by the Publication Board so as to make the ultimately needed new building more difficult to erect. So, after prayerful consideration from every angle, it was decided that the best and most economical thing to do is to put up an entirely new building.

But the new building and equipment will cost approximately $125,000. This looks like a large sum, but by a working together on the part of all friends of the institution, it can be raised.

The Board has decided that it can carry $50,000. That leaves a balance of $75,000 to be raised by other means. An opportunity is being given to those who are interested in this work to contribute as the Lord has prospered them. If five brethren who are impressed to help along in this part of the Lord's work each contribute $5,000, a larger number contribute $1,000 each, and a still larger number give $500 each, the $75,000 will soon be raised.

But we are not dictating to any one how much or in what way he or she should contribute. It is a matter in which we are all interested, and every one of us wants to have a part in some form. Here is one way in which such of the Christian Monitor readers as are not able to contribute in larger amounts can have a share:

To every subscriber, new or old, sending in twenty dollars we will send an annuity paper showing that you have donated this much to the Mennonite Publishing House, and that the Christian Monitor will be sent to you without further payment as long as you live. This will be a great advantage to the House, and no great inconvenience to you. The House would have the use of the money immediately. The subscription price of the Christian Monitor amounts to five percent of this annuity, so you would be getting five percent on your investment, in the form of the subscription, as long as you live, and there would be no further trouble to you in renewing the subscription from year to year. Will you be one of a thousand to favor the Mennonite Publishing House with $20 annuity?

It is understood that the annuity plan is not to take the place of straightout donations that are being solicited. In fact, it would be unwise to raise too large a part of the required $125,000 in this way. Our hope is that many will remember the proposed new building with substantial donations. This is simply an effort on the side. But we want to do our part. Will you help?

Any questions that may occur to you will be cheerfully answered.

Send all donations to the Mennonite Publishing House, Scottdale, Pa.

Hoping to have a large number of favorable responses within a few weeks, we remain,

Yours for wholesome literature,

Mennonite Publishing House.

## A GOOD BOOK I HAVE READ

(Concluded from page 694)

Talking about ourselves is a most unfortunate habit. Let others tell our good points if we have any. The world need not know our achievements. No matter if we are praised or condemned, we are working for Christ. He knows, and that is publicity enough. Self-conceit is a mark of weakness of character.

We should wait for God to answer our prayers not be impatient, but we must not over-wait and then never go forward and do our part. Go forward when the time comes. As we follow Christ the way opens. It is our duty to wait but beware lest we over-wait and miss the blessing He is waiting to give us.

It is easiest not to do the following: To help others, to teach a Sunday school class, to give money, to forgive and not hold grudge, to trouble about lost souls, and to stay at home from services. Loving our life is taking too good care of self.

Death is a mystery but when passed thru will be simply a step to a better life. It ends nothing that is worth while. May we so live to prepare to meet our God.

Florence Byler,
Altoona, Pa.

# CHRISTIAN MONITOR

NOVEMBER, 1920

## LET US GIVE THANKS

Ellen Tupper

For all that God in mercy sends:
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood—
In everything give thanks!

For the sweet sleep which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky;
For these and everything we see,
Oh Lord! Our hearts we lift to Thee
For everything give thanks!

—Selected.

# SELECT READING

## ECHOES OF LIFE

### That Appetite of Yours

C. F. Yake

The man with sixty billion, and digestion all a mass,
May be a man of wealth, and as a "squillionaire" may pass;
But take it from a scribe who knows, his is a pauper's plight
Beside the chap who hasn't much beyond good appetite.

For what's the use of all his stores of drossy gold piled high,
If on the good things life provides, he looks with listless eye?
And where's the man in all the world who'd not exchange his wealth
For just one taste of former years of joyous, buoyant health?

—Anonymous.

Do you remember some years ago—ten, twenty, thirty, or forty—according to your seniority, how you'd come home from school on a fall afternoon and take a first-hand peep into mother's cupboard? A peep,—yes, but that was just the beginning of the wonderful feat you were about to perform. For any stray piece of pie, cake, sausage, ham, pan-cakes, cookies—anything capable of being devoured—was sure to find a new place of abode before you closed the cupboard door. Of course, if the cupboard was well replenished you probably loaded up your pockets and hands and beat it for a safer retreat—some place at least where you would be unmolested by that older brother or sister of yours or perhaps mother herself, should you accidently have trespassed upon some saved victuals for supper. In any event your appetite was as keen as the edge of a "Keen Kutter" and you filled up with whatever was at hand with just as little conventionality about it as possible.

In case the cupboard was bare—oh my, you'd make a bee-line for the bread-kettle. And then for a full slice clean around the loaf—one of those loaves shaped like a two-gallon milk crock, do you remember, and would cost about fifty cents today—a coat of butter, and a thick layer of apple-butter, ah! the piece folded double and big enough to require both hands to manage it. "Watch out, if that falls on your toes it will knock them off!" comes across the yard as you go toward the barn to do the chores. But what boy cares about an epithet like that when he is next to the best thing in the world for the time being.

And after chores were all done and supper time came there was that very same boy at his place at the table ready to do away with the biggest supper mother could provide. One piece of apple-butter bread or any four o'clock victuals could never destroy the appetite of a robust country lad. And so with the best of them you ate a hearty meal never once remembering that but a short time previous you had a big lunch.

Fall especially is a season that somehow sharpens your appetite. Probably the noon-day meals do not bear such convincing testimony to this fact, but the evening meals do. If they don't in the city, they do in the country. With quitting time at six o'clock or, late in the fall at five-thirty, and the chores to do after the work in the field is done, the special twang in the evening air gives keener life in general that is felt and noticed visibly in one's gastronomic capabilities. The tempting aroma from the steaming hot foods in the kitchen stimulate the salivary glands to activity before one even gets to the table. Who is there that wouldn't enjoy the pleasure of eating a meal on a fall evening with just enough heat in the kitchen to make your cheeks and ears burn from the cutting effects of the raw autumn wind? Many a rich man would be willing to give a fortune for the privilege of enjoying such a meal like a country lad with a normal stomach enjoys it. But such a pleasure belongs only to those who deserve it.

There is probably no other occupation anywhere in existence that has the honor of developing an appetite as working in the corn-field does in fall. When the corn has reached its eight foot height as it does in Lancaster County, where not only the corn but also the fodder is saved and it has turned to a brown color with here and there enough of green remaining to balance the harmony, the corn choppers are sharpened for the big task. Every fellow likes to have his own chopper too for he is accustomed to its weight and size and his choice will be the same one from year to year if possible. Cutting corn is hard work and a good chopper is one of the secrets of ease in cutting. So choosing the chopper is one of the important tasks preliminary to the real one. After the choppers are sharpened and every one of the cutters satisfied the work starts.

Did you ever cut corn in the "Garden Spot"? Well it is done just a bit different there than in some other places. Not that it is necessarily better than the way they do it anywhere else but it is a good way and has its points. In my mind I prefer it to most other ways but that may be because I was taught that way. But then there is another reason for liking it than that, a reason that is worth while recognizing and is a point in favor of this way of cutting corn,—it sharpens the appetite better than any other way of corn-cutting can possibly do. Now, what do you have against that?

In the first place the shocks are usually cut six by twelve, that is, six rows are taken and the shocks are set apart twelve feet. Then whenever possible a company of seven cutters takes the rows, six of which do the cutting and one ties the shocks. Two of the six cutters take the center rows to start the shocks and naturally are supposed to be the best cutters. Then the game is on. With the two cutters leading off with the center rows the four other cutters follow; the ones next to the center cutters on either side being the next best two in the group and of course the fellows having the outer rows are supposed to keep up. Even tho they have the corn farthest to carry they also have the advantage of clear space, and all

(Concluded on page 730)

CHRISTIAN MONITOR
A monthly Magazine for the Home

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### INCIDENTS IN THE VISITATION OF FAMILIES OF GERMAN PRISONERS

**III. The Grassler Family-Losnitz-Sachsen.**

S. E. Yoder

The Grassler family lived in a small compartment. The father was sick in bed—paralyzed—suffering from malnutrition caused by lack of fats. His bed was located beside the kitchen stove. The daughter of sixteen worked each day in a factory. For the evening meal she was frying a few potatoes and onions. A young brother of fourteen had also returned from work. Both brother and sister were pale and sickly, also under size. The mother came in later carrying a few bunches of twigs; this was the fuel used. Although in a coal mining district, no coal could be had. I showed the mother the picture of her son Otto, a prisoner in France.

"You have come from him?" she asked in astonishment.

"Yes," I replied.

Her arms were around me in an instant. Then she gazed at the photograph of her missing boy. "He looks so well," she said.

Then I told her about his work with the Mission. "I am so glad you came," said the mother. "All these years I have worried and wept for my son. We were so afraid he was starving. Will he soon come home? Do you think so? See here is our Christmas tree; we did so hope he could be with us then, but he did not come."

I was then shown all the little articles which Otto prized so highly, and which the mother had laid away with care. I then paid the sum of money. The mother sobbed continually. "See, here is Otto's savings account. He used to save his money. I wanted to add some to it while he was gone; see, all I could add in these five years was only ten marks ($2.50). I will put all this money away for him," she said.

"But you must use it to buy food," I insisted. "Otto wishes you to use it."

"No, no," replied the mother. "Otto shall have it all when he returns." With tears and trembling voice the sister and mother bade me good-bye. The son went with me late the same evening over a mountain to a railway depot.

Belleville, Pa.

### "DOWN FROM JERUSALEM TO JERICHO"

A. M. Easb

Twice have I had the privilege of going from Jerusalem "down" to Jericho. It is really a down grade trip. One starts at the foot of the Mount of Olives which towers nearly three thousand feet above the level of the Mediterranean and lands at the Dead Sea level over thirteen hundren feet below that same level. In the distance of about twenty-five miles one drops a total of about three-fourths of a mile. He leaves the cool breezes that nearly always linger about the hills of Jerusalem and finds himself in a tropical climate where the skin of the natives is dark, an atmosphere of laziness prevails, and the palm and other tropical vegetation abound. On both occasions I went in the motor car and less than two hours were required to make the descent. It is about the last occasion that I want to write in particular.

**The Good Samaritan Inn**

These are days of disorder. For two thousand years the native people of this land have been Syrian people. The Arab has crossed the Jordan from the East, the Lebanese have come down from the North and together they have very definitely possessed the land. During the days of Turkish control very few Turks lived in Palestine. Their officials collected the revenue from the land and then returned to their homes in the North. A few thousand Jewish people found their way here and were supported by their wealthier brethren in the lands from which they came. The lot of the Syrian was not entirely happy. They lived in peace under their Turkish masters and, although there was constant poverty, because of the infertility of the land and the heavy taxes, wished no better state. Suddenly the war came on and Turkey became an ally of England's enemy. Every able-bodied man was drafted into the Turkish army and taken from his home. The Allies started their campaign to conquer the land of Palestine and the story of their march from the Suez Canal until all of Palestine and Syria had been wrested from the hands of the Turk is an interesting record of the Great War. With the approach of the Allied—particularly British—armies, there was born in the breast of the natives of the land a great hope that now they might be set free from foreign rule and be given a place among the small nations of the world. The fourteen points of President Wilson's declaration were well known to every

(Concluded on page 733)

# EDITORIALS

### Thanksgiving

Another Thanksgiving season is upon us. As we think of all the benefits and blessings we have enjoyed during the past year it must be an ungrateful heart indeed that does not feel like fervently and whole-heartedly thanking God for His goodness and His blessings. To be sure, we can not adequately thank Him for all He has done, but we can at least do all in our power to serve Him and to live acceptably before Him,—thus proving our thankfulness not by word alone, but by our very lives.

Too often we accept the gifts we enjoy so much without a proper realization of their value to us, or without thinking of the goodness of God in giving them to us. We seem to take them as a matter of course, without remembering that we are unworthy of even the least of the gifts which He gives us. And furthermore, we are inclined to wish to enjoy them selfishly many times, when we ought to pass them on to our fellow men who have not enjoyed them in the same measure as we have.

If we are truly grateful let us show our gratitude by loving service. Let us share our blessings with others. The world is in need of help as it has never been before in a physical way. We may feel that we have already done a great deal, but that does not discharge our responsibilities by any means. And while we are sharing and distributing our temporal blessings, let us not forget that by far the greatest blessings God has bestowed upon us are not temporal, but spiritual, and that our responsibility for sharing and proclaiming these spiritual blessings to a lost and dying world is just as great, if not greater, as our responsibility for sharing our temporal blessings with the needy. The Message of Salvation needs to be carried to the uttermost parts of the earth, and nothing is so desperately needed in the world today, at home and abroad, as that selfsame message. We cannot remain guiltless and refrain from doing our utmost to proclaim that message.

May our hearts and our lives be reconsecrated and rededicated this Thanksgiving day to the Cause of Christ in whatever capacity and in whatever place He desires to use us.

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### The Young People's Conference

A Young People's Conference has been held. Elsewhere in this issue you will find a report of the meeting. We publish it because we feel sure that it will be of interest to all who are concerned about the young people of the Mennonite Church, especially to those who were not at the Conference.

**More Workers Needed.**

We feel that a Young People's Conference, rightly conducted, and properly safeguarded, can fill a definite need in the Mennonite Church without duplicating or interfering with the work of any other organization or conference. Today as never before there is a call for men and women of spiritual vision and consecration to carry on the work which the Church feels that she must do. The fact of the matter is that a great many of our young people do not consider the claims of Christ and the Church seriously, and are indifferent towards the great principles and standards for which she stands. If such an organization as the one here referred to can strengthen the arms and hold up the hands of our existing organizations by furnishing workers and support in enlisting the lives of the younger people of the Church, it will be fulfilling its mission. It must not think of legislating or assuming the place and duties of any of our existing organizations, or of duplicating the same. Otherwise it must be a failure and a hindrance to the cause.

**Mistakes have been Made.**

Young people need not be surprised that the movement has been regarded with suspicion and mistrust on the part of some people. Serious mistakes have been made on the part of some of those who were enthusiastic for the movement. Youthful zeal and enthusiasm did not always pay due deference and regard to convictions resulting from maturity and experience. Some who have been frankly and openly dissatisfied with present conditions have seemed to consider it as an opportunity to remodel the Church along the lines of their own ideas. Then too, perhaps many of us as young people have not always shown a proper zeal and inclination to stand for and defend the old faith and Gospel standards for which the Mennonite Church stands. Her peculiar doctrines and principles have stood the test of centuries; men have given life itself in their defense. It is right and just that these principles should be guarded with zealous eye by those who have been called to stand as watchmen on the walls of Zion, and that they expect convincing evidence of our loyalty and devotion to the faith before reposing a full measure of confidence in us.

**The First Conference.**

So far as we were able to judge, however, there were no indications of anything that savored of disloyalty or rebellion toward our present Church government in the conference at West Liberty. On the other hand, Church loyalty was constantly emphasized and we believe that an honest effort was made to consider the problems of our young people in a way which will better enable them to work with and for the Church. Some mistakes were made of course. Some things could have been done better. No one claims that it was perfect and ideal in every respect. It is seldom indeed, that any conference can be thus characterized.

**A Negative Position not Sufficient.**

As young people, it will take more than the absence

of things critical, or silence on doubtful points, to convince men of our loyalty and whole-hearted devotion to the faith for which our fathers died. We need to take a firm stand on the things we believe, and declare in no uncertain terms where we stand with reference to some of the subtle influences and evils of the day. Only thus can we rightly expect to be given the confidence and the cooperation necessary for doing our best work. We must show a willingness to work with our present leadership and show all due respect for the judgment of those more experienced than ourselves. And then, though there may still be differences of opinion on non-fundamentals and a tendency to place emphasis somewhat differently, we may yet work together harmoniously and whole-heartedly in the great Cause of the Master. Naturally we expect others to meet our efforts and shortcomings in the Spirit of the Master, but let our primary concern be to see that we ourselves show that same spirit.

**The Test.**

This movement is fraught with great possibilities for good or for evil. In conclusion we would again apply the test given in an editorial in an earlier issue: "The real test of the movement will be its willingness to stand for the whole Gospel of Jesus Christ as taught in His Word. It must ring clear on the fundamentals of faith. Its testimony must be straightforward and incapable of being misunderstood. It must unwaveringly uphold the distinctive doctrines upheld by the Church, recognizing that they are divinely inspired and taught in God's Word. It must inspire young people to give their lives in humble sacrificial service. It must teach the need of consecration in all our activities and must show a willingness to bring the Gospel of Jesus Christ to all the world, as He has commanded us." Only thus is there any excuse for the movement.

---

## Our Missionary Activity

Missions are fundamental to the Christian faith. Christ's disciples are commanded to go and "teach all nations." The spread of Christianity and its perpetuation through the centuries since Christ came are the direct result of personal testimony borne by his followers. If the disciples after Christ's death had proved unfaithful to the trust committed to them, we today would no doubt be groping in heathen darkness and superstition, just as are many other people in the world.

**Are We Selfish?**

We are grateful that such has not been our lot. But how eager are we to continue to pass on and spread the Good News to those who have not yet received it? And to what extent do we feel our responsibility to the millions who may yet be unborn and whose knowledge of the Christian religion may depend on our activity in spreading it among those who are to be their ancestors? The thought should make us consider the question of missions seriously and searchingly, and as a result should quicken our efforts in this worthy cause.

**Or Indifferent?**

It is a matter of regret that many of our people do not yet take our duties and efforts along missionary lines as seriously as they should. How else can we account for the lack of qualified volunteers for some of our needy fields, in our home land as well as in our work across the seas? India and South America are calling for workers. The Board has contemplated opening the work for the Mexicans this fall, but has not yet been able to make satisfactory arrangements for workers there. A number of our city missions are under-manned, and need help Our charitable institutions are calling for more workers. New opportunities for starting work are all about us and the need is very great.

**Giving versus Going.**

As our missionary work has grown the Board has found that the great problem is not so much one of securing means as of securing workers. Money is important, to be sure, and giving needs to be considered as an essential part of mission work. But we are wondering whether some of us have not, perhaps, been trying to ease our consciences and discharge our responsibilities by **giving** instead of by **going.** It is comparatively easy to give money,—although many of us have no doubt been falling far short of our duties along that line by giving merely of our abundance. But when it comes to giving a life, to be used wherever God wills, the matter often seems quite different. We cannot discharge our responsibilities by giving money unless we give ourselves with it,—and that may mean service at home or abroad.

**Information is Necessary.**

The missionary interests of our Church need to be continually emphasized. Information must be freely given and the needs made known. There cannot be conviction where facts are not known. The realization of a need will bring conviction and determination if we are open to the leadings of the Spirit and the teachings of God's Word. If once we realize the real condition of those who are without a knowledge of Christ and feel the seriqusness of our responsibilities, our missionary problem will to a large extent be solved.

**Missions must be Taught.**

But there is another way in which the problem must be attacked. The missionary spirit must be implanted into the hearts of the boys and girls in our Sunday schools and in the homes. Missions can be made the normal thing and the natural result of Christianity if the matter is so taught. The Bible is full of missionary teaching and missionary examples,—many of them as interesting and as fascinating for young people as anything that could be found. Missionary biographies and books giving missionary experiences can be easily procured. Our Mission Board should provide a mission study course for children, just as they are doing for our older people. We have a wonderful opportunity if we will but make use of it. We believe that to a large extent the problem will be solved if we succeed in implanting the mission spirit into the hearts of our boys and girls.

**Missionary Day.**

In order to arouse a general interest and to give an opportunity to emphasize the work, the General Sunday School Committee has recommended that the third Sunday of November be observed throughout the Church as Missionary Day, and recommends that special emphasis be laid on the subject of Missions throughout the services of that day. Special prayer should be made for the cause

(Concluded on page 714)

# CHRISTIAN LIFE

## SOME REASONS FOR BEING THANKFUL

Ira H. Eigsti

Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For Jehovah is good; his loving kindness endureth for ever,
And his faithfulness unto all generations. Psa. 100:4, 5. (R. V.)

What a thankful spirit the writer of these verses must have had. Surely he had the right attiude toward the Giver of all good and perfect gifts, and realized Him as such. If we consider a moment we too must realize that all we have is given by Him. The very air we breathe comes from God, and He keeps it pure for us. The water we drink so often and use so much is being supplied by Him; and we must come to the same conclusion when we figure out where everything comes from that we have. It is but natural that we show our appreciation to the Giver, by being thankful. "Offer unto God thanksgiving, and pay thy vows unto the most high." Psa. 50:14.

A Christian's life should be one of continual thankfulness, but it is profitable to set apart one day of each year to especially emphasize the giving of thanks for blessings received and to offer special prayers of thanksgiving to God. There are many reasons why we should be especially thankful at this time of the year, and a few of these reasons are:

(1) **For another reaping of harvest.** Those of us who have tilled the soil, sown seed, labored in the fields, and finally reaped a generous reward for our time, toil, and money invested, surely have a just reason to lift up our eyes heavenward and thank the Giver, without whom there would not be anything. (2) **For the completion of great undertakings.** Perhaps about a year ago we undertook some very difficult task, which we were fearful would not turn out for the best; and after much hard work and trying times we completed that task and can call it successful. Can't we say this is a good reason for being thankful? (3) **For the conversion of others.** Of course we thanked God at the time new members were added to our church, and we were glad that the Holy Spirit still worked among men and led them to Christ. How appropriate that we at this time especially remember the Spiritual harvest, the growth of the church, and the development of the various institutions of the church. (4) **For the many pleasant and agreeable experiences** that have come our way during the past year. Surely there were times when we felt like shouting aloud for joy, because of some pleasant experience, and we were simply glad we were living and could enjoy it. Now is a good time to think about all such pleasant moments and thank Him who made it possible for us to enjoy them.

There are many other things for which a child of God should give thanks at this time of the year. Not only now should we be thankful, but at all times, every day we owe a tribute to God for the blessings which come daily. "Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord; GIVING THANKS ALWAYS for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:18-20.

A few of the blessings for which we should be thankful daily are: (1) **For the goodness and mercy of God.** "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." Psa. 106:1. God is good to us every day, gives us life, makes life pleasant for us, supplies our temporal and spiritual needs. (2) **For the gift of Christ.** "Thanks be unto God for his unspeakable gift." We can claim this gift every day, but it is so great we cannot tell any one in full what Christ means to us. Through Him we have victory over death and the grave. Through Him our sins are made to be no more, and in Him we have joy unspeakable. (3) **For living in a land of freedom and plenty.** We ought to appreciate the fact that we worship God as our conscience leads, and also that we have a government that protects us. We also ought to appreciate this land of plenty. We need but note the conditions in some of the countries in the Near East and then look around us, and we must say we indeed are wonderfully blest. Let us be thankful to the extent that we give of our surplus to those who have none. (4) **For Christian friends.** In addition to thanking God for that Friend above all friends, Jesus Christ, we ought to thank Him for our earthly friends, those who feel a deep interest in our lives, those who because of their devoted friendship, inspire us to attain nobler and higher things, those who through sincere love help us make our lives a blessing to others. Friendship is a miracle and we must look to God as the author of it. (5) **For answered prayer.** How often we pray for definite things and later realize just as definite an answer. Then our hearts overflow with joy, because it makes God more real to us, and gives us courage to go onward with a greater confidence in the One who hears and answers our prayers. Certainly a good reason for thanking God. Jesus has set the example as recorded in John 11:40; "And Jesus lifted up his eyes, and said; Father, I thank thee that thou hast heard me." (6) **For the Blessed Hope.** "Christ in you, the hope of glory." Col. 1:27. Even amid the darkest storms we have the brightest hope it is possible for a human being to look toward, the hope of Christ's return and our future state. The hope which holds us steadfast, and anchor of the soul. Again we thank God for that blessed assurance that some day we shall see Him as He is, and that we shall be like Him.

Fellow-Christian, do you think these reasons should be sufficient to make us feel real thankful toward our heavenly Father, who has been, is, and always will be good to us if we do His will? "In everything give thanks; for this is the will of God in Christ Jesus concerning you." I Thess. 5:18.

Buda, Ill.

## WHY I AM THANKFUL

John L. Horst

This is an age when the "how" and the "why" of things are diligently sought out. Especially are we searching and investigating to find out the "why" of things. Our fathers did many things in which they knew the "how" but it is only of late years that science has discoveered the "why."

We are glad for these revelations and think it is good for us to take an inventory sometimes as to "why" we do things.

This is the Thanksgiving season. **Why am I thankful?** is a heart-searching question that comes to each one of us. We know it is customary for us to have some demonstration of our thankfulness, usually in the form of some special service. The practice, we are told, originated

when the Pilgrim Fathers came to this country and instead of landing the first day held a thanksgiving service on board the ship. The service was continued from year to year, finally became national, and has been handed down to us. This in part, is the "why" of Thanksgiving day.

But let us make this more personal. Why am I thankful? First of all, as a follower of Christ, I could not consistently be otherwise. Perhaps I might even say I could not possibly be otherwise. The Christian life lives and thrives in the atmosphere of thankfulness. As an essential element of prayer thankfulness is one of the important things that keeps the fires of our spiritual life burning. Let us look for a few moments at the prayers of Christ. How often we find the words, "I thank thee, O Father," in His public prayers.

If our Savior had so many things to be thankful for while in His life on earth when He was despised and rejected, surely we have no less.

Take the glimpses of Paul's thankfulness which we have in his epistolary writings. Nearly every epistle starts out with an expression of overflowing thanksgiving. "We give thanks to God always" was a household word in Paul's vocabulary. As a follower of the Lord Jesus I am thankful because thanksgiving is a natural result of the Christ life that is with His people.

But perhaps we should be more specific. Personally then, "Why am I **thankful?**" I am thankful to God because He sent His only begotten Son into the world in the form of humanity. The world was in darkness, but in the fulness of time He came in His humble way as a "great light."

I am thankful for the perfect life He lived while on earth. He was "in all points tempted like as we are, yet without sin." He went about doing good, healing the sick, restoring the lame and blind, and raising the dead to life. He gave us an example of a perfect life, that we should follow in His steps.

Again I am thankful for His finished work upon the cross. When He cried "It is finished" the penalty for sin had been paid. Our sins were "nailed to his cross," and He bore them in "His own body on the tree." The miracle of Redemption has been wrought. We cannot explain it. "It is useless to philosophize about it. Jesus was Himself the greatest of all miracles—the moral miracle of the ages. Our supernatural was His natural." I am thankful for His resurrection, His intercession and keeping power, and for the presence and indwelling of His Holy Spirit.

I am thankful for the Church which He ordained and which He calls His body. To be a part of Him, partaking of His nature, surely calls for thanksgiving.

I am thankful for His Word in which He reveals His will to us and shows us the way of salvation.

Again, I am thankful because of the many blessings he showers upon us. We live in a land of peace. We are permitted to live a quiet and peaceable life. Some other nations are less favored. Although we should not be Pharasaical in our thanksgiving let us remember that "every good gift and every perfect gift is from above." Our land is blest with a plentitude of natural blessings. Other countries are suffering from hunger and cold. Let us show our thankfulness for these things by sharing with those who are suffering.

We are thankful for a body and mind that is free from disease. God gives us these blessings for a purpose. May we not waste them selfishly.

I am thankful for the privilege of laboring in His vineyard. We give expression to our thankfulness in all things by the service we render to Him. We are thankful for Christian influences and associations. Hence we should try to make our influence count for Christ.

We do not pretend to give all the reasons why we should be thankful. One more must suffice in this article.

Then, lastly, and we hardly dare to say it for fear of not knowing our hearts, we are thankful for the disciplinary measures God uses to draw us closer to Himself; for the things that He allows to come into our lives that for the present are not pleasant, but which afterward yield "the peaceable fruit of righteousness;" for the tests to which He submits us, and from which we will, if we are true, emerge better, brighter, and purer than before.

"Be careful for nothing; but in **every thing** by prayer and supplication with **thanksgiving** let your requests be made known unto God" (Phil. 4:6).

Scottdale, Pa.

## NUGGETS FROM C H. SPURGEON

A lame foot may tread the right road.

Allow no furlough to your obedience. Do not say to yourself, "At all other times I am exact, but once a year, at a family meeting, I take a little liberty."

A ton weight of human literature is not worth an ounce of Scripture.

A little too late is a lot too late.

Ask Christ to be your Owner. Run up the red flag of the Cross, and give yourself to Jesus.

A sentinel must not leave his post even to gather pearls or diamonds.

As well hope to grasp a star by the hand as divine truth by reason.

A gospel that is after men will be welcomed by men; but it needs a divine operation upon the heart and mind to make a man willing to receive into his inmost soul the distasteful gospel of the grace of God.

At our strongest we are weak enough.

A sermon of Christ, even a single word of Christ, set in the light of the Holy Spirit, shines like a diamond; nay, like a fixed star, with light that is never dim.—Christian Workers' Mogazine.

## BETTY'S RELIGION

"Have ye some more religion like our Betty's?" exclaimed a workingman in a mission service. The man's wife had been saved a few months before and the grace of God had made such a difference in her heart, life and home that he wanted as he implied, the same religion as she possessed. When Betty had told him the first night she was saved and that she hoped to be a better wife to him in consequence, he grunted out, "All right, I'll watch and see." He was true to his word, and watched and this is what he saw: First, a gradual but very marked increase of tidiness in Betty's person, while added to the new expression of peace and gentleness that had come into her face made her a much pleasanter wife to look at. Then followed a very energetic house-cleaning, which in Betty's zeal and inexperience did not at first betoken much addition to the domestic comfort, but which soon settled down into a brightness and orderliness in the home that made it very attractive. They had no children and Betty, in the absence of motherly cares, had fallen into a most uncomfortable habit of gossiping. But now Tom always found her at home on his return with a pleasant word of welcome and meals neatly spread beside a cosy hearth, and it seemed to him as if the topstone had been placed on this new edifice of home comfort when one cold night he found his slippers warming for him before the fire. Beyond an inarticulate sound of satisfaction this man of slow speech gave no utterance to his feelings. But the next Sunday, as Betty was tying her bonnet strings before setting out to the evening service at the mission hall, where in time past she had vainly invited him to accompany her, he came to her and said, "I'm going with thee to-night, Betty." No more words, but they walked to the mission house in company and Betty joined in the service, with a full heart, praying and praising. Tom, however, was restless and she began to fear that he thought it long, and would be going out before it was over. But when the benediction was pronounced Tom started to his feet with a very different purpose. An invitation had been given to any whose heart the Lord had touched to go to the front and without a moment's hesitation he proceeded thitherto. The missionary coming to speak to him was greatly startled by his words, "I say, mister, have you some more religion like our Betty's?"—Publisher Unknown.

# MISSIONS

## OBSERVING MISSIONARY SUNDAY

Paul Erb

We have long recognized the advantages of uniform Sunday school lessons. It is an inspiration to know that church people all over the country are discussing the same Scriptures on a given day. The healthy results of the system have induced the same plan on things other than the Sunday school lesson. We have had a common Young People's Meeting topic for a number of years. Although the method may be abused by the faddist, there is no reason why a further practise of uniformity in our church work may not make for greater unity and efficiency. The General Sunday School Committee is hoping that this year may see a general observance of Missionary Day thruout the Mennonite Church. November 21 is the day to be thus observed. The Sunday school lesson for that day makes it a fitting choice.

It is the purpose of this general observance to bring before our people thruout the church, in Sunday school, preaching, and young people's meeting, such thoughts as will arouse us to greater missionary activity. This article is written merely to suggest some ways in which this may be done. Consider it as suggestive only, and change and adapt to fit your local conditions. But make your plans in plenty of time, so that lack of preparation will not hinder any of the day's program. Make due announcement ahead of time, so that there may be a readiness on the part of all in the way of prayer and awakened interest.

At most places the Sunday school is the first service of the day. Be sure that there is a missionary spirit thru the whole meeting. If you have a blackboard which may be placed before the school, write upon it some fitting quotation or motto. Let the songs be of a missionary nature; there is an abundant selection in both the Hymnal and the "Life Songs." Don't be afraid to depart from the usual order of service; a song sung where you usually do something else is likely to be unusually effective. Where special music is acceptable, a good song sung by a spirit-filled quartet will give a message that can be given in no other way. But don't spoil your meeting by music sung for entertainment.

The opening lesson might be read by one of the pupils. Isaiah 6 would be a fitting Scripture. Let the prayer be definite intercession for the mission work of the church. Before going to prayer it would be well for someone to make a statement of present needs. The Sunday school lesson is about Jesus sending forth the Twelve. Matthew 10 is a wonderful chapter. Let every teacher be sure to get to the heart of its teaching for us. to my mind it is this: What it means to carry the message of Jesus. It should be made to each pupil a challenge to consecration and singleness of purpose. Every one should be made to definitely feel the truth, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." If your congregation is represented in the mission field, an effective part of the review would be the reading of a letter from your missionary. One may be secured especially for this occasion if the worker is in the home field. Other special features may be worked out and add to the general effect of the missionary lesson.

Such a Sunday school session will be an admirable preparation for a missionary sermon, and the wide-awake preacher will not miss the opportunity. Almost all ministers will confess that they do not preach enough missionary sermons; let this day be a special inducement to us to preach this part of God's Word. Let us wait before God, in meditation on His Word, until the Spirit fills our hearts with a burning message that we must give. May I suggest one subject that I think a very vital one to many young Christians? It is on how God calls. A careful, Scriptural exposition of this subject will give much longed-for light to many a one who is struggling with life problems. God's call to the various prophets gives light on the personal phases of the questions. The New Testament gives many instances of how God in this dispensation works thru the church. Let this point be emphasized, for many young people in their eagerness are forgetting it today.

Sunday afternoon, often so sadly misspent, should certainly be profitably employed on Missionary Day. Some places an all-day missionary meeting may solve the problem. But where this is not desirable some other plan should be used to make this time count for missionary results. Practical missionary work might be tried. Organize singing groups to visit various homes and cheer by singing, Scripture reading, and prayer. People who cannot attend the other services of the day should be especially remembered in this way. Or let a group meet at one place to make a religious survey of the community. Determine from your joint acquaintance some of the religious facts concerning the people about you. Many of us will be startled to learn how many unsaved people there are within our very reach. It will be an incentive to immediate activity. Another profitable afternoon could be spent in the organization of a mission study class. Call together all who might be interested, let some one present the proposition, talk it over thoroughly, and if favorably entertained, make definite plans. The general impetus of the day ought to be a help in arousing enthusiasm for this important work.

The evening service should be a fitting climax to the whole day's program. A special program might be arranged for this meeting, but perhaps it would be just as well to transfer the missionary topic of the Young People's Meeting for November 28 to this evening, a week earlier. The subject, "What Constitutes a Missionary Congregation?" is very appropriate, and should put the finishing touches to the missionary conscience of your church. The topic is fully planned and outlined in the Young People's Meeting department; only a few suggestions as to the program need be given here. Missionary news always helps any missionary program. This report should be given by someone who will go to some pains to collect interesting and important facts. The news need not be limited to the activities of our own church, but should include some of these; some misinformed people have an idea that nothing worth-while is being done within our own church. A missionary offering, taken for some specific purpose, will help to put the right sort of a spirit into the meeting. Several readings, properly introduced and given, will add much interest and conviction. A number are found in this issue of the Monitor. "How the Call Came" and "The Legend of Service" are, I think, the best. These should be given, not merely as select readings, but should be committed and spoken with the best possible interpretation. Another good story, "Baby's Offering," which could be spoken by a younger person, is in the Youth's Christian Companion for November 21.

Hesston, Kans.

## THE STORY OF THE BAMBOO

### A Parable

On the hill-sides in Kucheng District the most valuable trees are often marked with the owner's name. A common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to the other.

A BEAUTIFUL tree stood among scores of others on a lovely hill-side, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze.

As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard: "You think me beautiful, you admire my tall stem and graceful branches, but I have nothing to boast of. All I have I owe to the loving care of my Master. It was He who planted me here in this very fruitful hill, where my roots, reaching down to and dwelling in hidden springs, and continual drinking of their life-giving water, receive nourishment, refreshment, beauty and strength for my whole being."

"Do you see those trees to one side, how miserable and parched they are? Their roots have not yet reached the living springs. Since I found the hidden waters I have lacked nothing."

"You observe those characters on my stem? Look closely—they are cut into my very being. The cutting process was painful—I wondered at the time why I had to suffer—but it was my Master's own Hand that used the knife, and when the work was finished, with a throb of unutterable joy I recognized it was His own Name He had cut on my stem. Then I knew beyond doubt that He loved and prized me, and wanted all the world to know I belonged to Him. I may well make it my boast that I have such a Master."

Even as the tree was telling us of its Master, we looked round, and lo! the Master Himself stood there. He was looking with love and longing on the tree and in His hand He held a sharp axe.

"I have need of thee," He said. "Art thou willing to give thyself to Me?"

"Master," replied the tree, "I am all Thine own—but what use can such as I be to Thee?"

"I need thee," said the Master, "to take My Living Water to some dry, parched places where there is none."

"But Master, how can I do this? I can dwell in Thy Living Springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven, and drink in Thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are from Thee, and proclaim to all what a good Master Thou art. But how can I give water to others? I but drink what suffices for my own food. What have I to give to others?"

The Master's voice grew wondrously tender as He answered, "I can use thee if thou art willing. I would fain cut thee down and lop off all thy branches, leaving thee naked and bare, then I would take thee right away from this thy happy home among the other trees, and carry thee out alone on the far hill-side where there will be none to whisper to thee—only grass and a tangled growth of briars and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one, till there was a free passage for My Living Water through thee."

"Thou wilt die," thou sayest; "yes, My own tree, **thou** wilt die, but My Water of Life will flow freely and ceaselessly thru thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many, many will stoop and drink of the life-giving stream which will reach them freely through thee. They may give no thought to thee, it is true, but will they not bless thy Master Who has given them His Water through thee? Art thou willing for this, My tree?"

I held my breath to hear what the answer would be. "My Master, all I have and am is from Thee. If Thou indeed hast need of me, then I gladly and willingly give my life to Thee. If only through my dying Thou canst bring Thy Living Water to others, I consent to die. I am Thine own. Take and use me as Thou wilt, my Master."

And the Master's face grew still more tender, but he took the sharp axe and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly, "My Master, as Thou wilt." And still the Master held the axe, and still He continued to strike and the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches, was lost to it forever.

Now indeed it was naked and bare—but the love-light in the Master's Face deepened as He took what remained of the tree on His shoulders, and amid the sobbing of all its companions, bore it away far over the mountains.

But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where Thou wilt."

Arrived at a lonely and desolate place, the Master paused; and again His Hand took a cruel-looking weapon with sharp pointed blade, and this time thrust it right into the very heart of the tree—for he would make a channel for His Living Waters, and **only through the broken heart of the tree could they flow unhindered to the thirsty land.**

Yet the tree repined not, still whispered with breaking heart, "My Master, Thy will be done."

So the Master with the heart of Love and the Face of tenderest Pity dealt the painful blows and spared not, and the keen-edged steel did its work unfaltering, till every barrier had been cut away, and the heart of the tree lay open from end to end, and the Master's heart was satisfied.

Then again He raised it and gently bore it, wounded and suffering, to where unnoticed till now, a Spring of Living Water, clear as crystal was bubbling up. There He laid it down—one end just within the healing waters. And the stream of Life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds—a gentle current to go on flowing noiselessly, flowing, in, flowing through, flowing out, ever flowing, never ceasing, and the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent, saying, "Our Master, we trust Thee. Do with us what Thou wilt." Then He brought them one by one by the same painful road and laid them down end to end; and, as each fresh tree was placed in position, the Living Stream poured fresh and clear from the Fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others: "The Living Water has come at last—the long, long famine is over; come and drink." And they came and drank and revived, and the Master saw, and His heart was gladdened.

Then the Master returned to His tree, and lovingly asked, "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price of giving the Living Water to the world?" And the tree replied, "Master, no, a thousand, thousand times, no! Had I ten thousand lives, how willingly would I give them all to Thee for the bliss of knowing, as today I know, that I have helped to make Thee glad."—From "Day-break."—Selected by Fannie H. Hershey.

## LEGEND OF SERVICE

IT pleased the Lord of Angels (praise his name)
To hear one day, report from those who came
With pitying sorrow, or exulting joy,
To tell of earthly tasks in his employ;
For some were sorry when they saw how slow
The stream of heavenly love on earth must flow;
And some were glad because their eyes had seen
Along its banks, fresh flowers and living green.
So, at a certain hour before the throne
The youngest angel, Asmiel stood alone;
Nor glad, nor sad, but full of earnest thought
And thus his tidings to the Master brought:
"Lord, in the city Lupon I have found
Three servants of thy holy name, renowned
Among their fellows. One is very wise,
With thoughts that ever range above the skies;
And one is gifted with the golden speech
That makes men glad to hear when he will teach;
And one, with no rare gift of grace endued,
Has won the people's love by doing good.
With three such saints Lupon is trebly blest;
But, Lord, I fain would know which loves thee best."

Then spake the Lord of Angels, to whose look
The hearts of all are like an open book:
"In every soul the secret thought I read,
And well I know who loves me best indeed.
But every life has pages vacant still
Whereon a man may write the thing he will;
Therefore I read in silence day by day
And wait for hearts untaught to learn my way.
But thou shalt go to Lupon, to the three
Who serve me there and take this word from me:
Tell each of them his Master bids him go
Alone to Spiran's huts across the snow;
There he shall find a certain task for me,
But what, I do not tell to them nor thee.
Give thou the message, make my word the test
And crown for me the one who answers best."
Silent the angel stood with folded hands,
To take the imprints of his Lord's commands;
Then drew one breath, obedient and elate,
And passed the selfsame hour thru Lupon's gate.

(Concluded on middle of next page)

## HOW THE CALL CAME

"Well Gussie, what shall it be; shall we go out this evening or have a cozy evening at home with our studies?"

"I do not know," said Gussie. "Inclination says, 'Stay at home.' The examinations will soon be on and I need every minute. Still it seems a shame not to go. I don't expect the church will be packed for a missionary meeting. 'China' is an interesting subject. Perhaps we had better go. What do you say?"

"I do not know," said Lois. "The roads will be dark and muddy, and it will mean getting up very early in the morning to be ready for our classes."

"Never mind," said Gussie. "We will go. You know the singing is poor, and we were especially asked to be there to help with the singing."

These two friends were junior teachers in a well-known school in the south of England, and were both working and preparing for an examination which would enable them to procure promotion in their profession. Three miles out in the country stood a little church where the two girls often went to help in the Sunday school or on special occasions with the singing. On this particular night a request had come that they both be present at a missionary meeting to help. After their decision they very soon donned their outdoor garments and were trudging along the muddy road.

The church was a small square building, lighted with oil lamps. A deacon was on the lookout for them and expressed his pleasure that they were there. "You must come up to the front," he said. "You will better help the singing there."

The speaker told a wonderful story of China and its needs, and it seemed to the two girls as if his eyes were fixed on them. They listened, fascinated with the story of that great land and her needs, of the "open doors," of the harvest waiting for the laborers; and when at the close of his address he made an appeal for young lives to dedicate themselves and go as laborers to this far-away field, his eyes appeared to be looking into their hearts. "Gussie," whispered

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(Concluded from preceding page.)

First to the temple door he made his way;
And then because it was an holy day,
He saw the folk by thousands thronging, stirred
By ardent thirst to hear the preacher's word.
Then while the echoes murmured Bernol's name,
Thru aisles that hushed behind him, Bernol came;
With lips prepared and firm and eyes alight.
Strung to the keenest pitch of conscious might,
One moment at the pulpit step he knelt
In silent prayer and on his shoulder felt
The Angel's hand:—"The Master bids thee go
Alone to Spiran's huts across the snow
To serve Him there." Then Bernol's hidden face
Went white as death and for about the space
Of ten slow heart beats there was no reply;
Till Bernol looked around and whispered, "Why?"
But answer to this question came there none;
The angel sighed and with a sigh was gone.

Within the humble house where Malvin spent
His studious years on holy things intent,
Sweet stillness reigned; and there the angel found
The saintly sage immersed in thought profound,
Weaving with patient toil and willing care
A web of wisdom, wonderful and fair:
A seamless robe for truth's great bridal meet,
And needing but one thread to be complete.
Then Asmiel touched his hand and broke the thread
Of fine spun thought and gently said,
"The One of whom thou thinkest bids thee go
Alone to Spiran's huts across the snow
To serve Him there." With sorrow and surprise
Malvin looked up reluctance in his eyes.
The broken thought, the strangeness of the call,
The perilous passage of the mountain wall,
The solitary journey and the length
Of ways unknown, too great for his frail strength,
Apalled him. With a doubtful brow
He scanned the doubtful task and murmured, "How?"
But Asmiel answered as he turned to go,
With cold disheartened voice, "I do not know."

Now as he went, with fading hope, to seek
The third and last to whom God bade him speak,
Scarce twenty steps away whom should he meet
But Fermor hurrying cheerful down the street,
With ready heart that faced his work like play,
And joyed to find it greater day by day.
The angel stopped him with uplifted hand,
And gave without delay his Lord's command:
"He whom thou servest here would have thee go
Alone to Spiran's huts across the snow,
To serve Him there." Ere Asmiel breathed again,
The eager answer leaped to meet him, "When?"

The angel's face with inward joy grew bright,
And all his figure glowed with heavenly light;
He took the golden circlet from his brow
And gave the crown to Fermor, answering, "Now.
For thou hast met the Master's bidden test,
And I have found the man who loves Him best.
Not mine nor thine to question or reply
When He commands us, asking, 'how?' or 'why?'
He knows the cause; His ways are wise and just;
Who serves the King must serve with perfect trust."

—Henry Van Dyke.

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### Our Missionary Activity

(Concluded from Editorial page)

of missions, efforts should be made to impress the importance of the work on our minds, information should be given and the seed sown into the hearts of our boys and girls. It is hoped that a day on which the subject is thus emphasized will mean much in arousing a fuller consciousness of our duty along this line.

**Help Provided.**

The Mission Department of this month's Christian Monitor is given over largely to material which may be of value in observing this day most effectively. A number of stories are given which may be used as readings or told extemporaneously. Some recitations are also given. Informational material has been given from month to month, and looking up back numbers will give you a great deal of interesting information which may be presented in the Sunday school or Young People's Meeting. The "Notes and Comments" which appear in almost every issue give news from many lands. Missionary songs may be sung, and we hope our ministers will favor us with missionary sermons on that day.

Let us pray that much fruit may result from our efforts to spread the Gospel of Jesus Christ and to extend the borders of His Kingdom.

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### Our Special Offer

Again we call your attention to our special offer to new subscribers for the Christian Monitor,—**the rest of this year and all of the next for fifty cents.** Have you called the attention of your friends to this offer? Many would no doubt be glad to give you fifty cents for their subscription. Will you not send us a list of as many new subscribers as you can during the short time that this special offer remains open? By so doing you will render a double service, and one that will be appreciated by those who benefit by it.

Lois, "I feel I must say I will go. What do you say, will you go?" Something felt very full and bursting inside of Gussie at that moment, but she answered, "I can not, oh, I can not. I could not leave my home, my father, my sisters. No, I will not go."

The meeting closed; the two girls were hurrying away when a hand was laid on Gussie's arm. She turned to see the speaker of the evening. "I would like to shake hands," said he. Gussie shook hands and introduced her friend. "And now," said he, again addressing Gussie, "What about your life for China?"

"Oh, please do not ask me," said she. "I could not leave my home and country. No, indeed, I could not."

A few more words and then he said, "I want you to promise one thing. Will you pray for China?"

"Yes, I will do that," she said.

"Well, good-bye, the Lord bless you. I know you will be in China some day."

A few months passed, the examinations were over, and the girls parted. Lois went as an assistant teacher in a school in the north of England, and Gussie to become principal of a school within walking distance of her home. Lois developed a bad throat, and all thoughts of the foreign field had to be abandoned.

Two or three busy, seemingly happy years passed away for Gussie. She entered into the activities of the church. What more could she do? But was she quite happy? Ever and anon the voice would come, "You will be in China some day." Then those prayers for China. How they worried her! Often when praying for Sunday school scholars a voice seemed to be whispering, "You know what you ought to do. You have heard the call."

The climax came one Sunday evening. Gussie was in her accustomed place. The minister gave out his text, "I was not disobedient unto the heavenly vision." Gussie's heart gave a big jump. She could not say that. She well knew she had been disobedient. She well knew that she had not been willing to answer the call, that she had tried to drown it in the work at home. Yes, that was the bare truth—disobedient to her Master—the Master she professed to follow.

After the service she sought the minister in his study. "Oh, Mr. Smith," she said, "I have been disobedient to the heavenly calling."

The minister looked puzzled. This was one of his most promising helpers. "Is that so?" he said. "Would you like to tell me about it?"

And so Gussie told him how she had been holding back, not willing to pay the price

After hearing, he sighed and said, "I am glad for you, but I can not help thinking of your father." Yes, and Gussie thought of that much-loved father, to whom she had been such a companion, and of her sisters also. But she dare not be disobedient any longer, and so she sought her father and, trembling, told him of her struggle and of her desire.

The father's lips quivered. "My child, do not ask it of me. I am not ready to say yes. You are working for Christ at home. Will not that suffice?"

A little more talk and Gussie promised her father she would not go without his consent. Her father's life had always been her inspiration, and Gussie made up her mind that she would not worry or talk to him about it, knowing that God in His time would have His way with him. She had responded to the call, and the waiting time did not matter.

Another year of really happy and fruitful work passed away. Gussie could pray now without the burden she carried before, and she had the joy of seeing some of her Sunday school scholars come forward and declare themselves on the Lord's side.

Her father said nothing more, but Gussie felt sure that he was not happy. This fact was specially evident on missionary Sundays when as superintendent of the Sunday school he seemed embarrassed and ill at ease. But God's time came. Evangelistic services were being held in the town and Gussie and her father were both helping. The closing night arrived, and the evangelist spoke from "The Alabaster Box." Was there anybody in the audience who had an alabaster box and who was not willing to break it, to give it to the Master?

A pause, and Gussie, who was on the platform, saw a stir in the audience and yes, it was her father on his feet. "I wish," he said, with tears in his eyes and voice, "to tell you that for more than a year, I have had an alabaster box and have refused to break it, refused to give it to my Master. Tonight I lay it at His feet to use as He will."

All eyes were turned on him. What could he mean? He was one of the best men in the town. The silence was tense as he sat down. The evangelist did not speak, but stood waiting. The minister tried, and broke down. Several were moved to tears. Gussie felt for the moment she wanted to run down, hug her father and say, "No, no, I will stay with you. I will never go away."

But the silence had to be broken and a new power came to Gussie, and she rose and said:

I'll go if you want me to go, Lord,
Over mountain, or plain, or sea;
I'll stay if you want me to stay, Lord,
Just wherever you want me to be."

The audience seemed to understand. The heads were bowed. The evangelist pronounced the benediction.

Gussie offered for the mission field and was accepted and sent to China. Never will she forget the last wave of her father's hand, never forget his "God bless you, my daughter," neither will she forget his letters so full of quiet joy that she was doing the "Master's work" in that far-off land.

The much-loved father heard the Master's "Well done," has entered the glory land. Gussie is still working in China, and ever thanks God for the memory of a father who knew both how to "sacrifice" and to "serve."

This little story is very sacred to the one who wrote it. It is sent out with the hope and prayer that it may help some one who perhaps has been "disobedient to the heavenly vision." Perhaps it may also help some father and some mother to give their "alabaster box."

—Selected.

## WHAT JOHNNY GAVE

Johnny gave a cent for missions,
One whole cent—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.
One bright cent from Johnny's pocket
Where a nickel and a dime
And three other duller pennies
Were reposing for the time.

"I should like to go for missions,"
Said the nickel looking glum,
"But I know too well I'm booked for
Chocolates and chewing gum."
"I would love to help the heathen,"
Cried the dime, "but then, you see,
Johnny wants a brand new pistol;
That's what he's going to buy with me."

"Well, we wish," the three cents murmured,
"Johnny would have let us go;
But for marbles, cakes and taffy
We'll be quickly spent we know."
So they sighed and wished; but Johnny
Wrapped in generous self-content,
Felt himself a Christian truly,
Since he'd freely given a cent.

—Selected.

## THERE'S NO POCKET IN A SHROUD

Use your money while you're living,
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in a shroud.

Gold can help you on no farther
Than the grave yard where you lie,
And, though you are rich while living,
You're a pauper when you die.

Use it then some lives to brighten,
As through life they weary plod,
Place your bank account in heaven
And grow richer toward your God.

Use it wisely, use it freely.
Do not hoard it to be proud:
You can never take it with you—
There's no pocket in a shroud.

—Selected.

**Any reader of the Christian Monitor who has back numbers for the years 1917 and 1918 on file and does not care to preserve them will confer a favor by corresponding with the Editor for the purpose of making satisfactory arrangements for forwarding them to this office. Your cooperation will be appreciated.**

## THE WAYSIDE CHAPEL

Diana looked out of her window as she lay on the couch in her room at the Coronado. "There go Mrs. Ratcliff and Julia Truman, and the children; they are likely to be away all day on a picnic. Yes, there goes black Sam with a hamper. They'll drive a few miles, and then perhaps find a place to fish and stay until evening. And, oh, my country! It is Sunday. Why can't we behave like a Christian people, even if we are off on a vacation? How tired my eyes are!" Turning her back on the window, Diana was soon fast asleep.

Diana and her brother had come to the Coronado House for a few weeks' vacation. Diana was nervous, and her brother Wilbur had developed a cough which made the old family physician talk gravely about incipient tuberculosis, and so they had come to the Blue Ridge mountains for the healing balsamic air. Wilbur, as usual, was out tramping through the woods. He never wearied of the place; he was always making new friends.

"But it does seem queer not to go to Sunday school or church on Sunday. All the days are alike. I got tired of church sometimes at home; now I'd be glad to go." He had said this the evening before when he and Diana watched the silent stars come out one by one, and the moon lighting the branches of the pine and hemlock with silver gleams.

"I have not heard you cough for several days, so I think we are willing to stay here until you are quite cured," answered Diana. "We can go to church when we live at home again."

"There are children in the mountains. They live in the cabins hereabouts, and they've never been in a Sunday school. I asked them and they said no, there wasn't any preacher in these parts," said Wilbur.

"I am sure there should be. If the church at home knew they might start a mission here. Isn't that air glorious! It seems to me that we never really breathed until we came here," answered Diana. Then the two strolled up the wide walk between the pine trees, to the hotel piazza.

Wilbur went everywhere alone. He liked to peer into strange places. An opening that looked like a cave, an overhanging rock, a jungle of brush and undergrowth, all revealed something new and interesting to him. Every green aisle in the woods had its tenants, every turn in the trail brought to view a chattering chipmunk or squirrel; when the western sky was aflame with the glory of the sunset, the thrush sang its sweetest song.

And then the flowers! Wilbur never had seen anything like the mountain laurel, with its pale-blue clusters of star-like flowers; and when he saw the first rhododendron he was entranced. "There never was anything half so pretty in Cron's greenhouse at home!" he exclaimed. He gathered an armful of the snowy blossoms, with their pink centers reminding one of a blushing snowflake. They were the most beautiful things Wilbur had ever seen. The people at Coronado crowded around him, anxious for a view of his rhododendron, "the first of the season," they said.

Another day Wilbur brought home a pitcher plant, unlike any of the guests had ever seen. But when he brought orchids, white, yellow as gold, and some like purple velvet, the ladies begged him to be their guide some day and show them all these treasures.

While Diana was sleeping on the couch Wilbur was exploring a new path through the woods. As he walked down the mountain side he struck a narrow road that looked as if used by the logging teams. After awhile he came to a bit of clearing, and there he saw an old log building, deserted and unused, but not broken down. Something about it reminded Wilbur of the church at home. "Can it be that this is a church built here in the wilderness?" he asked himself.

As he approached the door he found it open. An old man was sitting on one of the seats near the door, his eyes fastened to the shadows cast upon the grass by the waving branches of the trees. He looked up at Wilbur and asked, "Are you one of the summer boarders?"

"Yes, sir."

"Not lost, are you?"

"No, I think not. I've been following a new road. I am stopping at the Coronado."

"That's two miles from here, and it is seldom that the guests from that hotel find their way down here."

"They play golf and—and other things," finished the boy lamely.

As the old man did not say anything in reply, Wilbur, who was staring steadily at the interior of the structure, asked, "What building is this? You don't live here, do you?"

"This is the house of the Lord. We have had no preaching for four years. I can be only what David wrote—a 'doorkeeper in the house of the Lord,' but I would rather be that than to desecrate the Sabbath Day as is the custom hereabouts." The man spoke earnestly as if he really had a heart interest in the old church. "My wife used to help in the Sunday school, and to visit in the families around here and persuade them to come to church at least once in two weeks. But when she left us there wasn't anyone to teach the little ones, and though they were anxious to keep it up there was no one to help us along. She's buried here in the woods, and I never want to go anywhere else, so I've been hoping that some one would have preaching here again."

Wilbur was only fifteen, but something in the patient attitude of the old man, the waiting for a church service, all alone, when there was no minister, no congregation, no one, apparently, who had a shadow of interest in this old church excepting himself, appealed to him most powerfully. "It does seem as if we could get some one to preach here once in awhile," he remarked a little awkwardly.

The old man had lived there so long that the world had almost passed him by. He scarcely knew how to take the initiative in anything. Into his faded blue eyes there crept a glimmer of hope.

Maybe you could see someone about it," he said.

That evening, as Wilbur sat by Diana on the veranda, he told her the story of the morning's wanderings. "I wish that old man could hear a sermon once in awhile in his church," he concluded, wistfully.

"What is that you are saying about a church?" asked a lively girl who had overheard him.

So Wilbur told the story again to a larger audience. "Why, we have a minister right here in the hotel!" exclaimed the girl.

"Yes, and he would rather preach than do anything else," put in one of the men.

"And there are any number of children on this mountain that should be in a Sunday school. If we were not so thoughtless we might help them to have a Sunday school, at least in the summer time." It was a middle-aged woman, whose conscience was being aroused to a sense of her neglected duty, who thus spoke.

Just then the young minister joined the group. He was pale and thin, sad-hearted and discouraged because his high hopes of usefulness had been dashed to the ground by ill health. He had been banished to this mountain resort for a year, but as he listened to Wilbur's story and the comments of the tourists a part of his burden was lifted. His voice was vibrant with strong feeling as he said, "Dear friends, will not some of you help me to begin next Sunday morning? That old man's fidelity should be rewarded. We can gather the children from the cabins of the guides and the lumbermen; surely they need church services."

There were glad promises of hearty interest and aid, and the minister was content.

And the next Sunday! Oh, if you could have seen the people making their way to the little church, through the narrow trails and paths, right up to the open door, where the old man met each one with a cordial, outstretched hand, and saw the eyes of the minister light up with joy enkindled from within, you would have said that Wilbur's interest and sympathy were justified.

Diana led the singing, and their voices

blended with the notes of the jays' and the robins' songs, re-echoing softly over the still water of the lake. A party of fishermen heard it and came to the open door. They listened to the earnest sermon of the minister, who was their friend and comrade at the Coronado.

The old man, sitting by his own cabin door that afternoon, said to himself, "It's the miracle of the loaves and fishes in the wilderness. They made the men to sit down and then there was more than enough to feed them all. God is good."—Our Young People.

## NOTES AND COMMENTS

**South American Conditions.**—It is related that a poor woman in South America, desiring to assure herself of a home in heaven, asked a priest the price of "a nice mansion in heaven." The latter replied that she could have one for 30,000 pesos. By the most rigid economy and self-sacrifice the woman was enabled to pay over this amount to the priest just before her death and died in the calm assurance that the mansion would be waiting for her when she arrived in heaven.

Another woman, obtaining a Bible, was very much interested in reading its pages. On being told by the priest that she must burn the book or misfortune and sickness would come on her house, she threw it into a stream which carried it some distance and then lodged it against some bushes on the side of the stream. Here it was later picked up and read by a contractor who afterward professed himself a "child of God" as a result of finding the book.

Romanism in Paraguay is said to be falling into disfavor among the population there, but that does not say that the people are ready to accept the evangelical Christianity. What is needed, it is said, is a comparison of the two religions in which is shown the superiority of the latter over Catholicism and the people as a rule are then willing to become Protestant.

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**Newspaper Evangelism in Japan.**—Mr. Walton, of the Church Missionary Society of Hiroshima, Japan, has found evidence of a deep spiritual need as a result of his "New Life Discussions" in the daily press. He reports that in three months he has received letters from 311 persons in 117 villages, asking for more information regarding the subjects discussed in the press. About 20,000 homes are reached daily in this way. One letter said, "My condition has been indescribably fearful. I have heard Buddhist sermons without number, but I cannot believe them."

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**Practical Results from Factory Meetings.**—According to the Missionary Review, a non-Christian factory owner in Osaka, Japan, has advised other employers to allow Christian teaching to be given to their workers. His reason, given in a trade journal, is a convincing apologetic for Christian Missions. He says, "During the twelve months since the missionaries began coming to the factory, a thousand less nice bowls were broken than the year before. This is because there is less bad temper among the women workers who hear Christian teaching."

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**Evangelistic Meetings in Korea.**—During the latter part of February, 1920, there were held in Pyengyang, Korea, a series of evangelistic meetings, planned and carried out almost wholly by Koreans, which brought three thousand persons to a decision for Christ. Christian men, women and children toured the country from house to house, and college boys toured whole districts in teams. It is said that the proportion of church members in this district is greater than in many parts of America.

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**Christian Persecution.**—The days of persecution for Christ's sake are not yet over in China. The New York Times reports a case which happened only several hundred miles from Shanghai. A young man on a visit to Soochow went to a Christian service and heard the Gospel preached for the first time in his life. After his return home he went to another Christian service near by, and for this act had his eyes put out. The father consented to the deed, which was done by the step-mother. They also attempted to cut out his tongue but he was rescued by neighbors and taken to a Christian hospital.

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**Some Chinese Proverbs.**—China is a land of proverbs, many of which could well be observed in this country because of their common sense. Because the ancient past is the standard for the present and because custom is more binding than law, Chinese proverbs have great force. Some characteristic ones are reported in the Missionary Review.

A good drum does not need a heavy stick.

If you do not want anybody to know it do not even do it.

If you are in the right you need not speak in a loud voice.

Words whispered on earth sound like thunder in heaven.

More trees are upright than men.

The highest towers begin from the ground.

No image-maker worships the gods; he knows what stuff they are made of.

Free sitters at the play always grumble the most.

What avails it to pray to Buddha like silver and scold your brother like brass?

One dog barks at nothing and the rest bark at him.

You can't clap hands with one palm.

One more good man on earth is better than an extra angel in heaven.

**The Scriptures at Work.**—The Bible Translation Society work has not been in vain the past year, the eightieth of the Society's activity. Here is an example.

A Hindu, resolved upon a change in diet, bought a farthing's worth of sago instead of his accustomed portion of rice. The sago was wrapped in a printed sheet, and while preparation of the meal was in progress, the Hindu read the wrapper, which was a page from the Gospel of John. The words arrested attention, and both sides of the page were read. The man wanted more, and went to the trader from whom he bought the sago, thinking that he could enlighten him as to the origin of the sheet. The trader sent the customer to the missionary, who readily gave him a complete copy of the coveted volume. The pages were devoured as eagerly as the sago had been, and the man's heart was touched. In a short time the missionary, hoping that he might find in the man an anxious inquirer, sought to get into contact with him; but all he could find out was that the man had left his home, and was itinerating the villages of Bengal, telling the Gospel of God's love in Christ.—The Christian.

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**Bibles Sold by Weight.**—According to a regulation issued by Lenine of the Russian Bolshevik government, Bibles are to be bought and sold by weight in that country. Scriptures and Scripture portions are being sent into that country to a limited extent, but all so sent in must be accounted for in pounds and ounces. It is said that on an average, it takes 2369 Bibles to make a ton.

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**Alaska's Needs.**—The riches of Alaska have attracted thousands of settlers but with them have come the vices and diseases of the States. Ten years ago, for instance, there were 12,000 Esquimo in Alaska; last year there were only 8,000, and since 1918 at least 1,000 have died of influenza—most of them on the arctic circle. They are a virile race but at the present death rate they will rapidly disappear.

Dr. John A. Marquis, who visited Alaska last summer reports that there are four great needs in Alaska. (1) Medical work under Christian auspices—hospitals, physicians and nurses. There is a doctor at Point Barrow but the nearest hospital is 600 miles away. (2) They need a division of territory among Evangelical missions—to avoid overlapping and to care for unoccupied areas. (3) They need modern methods of homeopathics. From Sitka to Point Barrow is in point of time as far as from New York to Constantinople. (4) Better methods of communication—wireless stations. In some places the missionaries receive only two or three mails a year. These are material needs—above all Alaska—Eskimo, Indians and white men—needs the Gospel of Christ. —Missionary Review.

# BIBLE STUDY

## THE WITNESS OF JOHN

### X

"The secret of the Lord is with them that fear Him." It was at the time that Jesus was alone with His disciples and the last time of His close association with them that He revealed Himself more fully to them. His human and Divine natures were so perfectly interwoven and blended that it was difficult to see two beings in their Master, and, it was not possible to attribute to Him either the human or Divine nature alone. They did not fully understand Him. The great truth that He was not two beings and that the one being which they saw and heard and handled was the man Christ Jesus who spake and acted and felt and lived in the one being both man and God, had not fully dawned upon them. It was that Son of Man, Son of God with whom they had the last closing interview of His earthly career on the evening before His crucifixion.

The last act which Jesus did for His disciples was both human and Divine. He knew that He came from God and went to God. He loved His own and loved them unto the end. He knew who should betray Him. He knew that the Father had given all things into His hands. With this Divine Consciousness in His bosom,—with the dignity and glory of Heaven about and within Him,—He washed His disciples' feet as the meanest servant of men. But, as the Son and perfect servant of God that humblest act for men was accomplished with the dignity of Heaven. "Neither is He that is sent greater than He that sent Him."—v. 16. As the nature of Jesus and His Divine purposes were little understood by the disciples, so also was the act and meaning of it not understood by the disciples until explained by their Master. His disciples could see no need for the act, much less the need that their Master perform such a service.—vv. 6-8. It was Divine insight that knew the need of an example of service among men, and that the example of the Son of God was required to keep within the heart of man the spirit of humble service for one's fellow men. It was the Divine One who knew the need of man's possessing a symbol expressing such a spirit and the need of this symbol being repeatedly observed as He had given them an example in order to remind men of their duties to each other. Jesus in His human form gave the highest example of service as a man among men. Such is the most worthy precedent set for the humblest act and the most needed ordinance in the Christian Church that th brethren may constantly learn and perform their obligations one to another in the spirit of their Master, Jesus.

Without the humiliation of Jesus in His human nature it would have been impossible for man to have part with Him. —v.8. No man could have arisen to the height of perfection or power or glory in order to be equal with and have part with God. Only by the Son of God taking upon Himself the form and nature of man,—("God sending His Son in the likeness of sinful flesh")—("He took on Him the seed of Abraham"), could it be possible to have man and God in a relationship that would enable man to have part with God. Only when the Son of God washed the feet of His disciples as their servant could He have fellowship or allow the fellowship of those who called Him "Master and Lord," and who were also His servants. It was then that He could say to His disciples, "Henceforth I call you not servants,— but I have called you friends."—Jno. 15:15. Then could He tell them all that the Father had to make known to them. We realize that such are the grounds of fellowship among men. Caste and social ranks are the great enemies of fellowship among men. Feet-washing as an ordinance has not only the foundation of the the command of the Lord, it has its requirement in the very nature of man. And this nature Jesus understood and illustrated in His own relationship to His servants. Men can have no more part with each other without the spirit and act of humiliation than could the Son of God with man without washing His disciples' feet. This act was so foreign to the nature of man that in itself it proves a Divine inspiration. Thus did the washing of His disciples' feet prove His humanity and Divinity.

At the same occasion, the last supper with His disciples,—Jesus showed the possible attitude of men toward Himself. Among those who ate bread with Him was the one who would turn away for Him,—"Lifted up his heel against me." Although it had been made possible for men to have a blessed fellowship with Jesus,— to eat bread with Him, to walk and talk with Him through the experiences which men have in common, to feel His sympathies and help as He lived and wrought and suffered among men in the days of His flesh,—it is possible for men to turn away from His love and fellowship and betray Him into the hands of His enemies.—v. 18. But, while there are some who reject this fellowship there are those who cherish it and perpetuate it by their lives and testimonies.—vv. 20, 21. The fact that this fellowship may be maintained and that others may also accept and enjoy it is poof of the Divine nature of the Son of Man. This is why men today believe that Jesus is the Son of God. As John had said, "The Word was made flesh and dwelt among us."

One of the most pathetic incidents in the experience of Jesus with His disciples occurred during this last evening with them. It revealed the tender interest of Jesus in each of His disciples. Judas was as tenderly cared for as was the loving disciple. He was warned again and again. He was told plainly by the Lord that his plans and purposes were known. "One that eateth bread hath lifted up His heel." "One of you shall betray me."—v.21. "He it is, to whom I shall give the sop, when I have dipped it."—v.26. "That thou doest, do quickly." v. 27. When this poor man had constantly refused the repentance which the testimony of Jesus called for, his sin was constantly before Him,—after he had refused every opportunity to confess his sin and his wicked purposes and ask forgiveness of his Master,— after all the loving appeal of his Master and all the patient and friendly association and reposed confidence in him,—(making him the treasurer of the company), Judas deliberately refused to acknowledge his fault, and, then "Satan entered him. Such is the tragedy of those who refuse to repent of their sins are revealed to them by the Word and Spirit of the Lord, of those who have the evidence that Christ is the Son of God and who fail to honor Him with their faith and love. The heart hardened against the Lord will harbor the person of Satan and the end of such is the perdition of Judas. He that revealed Himself as the Son of God from Heaven; as the Life and Truth and Light of the world; will defend His claim because it is just, and proven by the revelations of Himself to the world, and God's

(Continued on page 719)

# The Workers' Column

## HOW TO BE HELPERS IN THE CHURCH.—Rom. 16.

November 14

I. **Be friends to those who are laborers in the Church.—vv. 1-2.**
1. Their work should be acknowledged. v. 1.
2. The conduct toward them should be saintly.—v. 2.
3. They should be assisted in whatever they have need.—v. 2.
4. They should be helped even as they have helped others.—v. 2.

II. **Help others to the extent of making the sacrifice of life.**
1. Phebe was a succourer of many and also of Paul.—vv. 1, 2.
2. Pricilla and Aquilla endangered their own lives in order to save the life of Paul.—v. 4.
3. Mary bestowed much labor on the workers.—v. 6.

III. **How to be helpful.**
1. Commend the good deeds of others. —See the list of persons and what they did.
2. Send Christian greetings to other persons and places.
3. Remember those who are in prison and are suffering.—v. 7.
4. Show respect and honor and sympathy for those who are older in years and service.—v. 7. ("Who also were in Christ before me.")
5. Honor those who are near relatives as well as others.—vv. 7, 11.
6. Remember in some way all the Christian people one knows, especially the workers for Christ.
7. Write letters to and for others.—v. 22.
8. Obey the Gospel that is given of the Lord.—v. 19.

IV. **Some things not to do.**
1. Do not have fellowship with those who cause divisions.—v. 17.
2. Do not associate with those, nor encourage them that teach false doctrines.—v. 17, 18.
3. Do not expect earthly rewards for spiritual service.—v. 18.

## BLESSINGS AND THANKSGIVING.—Eph. 1, 2.

November 21.

I. **The giver of the blessings.**—The God and Father of our Lord Jesus Christ.—1:1.

II. **The cause and source of the blessings.**
1. Because of the believers being chosen in Christ.—v. 4.
2. Because God would have the believers holy and without blame.—v. 4.
3. Because God would have holiness by love.—v. 4.
4. Because God would deal with the believers as with His own children.—v. 5.
5. Because thereby God will magnify the glory of His grace.—v. 6.

III. **The magnitude of the blessings.**
1. All spiritual blessings in heavenly places in Christ.—v. 3.
2. According the good pleasure of His will.—v. 4.
5. According to the praise of the glory of His grace.—v. 6.

IV. **The blessings given.**
1. Redemption through the blood of Christ.—v. 7.
2. The forgiveness of sins according to the riches of His grace.—v. 7.
3. The gathering together of the saints on earth and in heaven.—v. 10.
4. An eternal inheritance in Christ.—v. 11.
5. An exalted degree of heavenly glory.—v. 12.
6. Present ernest of the inheritance through the Holy Spirit.—v. 14.
7. A final and eternal fellowship with Christ in the ages to come.—vv. 22, 23; 2:6, 7.

V. **The thanksgiving.**
1. Thanksgiving for the love and faith of those who believe in Christ.—vv. 15, 16.
2. All who hear of the salvation of others give thanks for them.—("I also.")—v. 15.
3. Thanksgiving expressed in desire to know more of the grace of Christ. —vv. 16-23.
   a. To possess a spirit of revelation and knowledge of Him.—v. 17.
   b. To know of the believer's hope.—v. 18.
   c. To know the riches of the inheritance of Christ in the saints.—v. 18.
   d. To know the exceeding greatness of God's power toward the saints.
      (1). As it was manifested in the ressurrection of Christ.—v. 20.
      (2). As wrought in the exaltation of Christ.—vv. 20-23.
      (3). As wrought in the quickening of those dead in sin.—2:1-3.
      (4). As it will have wrought in the exaltation of beliefs in eternal glory.—2:4-10.
   e. To be filled with the fulness of power and love of Christ.—3: 14-19.
4. Thanksgiving due unto the Lord through all ages.—3:19-21.

## MISSIONARY ELEMENTS IN CONGREGATIONS

November 28.

I. **Acceptance of the Gospel,**—a missionary faith.
1. Faith in Christ and love to the saints.—Col. 1:3; Eph. 1:16.
2. Hope of heaven.—Col. 1:5; Eph. 1:10.
3. Fruitfulness of the faith.—Col. 1:6; I Thess. 1:5; Tit. 2:11-14.
4. Interest in the salvation of others.—Phil. 1:3-26.

II. **Steadfastness of faith.**
1. Striving for the faith of the Gospel. —Col. 1:27; Col. 1:21-29.
2. Faithful under persecutions.—I Thes. 1:26; 2:14-20; Phil. 1:27, 28.
3. Withstanding false doctrines.—Col. 2:1-5; II Thes. 2:1-3, etc.

III. **Supporting the missionaries.**
1. In local efforts.—II Cor. 1:11-16; Gal. 4:14, 15; Phil. 4:3.
2. Ministering to those active in other fields.—Phil. 4:10-18; Rom. 15:23, 24.
3. Praying for the missionaries in their work.—Rom. 15:30-32; Eph. 6:19.

IV. **Ministering to the needy.**—Rom. 15: 25-27. See references.

## BEAUTY AS GOD SEES IT

December 5.

I. **The beauty of His people.**
1. A people separated from the sins of the nations are clean in God's presence.—Lev. 20:25, 26.
2. People consecrated unto God and His Word are a peculiar treasure unto Him.—Ex. 19:3-6. They shall be glorious in His sight,—like kings and priests in their glory.—See also Ps. 135:4.
3. Those who obey His law and fear Him shall be His peculiar treasure, precious as a son to a father.—Mal. 3:16-18.

II. **The precious things in God's estimation.**
1. The death of His saints.—Ps. 116:15.
2. The love of brethren.—Ps. 133.
3. His people for whom he gave many nations for their redemption.—Isa. 49:1-7.

III. **Ornaments in which God delights.**
1. Wisdom.—Prov. 3:15.
2. Mercy and truth.—Prov. 3:3.
3. Holiness is beauty.—Ps. 110:3.
4. A meek and quiet spirit.—I Pet. 3:4.
5. Good works.—I Tim. 2:9, 10.

IV. **A people separated unto God are more glorious than all the grandeur of the world.**—I Pet. 2:1-12.

## THE WITNESS OF JOHN

(Continued from page 718)

judgment will follow those who refuse to accept His testimony and His saving power. The miracle of God is not that which compels men to believe on the Son; it is that which forgives the guilty and unbelieving one who turns to Him and makes of him a child of God.

In the course of the events following the revelation of the purpose of Judas, there was an occasion to refer to the character of those who also refuse to believe on the Lord but who later repent of their sin of unfaithfulness. Jesus told His disciples of the hour of His coming glory. He looked beyond the cross to the time of His resurrection,—to the time of His going where the disciples could not come.—vv. 31-38. While He was to be thus separated from them there was an obligation resting upon them to show to the world that they were his disciples,—to reveal His character and life and truth to all men. This could only be done by their loving each other, and this relationship to each other constituted a new commandment. This commandment was closely related in time and spirit with the washing of the disciples' feet and with the commandment that they also should wash one another's feet. Peter, however, was more concerned with the thought of the Lord's separation from them. He thought of his love for the Master, and said, "I will lay down my life for Thy sake." This, the Lord said, would be tested very soon, but, that Peter would truly follow Him where He went some time later. He failed to appreciate that his love for Christ could be shown by his love for the brethren, and that if he would lay down his life for the Lord he should lay down his life for the brethren. Peter also failed to comprehend the human nature upon which he must depend in order to carry out his purposes. The Lord knew men as others did not know them. A bold declaration under one con-

(Concluded on page 733)

# EDUCATIONAL

## ARMENIANS RETURNING HOME

Chris Graber

Probably a more comprehensive title for this article would be "A Nation Returning Home." Perhaps that would better express the actual problem involved in returning the Armenians to their homes. Literally that was the condition of Armenia in the fall of 1917 when General Allenby captured Jerusalem and then swept thru Syria and Armenia, liberating the whole Near East. A nation of about two and one-half or three million souls away from home!

A great many of these people had been driven out in 1914 and during the four terrible years that followed were but scantily fed and clothed. So you can readily imagine what sorrowful looking creatures these returning refugees were; a starving heap of rags. Then remember also that while they were gone there was no careful caretaker at home, but a vicious destructive Turk, Kurd or Arab in whose track followed wreck and ruin.

As soon as the war was over and things took a normal turn, the problem of returning these deported people confronted the Relief Organizations operating in the Near East. Several problems at once arose. Only a small part of Armenia was occupied by the Allied Armies. Outside the occupied zone these poor people were not safe. What shall be done with them while they wait to go home? As I have said before wreck and ruin was the lot of their homes. Where shall they stay until their homes are rebuilt?

To solve this problem of the care for these people until they might return home, concentration camps were opened at various points. These points were carefully selected to be easily provided with supplies and to be as convenient for the refugees as possible when the time came for them to move homeward.

For our convenience we will select one of these concentration camps and describe it as an index to the entire group. We will select the one at Aleppo, Syria, because the writer knows it better than any of the others.

Aleppo, Syria, is a city of about two hundred thousand inhabitants. It is famous as the capital of Saladin, of Crusader History, whose mighty fortress stands to this day. From here this Saracen monarch directed his conquests of northern Syria and marched southward to do battle with Richard Coeur-de-Lion. It was a strategic point to direct a war program but it was likewise a strategic and favorable point from which to operate a campaign of peaceful operations. Several reasons might be given as to the reason for having a refugee camp here. It is a division point on the Berlin to Bagdad Railway, thus making it easy to reach with supplies and also making it easy to send the refugees into the interior quickly. Aleppo is at the very edge of the great Arabian desert plain to which thousands of Armenians were driven and consequently from which thousands must return. It also had a large building formerly used as a barracks for the Turkish soldiers which was a God-send for these people.

This barracks was a two-story building built entirely around an eight acre plot. The entire building was surrounded by a stone wall. A door at each end were the only entrances to the camp. These doors were closed at 8 P. M. and opened at 5 A. M. This made it safer for the people on the inside. There were always stray Turks lurking about trying to do these helpless people bodily harm, so that the matter of protection was a large factor.

We might call this camp a "Clearing House" for the refugees. Here people would wander in from the four winds of the earth. Families, separated for perhaps four years, would here have their first opportunity to reunite. Husbands, wives, sons and daughters thought to be dead would here appear, and Oh the joy of the meeting! These people would stay here until they could move on to their homes to start over again in the peaceful pursuits of life.

The work of this camp, that always had a population of four to seven thousand people, was divided into departments with Armenians as heads of each department.

The Camp Manager had charge of the placing of new refugees. As nearly as possible the people from one village (where they lived before the war) were placed together. Each group of these people had a man who represented the group, who drew the food each day for the whole group and dealt it out, who had to report all sickness in his group, also had to report all refugees leaving his group to the Camp Clerk so that they could be taken off the ration list. He was also responsible for the sanitation of the living and sleeping quarters of his group.

The Camp Clerk kept all records and census. The Ration Superintendent had charge of the receiving and dividing of the food. The soup was made in camp, by a group of selected women, in large kettles. The bread was baked by a contractor in town and hauled out in mule carts each day. Some native grown fruits such as grapes, figs and oranges were dealt out at times. The Sanitary Inspector had charge of the sanitation of the camp. The School Supt. had charge of all the educational work among the children. We kept about three hundred boys and girls in school all the time learning such things as the local talent could teach them without text books of any kind. The Chief of Police and a staff of twenty-four men kept order at all times and saw to it that all rules where obeyed. They had a small lock up where offenders were detained until their case was disposed of by the American in charge of the camp. Of course each of these departments had a staff of helpers, necessary to execute his duties. I have only named a few of the departments but perhaps enough to enable you to see what a huge organized machine was necessary to operate this camp. Countless unlooked for obstacles were continually cropping up so that the Americans in charge always had plenty to keep him busy.

A large industrial plant provided employment of the women. About fifty women were employed in sewing garments to be distributed among the most needy. Some four hundred women were kept busy washing, carding, spining, and knitting wool. Fifteen wamen were kept working at looms making rugs. About one hundred and fifty women were kept at carding, spinning and weaving cotton into a coarse cloth from which to make heavy clothing. This cotton factory was outside of camp but employed mostly of these women and so is mentioned in this connection. You say what did the men do? They were kept busy at sanitary work and repair jobs in camp while about one thousand were employed on road building and repair work outside of the city. For all work in camp the women were paid about two and one half piasters Turkish (about eights cents) per day. We figured their food and shelter as part wage. The men on the road work received slightly more. This was indeed a low wage yet when you remember the thousands and our limited funds you easily understand why we had to go slow. Then also the idea of this work was not to pro-

vide a competitive wage for these people but simply to give employment to those who could not find work outside. We were glad when they found a better job and left us. They then became self-supporting.

As I said before these people were a shifting population, coming from all parts of the Arabian desert and going to their homes as soon as conditions were such, that they could. A great many of these people have not been able to go home yet. They are at present in army tents at Adana, being cared for by the French Government. Large numbers of these people returned to Aintab and Marash last year but this summer were again forced to flee when the French and Turks clashed and are now near Beirut; farther from home than a year ago. When will morning dawn for this benighted people?

We have now shown you how these people lived in the camps but how did they live when they came home? During the winter of 1919 I had opportunity to visit a great many villages around Antioch. These people all came home during the summer of 1919. If their house was destroyed they would repair one room or so in which to exist until the rest could be repaired. They were busy pruning their fruit trees, repairing the mountain terrace walls and then plowing and seeding the soil to insure their food for the future. Now they were not able to do these things of themselves. They received outside help for all of this. I am confident that of themselves they never could have come to a place where they would be able to support themselves.

May the Lord richly bless all of you who assisted in this work with your money and prayers.

Noble, Iowa.

## DIARBEKR—THE BLACK CITY

Jesse N. Smucker

Relief work in Diarbekr differed somewhat from any of the other relief centers because of the nature of the place. The city stands well in the interior on the banks of the Tigris river, quite out of touch with Western influence. It had at no time been occupied by the Allies and when we arrived we found that we were the only foreigners in the city. The huge walls of black asphalt which still surround the city, and the black stones used for buildings inside, give the place somewhat a gloomy and desolate appearance. But outside the walls, overlooking the Tigris, there are beautiful cultivated gardens. The city is a center of Turkish government and we found many officials and soldiers of the Ottoman army there.

No relief work had as yet been done here and owing to the still unsettled conditions we had been warned not to begin a work that we could not close down immediately if necessity demanded. As a result our orphanage work was somewhat different than at most places. When we arrived we found that the Armenians had gathered several hundred of their orphans into the large Armenian church and were making a desperate effort to provide them with food. But the orphanage grew so fast and the people who could support the work were so few that conditions were getting serious. There were no beds but the cold stones; no clothing but thin rags, and only the very simplest of foods. They could take on no more orphans for they could not take care of those already in their church. When we saw the situation we at once made plans to help them. We did not take over the orphanage but left it in their control, supplying them with medical aid, beds and clothing. By hard work and much persuasion we at last induced the Syrians and Chaldeans to likewise start orphanages; they to be in direct charge, we to supply clothing and bedding and what other help seemed necessary. Thus we were able to encourage them to do all they could for their own unfortunates while we helped them where they needed it most. All three orphanages grew rapidly and we kept in close touch with their needs. Every orphan was supplied with a mattress and clothing beside what other help seemed essential.

Our medical work was done mostly thru the free clinic held every morning. Here would come a long line of sick and diseased to be treated. We had to make one hundred patients the limit for one half day, as the lady doctor could take care of no more than that at one time. What a group they were! Old and young, men and women, cripples, blind, feverish, with all kinds of ailments. Some would be carried on the backs of others. Some so sick that they could not walk alone, many who should have been in hospitals would drag themselves to the American compound in an effort to find relief for their suffering. In the afternoon the doctor would often be called out or go to see those too sick to come to the clinic.

We were not in Diarbekr long before we saw that something should be done for the widows who were scarcely able to exist. Some were working as men, others were held in Turkish houses. Some tried to find enough wheat in the nearby villages by gleaning that they would not starve. A large building, the largest in the city, was rented and here industrial work was started. There were soon about two hundred women at work here daily. Many others applied for work but more than this could not well be cared for. Here they were given work at weaving, spinning, knitting, sewing, etc. Raw wool and cotton were brought up and by a long process were made into clothing all by hand. These clothes were then distributed among the needy. A small wage was paid the women daily which enabled them to buy a little food. Clothes were also given to the most needy. Hundreds of blankets were cut up and sewed into garments by these women and the "blanket suits" became a common sight all through the city. Grass and cheap wool were used in making the mattresses given out to the orphanages and other poor in the city. The Industrial work of the poor women was thus a help to them by furnishing them employment and at the same time an indispensable work in making garments and bedding.

After the garments had been made they were then turned over to the General Relief department whose duty it was to properly distribute them. This was no small task. When once it became known that the Americans were giving away clothing great crowds—I had better say "mobs"—continually stood before the distributing house. A gatekeeper had to be employed to keep them back but he would sometimes be of no effect as they crowded upon him and pushed their way into the compound. Of course we could not simply hand out clothes to all that came without any system for this would have meant that soon our clothing would be all gone and perhaps not to the most needy places. So investigations were made either by ourselves or through trusty natives, and where cases were in great need tickets were given out and they were told to come at a certain time and receive their clothes. We would often make a tour through the city and in some wretched hovels or openings in the walls find the most desperate cases of real need and suffering. But in spite of all the clothing our women could make, and in spite of the great bales of old clothing which had come from America we were unable to meet the needs as they should have been met. Hundreds of pairs of wooden shoes were made and distributed, yet throughout the whole snowy winter any day we could see children and women walking barefooted through the snow and ice. I think one of the hardest things about relief work is to see so much desperate need and to be unable to fully meet that need.

Soon after we arrived a tour was made around the neighboring villages to learn what the actual conditions were there. I cannot describe the pitiful sights of waste and ruin that met us. Village after village which before the war had been a prosperous and busy center of life was now nothing but a great waste and heap of ruins. A few families still existed but this was made possible only by becoming servants to Turks and practically being their slaves. Villages where formerly lived hundreds of Christians now perhaps contained a few families. Where were the rest? God only knows. Most of them were dead, others banished miles and miles away, some serving as servants in

Kurdish or Turkish houses, others being held in a life worse than death. In the village nearest Diarbekr, just across the river, we began building up some houses, gathered a number of village women and village orphans to help and after several months had built up a snug little mud compound into which we then gathered village orphans and put them in charge of widows who also were homeless. We thus had a little "community" of villagers which we thought best to keep in village life rather than to place them in the city orphanages. A school was started for the children; knitting and sewing were supplied for the women. Several yoke of oxen were purchased and after putting out a field of wheat for the use of the orphans the oxen were given to the men of the village for several days plowing each, that they might thus be enabled to again start their self support. The poor of the other villages were supplied with clothes and mattresses.

**Crowd Waiting for Tickets Entitling Them to Receive Clothing**

These are just a few glimpses of the nature of the relief work in the ancient city of Diarbekr, a city dating back several thousand years. We were just a few workers—part of the time three and at the most four, so we always had more than we could do. There were times when things looked dark and another massacre seemed near; we knew we were hated by many for bringing aid to the very ones that the Moslems had attempted to kill; we were about sixty-five miles from a railroad where at best there was but one train a week yet through it all I enjoyed the work for I felt that some poor unfortunate people were helped and made a little happier by our being in the city. They felt more secure just because the "Americans" were there. Toward the last the railroad was torn up and we were cut off from all communication, supplies and money, yet never did God fail us. It was through His divine protection that we were permitted to help the needy and suffering.

Smithville, Ohio.

## SOME PRINCIPLES OF GOOD CONDUCT

Harold S. Bender

### II.

There are so many practical points to discuss under good conduct that much must be left unsaid. Speech is something which we all use, most of us too much. The very fact of this too much speaking is itself bad manners. The shallows babble but the deeps are dumb. The old proverb says, "Empty wagons rattle the loudest." One who desires to be truly a gentleman in conduct is careful never to speak a word which will hurt another. How many friendships have been broken by a careless, thoughtless, hasty word! The true gentleman avoids loud, rough, boisterous talking, for it is a sure sign of rudeness. He is moderate in language, avoids exaggeration, that his word may not lose force. He avoids petty gossip and slander. He keeps his speech free from slang, affectation or conceit. He never talks about his own troubles for it doesn't help him and casts a cloud over another life. The tone of his voice is moderate, even, well-modulated, expressive.

Do you wish to be agreeable in conversation with others? The secret of the art is to be honorable to the ideas of others. Forget yourself; be a good listener. The interested listener is popular, for three-fourths of the world likes to talk. A sympathetic attention to what the other is saying brings out all that is best in him and makes your presence enjoyable. Do not make others feel that you are impatient for your turn to speak. Do not monopolize conversation unless you wish to covet the name of bore. Always speak clearly and distinctly in a gathering, in public or anywhere. Nothing is so irritating as to try to listen to one who mumbles and indistinctly utters his thoughts. But above all, let your speech be kindly, moderate, cheerful and direct,—not blunt, critical and unsympathetic.

"Love as brethren, be pitiful, be courteous",—Paul. In these days we hear so frequently that the old time courtesy, true gentlemanliness and chivalry are wanting in young men; that there is a lack of thoughtful consideration, reverence, regard for women. It is said that we have lost the spirit of chivalry,—that it belongs to a bygone age. Perhaps it is because some men think that gentleness of manner is effeminate, and a sign of weakness,—that it is not manly to be courteous; that to show manliness we must be rough and strong and go about displaying our strength. I protest. Gentleness of manner is not un-manly. True nobleness is always beautiful. Heroic strength is gentle. Let us never mistake noise for strength and bluster for courage. The honoring of women is a mark of nobleness in man. He is not a gentleman who can be rude in speech and act to any woman. And in this, it is in the companionship with his mother and sister that a young man first reveals his true spirit. The attitude he takes toward women is one of the truest tests of his character. The knight of medieval times used to fight to the death for the protection and honor of his lady. Are you ready to protect and serve, not by arms but by your life? Is your first impulse to respect and cherish in every way, whatever associations you may have with them?

And may we not extend this same spirit to all, not to woman alone? Let every young man have as the guiding principle of his conduct that high standard of true chivalry which calls for deep respect and honor and at all times demands the greatest possible service to everyone regardless of age, rank or color.

A young Irishman was standing on the corner of a crowded street waiting for a car one Saturday afternoon. As he was about to cross the street he saw standing near by a frightened shabbily dressed old lady with her arms full of parcels. Once or twice she tried to get courage to cross but each time stepped hurriedly back to the curb. Then the young Irishman spoke. "Here," he said, "Gimme your bundles. There, that's it. Now, across wid ye. I'm right beside ye." And he took her in safety to the other side, placed the parcels again in her arms and said good-bye. His chum, following behind, laughed as he joined him and said, "Was that yer mither, Pat?" "Sure it was," he answered. "Ivery auld woman afraid ter cross the street is me mither." He was courteous,—a chival-

rous gentleman. He was so in spite of many things that were lacking. He had room in the world for someone beside himself. His eyes were quick to see distress, keen to discern need. He was the stuff out of which the Knights of King Arthur were made.

True chivalry, then, is merely the spirit of helpfulness, kindness, respect, carried to the highest degree. The only chivalry worth having is that which is the readiest to pay deference to the old, protect the feeble, and serve womankind regardless of position. This is modern chivalry. It asks but one question, "Am I needed?" The escutcheon on the shield is a cross, its coat of mail is truth, and its crusade is against all that soils a human life or hurts a human heart. The gentleness of this chivalry is not the absence of strength, the absence of purpose, nor the absence of firmness. It is on the contrary, the absence of rudeness, pride, and selfishness. It takes the thunder from the voice, the frown from the face, coldness from the heart, harshness from the hand and puts into the life what is greater than faith or than hope,—what God is,—Love.

Elkhart, Ind.

## "ERSATZ"

Evelyn Sharp

I suppose it would be rightly considered a sweeping statement to say that, coming to London from Berlin, one is chiefly struck by the fact that the children playing in the streets look fat and dirty instead of thin and clean. Of course one knows that there are also thin children—far too many of them!—in our own cities; and knows further, the reasons why, if they are also clean, this is a triumph for their mothers, under present conditions. But it is even a greater triumph for German working mothers that, however emaciated or rickety or tubercular their children may be, they always seem to be neatly dressed, and are rarely dirtier than healthy youngsters of any class anywhere after a morning's play out of doors.

This is a greater triumph for the German mother, because the obstacles in her case to maintaining a decent standard of neatness and cleanliness are so nearly unsurmountable, after four years of war and two of peace, that only her extraordinary thrift and self-respect have probably enabled her to keep up the struggle at all. Soap is still sold at a price that would make it prohibitive to a working-class with a lower standard of cleanliness, and all but the luxury kinds are a wretched compound of grease and grit, which leaves a residue of sand in every receptacle in which it has been used. The bristles of many of the brushes used are imitation bristles; I have seen nail brushes in which they were made of rice straw. "Beste Ersatz Glanxstarke." (Best substitute starch) tells its own tale; yet blouses and linen come home from the wash as well "got up" as if the laundress had no difficulties to overcome. As for the actual clothing of the children one has to examine its origin before taking it as evidence of the prosperity of their parents. In nine cases out of ten it is made from towels, pillow cases, table cloths, curtains; in fact, it would be true to say, both of middle class and working class families in Germany today, that they carry their household goods on their backs.

It must be remembered, however, that mothers elsewhere who do not belong to the wealthy classes are driven to a similar exercise of ingenuity, as may be proved by any exhibition held during a "Baby week" in this country. I only mention the German mother's shifts for washing and clothing her family because they afford another proof that it is not wise to judge by appearences in Germany today if one wants to arrive at a fair estimate of her condition.

"Ersatz" (Substitute) is, indeed, still the key-word to the state of Germany, though some of the war, or rather blockade, substitutes are less prominent than they were. That is to say, not all the materials and food-stuffs you now see in the shop windows are other than they seem. But here too, the makeshifts are often so ingenious as to be very misleading to the casual observer. You know where you are with coffee that is sharply defined as "Bohnen-Kaffee" (Bean—that is real—coffee) or as "Ersatz Kaffee" and our grim English joke in distinguishing "Fresh eggs" from "eggs" is paralleled by the German way of describing honey as "Bienen-Honig" (Bee's honey) or simply as "Honig." And a charming picture of a rising moon in a blue background of stars does not deceive anyone into thinking that the gritty mixture sold as "Maimond (May Moon) Thee" has any real relation to tea. Equally obvious was the repaired shop window I saw, where the enormous cost of a whole new sheet of plate glass had been avoided by the substitution of a glass patch neatly fitted into the hole and joined to the rest of the window, as leaded panes are fixed in a latticed window. Less dramatic, though not less successful, was the substitute for coal I was shown in a large cable factory near Berlin, where the furnaces were fed almost entirely by old tree roots, extracted from the ground by means of explosives.

But other substitutes are less easily detected. I had been weeks in my hotel room, for instance, before I discovered that the rug, a really pretty rug in tones of black and brown and rose, was made entirely of paper. I travelled about many times in trains before it was proved to me by a rent in the material that the railway carriages were upholstered in a paper fabric exactly corresponding in appearance to the stuff with which they were covered formerly. The paper substitutes are no doubt among the cleverest of the inventions that necessity has mothered of recent years in Germany. I have seen paper curtains and hangings that would defy any test but that of touch, a little stiff in the folds, perhaps, but available in many coloured striped designs that are very pleasing. I have seen a child's paper frock, the inside of which was soft and fluffy, like some kinds of flannelette; and a woman's paper skirt which, until one felt it, would pass anywhere for blue serges; and men's paper braces and paper sock suspenders, which were perfect in every detail except for the lack of elasticity.

For, with all their ingenuity, they do not seem to have found a satisfactory substitute for rubber, although I heard from a professor, of experiments being made with hard coal that are likely to end in success. A very good solid motor or bicycle tire, made of paper, can be procured, and an excellent makeshift, if a noisy one, for a pneumatic tire is made out of two metal rims between which are little spiral springs like those in an old fashioned box-spring mattress. But "Gummi-Ersatz" remains very "Ersatz" indeed; and the so-called rubber teats and rubber tubes have so far proved unusable. I did not once see a baby's "Comforter," which would rejoice the hygienist perhaps. But then since the blockade, one has seen very few babies in Berlin. That is one result of war and after the war for which no "Ersatz" can be devised.

One or two clever substitutes stand out in my mind particularly. Among medical devices there was a wonderful oil-silk made, I believe of a paper and celluloid. There was an equally wonderful kind of cotton wool made from wood fibre; and there were excellent paper bandages. Among other things the flexible wooden soles for boots and shoes made of many wooden rivets wired together, struck me particularly, though I was told that they warped in wet weather. The most remarkable instance of 'Ersatz" manufacture that I saw was a small machine belt about a foot wide and an inch thick, which had been in constant use in a small shoe factory for three years. It was made of paper and "Ersatz" grease of some sort.

Short-sighted people are, I know, ready to see in all this ingenuity a proof that Germany needs no help in her efforts towards reconstruction. It is the custom to consign those who help themselves to the care of higher hands. But it may be wise to remember that an "Ersatz" country cannot do more than barely exist, that a paper world is always liable to

catch fire, that tree roots are not an inexhaustible substitute for coal and that all the available stocks of house linen etc., have now been used up. Many experts agree that the coming winter will therefore be the greatest test to which Germany has yet been put; if it is a severe one it will be a ghastly tragedy for her men, women and children. In any case it must seem an absurdity to all but the most prejudiced mind that so much genius of invention, which might be placed at the service of humanity, should be wasting in creating an "Ersatz" existence for one of the races that people the earth.

## REPORT OF THE YOUNG PEOPLE'S CONFERENCE

**August 28-30, 1920.**

The first general Mennonite Young People's Conference looked forward to for some months with mingled feelings of interest and anxiety is now a matter of history. Whatever of seed was sown, inspiration given, or conviction quickened, account must be given to an all-knowing and all-wise Father whose judgments are righteous and from whom no secrets are hidden. Seldom have we attended a conference where there was such an impressive consciousness of deep concern for a helpful and constructive meeting. Prayers were burdened with a real desire for more of the harmony of God's love to dominate every mind and motive.

### Opening Session

Had there been any harmful spirit of rancor, of criticism or of lack of sympathy, it could not have withstood the sublime message of the 13th chapter of Ist Corinthians as Bro. S. E. Allgyer brought the matchless words to us on the opening of the first evening. "Charity suffereth long and is kind. Charity **never** faileth." But do we believe it? He plead that all should work together in charity, each recognizing that he needs the other. **CHARITY** seemed to be the watchword of the conference.

### "The Place and Aim of a Young People's Conference."

Brother Oswald discussed this question by frankly and openly reading a number of replies to a questionnaire sent to representative brethren thruout the church. The letters were expressive both of great sympathy and great fear toward such a movement. The aim he said is to aid Mennonite Young People in their spiritual and vocational problems. Is there a need?

In the open discussion which followed, all who spoke voiced the "need of some such conference where these problems can be treated." There was an encouraging expression of mutual confidence in this open discussion.

### "OUR YOUNG PEOPLE FOR CHRIST AND THE CHURCH"

As we assembled in the tent on Sunday morning this motto greeted us from a large banner hung above the speakers' platform. The more we studied it the more we were convinced that this expressed the aim of our meeting. Many people expressed their approval of this happy statement, tho some suggested that the word all might be substituted for our. To be true to Christ and loyal to the church is a high standard and we find it difficult to improve much on this ideal.

### "The Present Challenge to Young People"

Bro. A. J. Steiner opened the meeting with Proverbs 4 and prayer, followed by Bro. Amos Geigley on the above subject, who prefaced his remarks by the statement "that the present challenge is the greatest that ever confronted young people." After showing the complete breakdown of the present social, economic and political orders, together with the almost universal lack of faith in God and man, his meaning became clear and convincing. Portraying the life of Jesus as he faced the question of the use of powers and the investment of life, he next showed that our Master now "depends on us to carry the message of Love and Hope to a sin-sick, tired and hungry world," a program which means to us what it meant to Him, criticism and loneliness and suffering.

Bro. Ezra Yordy continued the theme by pleading for a greater measure of consecration as well as preparation for service and a willingness on our part to be loyal to the will of God as Paul expressed it in Hebrews 10:7.

"I am glad that the gospel is a message from a **living** God, sent thru a **living** Christ to a **changing** world," was the initial statement of Bro. R. L. Hartzler as he concluded the discussion of this subject. He classified the challenge under six divisions, viz:

1. The challenge of the non-Christian world. Only one-fortieth of world's population attends S. S.
2. The challenge from a suffering world. France, Russia, Poland, The Near East, Austria are destitute of life's physical necessities.
3. A challenge from the educational world. 18,000 schools have no teachers. 140,000 teachers left the profession last year to enter more remunerative pursuits.
4. A challenge from the business world. We must inject Christian principles in that service which affects us all.
5. A challenge from the industrial world. The change from the rural home-craft system to the metropolitan factory system has shifted 75 per-cent of the people from the country to the cities. Here we have a new problem of child-labor, congestion and great labor troubles.
6. The challenge of an unlearned lesson. The world has not yet learned that Love is supreme and never fails in the affairs of men and nations. It is admitted that science and diplomacy have failed, why not try love?

### The Life Work Talks

Bro. Ira Eigsti opened the Sunday afternoon meeting with I Cor. 12 and prayer. The sisters' quartet sang very beautifully "I will be true to Thee." The first life work talk was given by Bro. A. C. Brunk, returned missionary from India on the subject of FOREIGN MISSIONS. A life investment must be a permanent investment, he said, but the individual who would become a missionary must first have found Christ indispensable in his own life. Missions have need of the best and the greatest variety of talent obtainable. The mechanic, doctor, nurse, educator, evangelist, all can find a place to invest their talents in the foreign field.

"CITY MISSIONS," said Sister Bernice Devitt, "means hard work." "one child in ten is neglected in the United States. Only one in ten has adequate care. 1,400,000 children are made parentless by divorce every year. These must be cared for.

"Mennonites stand for the simple life and can give to many of the city girls an idea of the simple home life. Much city work today is concerned only with Americanization. We must carry Christ, the Savior of souls, into the cities."

RELIEF WORK, was ably discussed by Bro. Ernest Miller who spent a year in the Near East Relief. "What avenue of service can I engage in which will best promote the Kingdom of God, should be our criterion," he said. "First, can we glorify God; second, can we serve our fellowmen; third, can we gain personal self-development, by going into Relief work?" He showed us that this work offers splendid opportunities for short-term service which is much worth while to all concerned.

"EDUCATION is the most powerful human method of propagating Christianity in the world" said Bro. I. R. Detweiler, Acting President of Goshen College, in discussing this subject. "Before the individual accepts Christ there is an educative process. It is this type of education which pays and which the church needs to promote. Yet their education only leads up to and can never take the place of the new birth under the atoning merits of Christ's Blood."

FARMING is usually considered the left-over job when you can't do anything else. But Bro. A. C. Ramseyer, farmer and dairyman, does not think so. "Too long the laurels have been hung on the man who "goes out" while the boy who stays on the farm is just as deserving if not more so." Mennonites are a rural people and likely will always be so. As

we thought over this subject and listened to the discussion it became quite evident that our rural interests must not be neglected or belittled if we would hold our identity as a people. After all, where can one get nearer to God than by living the simple, healthy life on God's green acres? Will this not ever be the backbone of the Mennonite church?

BUSINESS men did not always get consideration as men to be emulated. But everyone was convinced after hearing Bro. Jacob Burkhart that it must be possible to be a good successful Mennonite business man. Bro. Burkhart is more than casually acquainted with his Bible and he cited many instances of business transactions in the Scriptures which were occasions for manifesting Christian influence. "There need be no conflict between Christianity and business. Have one purpose in mind. Save souls as you go about your business."

**"The Social Life of Our Young People"**

The Sunday evening session was opened by Bro. J. S. Gerig from Philippians 1, followed by prayer. The male quartet brought us still more into the spirit of worship when they sang that beautiful song:

"Come, Spirit, come, with light divine.
Descend, oh heavenly Dove.
Shine in until this heart of mine
Is all aglow with love.

"Religion is not abnormal to life but is essential to life," was Bro. W. B. Weaver's opening remark to his subject. He then set forth the plan for a well-balanced moral, physical, intellectual and spiritual life. This comes about by directing the instincts and not only suppressing them. The history of social relationships in the early church was now traced. They tried asceticism but found this did not make for purity. There will be and must be social life. But this should not mean that world standards of social life should be followed. People cannot face the problems of life-investment with the right ideals when they cater to the world's social standards.

"The question is not so much what we are going to do with our young people but what are we going to do for them."

"In some heathen religions it takes only God and a man to establish a complete religion. In the Christian religion it takes God and two men."

**"Christ our Master"**

With this thought Bro. L. J. Hostetler closed the meeting for the day. The many-sided, versatile Jesus was here portrayed to us. Artists, poets and authors have often distorted the life of the real Christ by limiting his attributes. But when we study the Master's life closely from its Biblical account we see "that Jesus was a man of strength who attracted people because of His power. His was no weak personality clothed in a frail body. Again the living Christ is a man of tremendous sincerity. Every motive and act of His life rung true. And finally, Jesus was a man of fearless courage." This was a fitting close to the day's program. After having the needs of the world presented so vividly to us we had to measure ourselves and our attitude by Christ's standard. He did the thing that needed to be done regardless of patronage. He aimed to please His heavenly Father rather than men and His attitude toward wealth, friends and popularity was based on this standard. What a wonderful character to emulate.

**"Christ in Everyday Life"**

The Monday morning service was opened by the Sisters' quartet singing "I am with Thee," followed by devotional by Bro. Jonathan Kurtz from Psa. 129. Bro. S. F. Coffman then took up the subject, basing his remarks on the text, "Ye are the salt of the earth," conveying the thought that we must truly **possess** the qualities of a real Christian life and not only **appear to possess** them. Bro. Coffman has the gift of epigram and cogent statements, a few of which we pass on to readers of this report.

"One cannot live Christ unless he possesses Him."

"Every day should be a Sunday as far as living Christ goes."

"When a man becomes a Christian he begins living a normal life."

"There is no use for Christians living by standards which must eventually be put away."

"The strength of the Mennonite Church lies in the principles of her faith which involve restrictions."

In the open discussion which followed a number were moved to speak. The need of a pentecostal type of religion was voiced. A call for more consecration was given expression. The thoughts were summarized in the apt statement that we must put the Christian religion first, which involves salvation as the first requisite. Concerning salvation someone said,

"God thought it
Christ bought it
The Spirit wrought it
The Bible taught it
The devil fought it
But I got it."

**"The Message of the Mennonite Church"**

Thruout the conference there was one idea which seemed to be dominant and that idea is best expressed in the one word "LOYALTY." Loyalty to Christ and the church is a far reaching thought. As Bro. Jesse Smucker discussed the subject, calling our attention to the distinctive doctrines and messages of our church, there must have been a reconsecration of many hearts to the high ideals of our denomination. Why am I a Mennonite? Do I believe in the doctrines of my church? Am I loyal to her standards? Are these not searching and vital questions?

Some of the things which the church stands for he said are:

1. A fully inspired Word of God.
2. A sacred word of God.
3. A belief that Jesus is the Son of God.
4. The atonement.
5. The simple life.
6. A belief in the vital and effective power of the Love of God.

"The world sadly needs our distinctive message," he said, closing his remarks with a strong appeal that we carry our message to our fellowmen.

In the open discussion it was suggested that we carry our message to the great metropolitan centers instead of isolating ourselves so much. "But our message costs a price," said another, "and where are the young people today who are willing to pay the price? Might it be that we have lost the sacrificial spirit of Jesus?" This was a personal challenge and no one could escape its implications.

**"The Place of the Cross in Christian Faith and Experience"**

The cross of Christ has always needed its defenders. From the time of the Arian heresy of the 4th century till the present time there have been those who would discredit the vicarious death of Christ and bring dishonor on Him who gave His blood as an atonement for the sins of all the world. In the discussion of this subject Bro. N. O. Blosser left no room for doubt where the Young people of the Mennonite church ought to stand on this question. He told first of all what the cross meant to Christ. It meant a great struggle and a lonely struggle. It took a spirit such as only Jesus had, to face such a cross. In the death hour He was compassionate towards even those who hated Him to His death. Then he mentioned what the cross means to us. **Life, immortality, peace within and hope beyond is possible to us only thru Calvary.** Mennonites can never afford to minimize or belittle the place of the cross. Let us cling to it and defend it for in the end it is our only defense.

An aged brother called for the floor and was earnestly calling for more brotherly spirit among people today but was interrupted in the middle of his sentence by a strong gust of wind which loosed the stakes on one side and suddenly the tent began to fall. But the large poles were securely fastened and fortunately no one was seriously hurt. In twenty minutes the audience was comfortably seated in the church and the program continued by calling on the aged brother to finish his sentence.

**The Business Meeting**

Early in the conference a committee on reorganization and nominations was appointed by the Executive Committee. This committee brought in the following recommendations:

I. That another conference similar to the one now in session at West Liberty, Ohio, be held at such place and time as

shall be decided by the Executive Committee.

II. That to perform the necessary duties in connection with such a conference the following officers and committees be elected.

(a) Officers to consist of, Moderator, Assistant Moderator, Secretary and Treasurer.

(b) Committees to consist of two standing committees. The first a Program Committee of four members, the moderator to be ex-officio fifth member and chairman of the committee. The second, an Executive Committee to consist of three members in addition to the Assistant Moderator, Secretary and Treasurer who are members ex-officio. The Assistant Moderator is chairman of the Committee. This Committee is charged with all arrangements for the conference.

III. That all officers and members of committees be elected at this session by ballot.

IV. That a committee be appointed to recommend a name and, if advisable, a constitution for acceptance at the next general meeting.

An opportunity for frank and open discussion was now afforded and the question of the advisability of holding future similar conferences thoroly discussed. It was held by some that this meeting was not representative enough to take action but since announcements were published in all the official organs of the Mennonite church more than two weeks previous to the conference inviting everyone to attend the conference, and since the moderator invited everyone present to remain for the business meeting it was difficult to see how a more representative meeting could be made humanly possible.

It was also suggested by one brother that another meeting be held in order to prove it whereupon another suggested that an attempt be made to "improve it."

This part of the meeting was held deliberately so that anyone who had something to say would not be denied an opportunity of speaking. Some differing opinions were expressed. Ample time was allowed to discuss the question with all its implications as far as they are now ascertainable.

When the final vote was taken all the recommendations were passed by a large majority of those voting.

Committees elected to arrange for a future conference are as follows:

Program Committee,
Jesse N. Smucker, Moderator.
Noah Oyer,
Walter Oswald,
Orie O. Miller,
J. A. Hilty.

Executive Committee,
Harold S. Bender, Chairman.
Payson Miller, Sec.
B. F. Stoltzfus, Treas.
J. B. Cressman,
P. E. Whitmer,
Vernon Smucker.

### "Dedication to Service"

The last session had come. In a serious and earnest manner Bro. P. E. Whitmer effectively made a summary of the conference and strongly appealed to young Mennonites that they dedicate their lives to unselfish service for Christ and the church in the many fields now calling for such service. Recounting one by one the open doors both in home and foreign fields, he challenged the deepest and noblest impulses to a life dedication where the greatest satisfaction in the Kingdom might be experienced. Not always spectacular, often obscure and extremely difficult, yet withal filled with joy that only comes from a life absolutely resigned to the perfect will of God. Such was the stirring message brought to us on the closing night of the conference.

Thus ended the first Mennonite Young People's Conference. Any attempt to give a complete report would manifestly be impossible. Nor have we the proper perspective at this time to calculate its influence. That it was in itself an inspiring and helpful meeting is generally conceded by all who attended. That much praying was done previous to and during the meeting was evident in the spirit and power of the meeting. This movement is pledged to aid and support the church and to work harmoniously with the church. That it may prove and improve itself it is necessary that all its friends pray more earnestly than ever that it shall serve Christ and the church in and thru the young people. "Charity never faileth"—— never faileth.

Secretary.

## SOME OBSERVATIONS ON GERMAN RELIEF WORK

O. R. Liechty

Granted that we had no quarrel with the German people—why should we have one now?—Or is Peace merely a nicer name for the same thing?

No matter what you call it, there must

Unloading Flour in Hamburg Harbor

be something lacking somewhere, else there would be no occasion for direct Relief Work of such immense proportions as is being carried on in Europe today.

There are several strong agencies at work in various fields. One of the most significant of these agencies is the Religious Society of Friends of England and America—in short the Quakers. At the end of the war the Friends War Relief Service in France (1914-20) expanded to other needy fields and is operating today on a very large scale in Poland, Austria, Serbia and Germany. The Relief Work planned by the Austrian Unit of the American Friends Service Committee for the six months period from Oct. 1, 1920 to April 1, 1921, calls for an appropriation of 2,250,000 dollars.

The work in Germany is no doubt the most significant. It was in November, 1919, that Herbert Hoover Chairman of the American Relief Administration proposed to the American Friends Service Committee of Philadephia the task of feeding under-nourished children in Germany. In January, 1920 the first group of American Friends, fifteen men and women of various professions began investigations first in Berlin then in all of the larger cities of Germany. Negotiations were made with existing German organizations (helpless because of lack of supplies) and feeding was under way in February in several cities such as Hamburg and Berlin where the suffering was found to be the most intense. As the work advanced many German volunteers were employed and the American personnel was doubled. Several of us who had been working in France in the Friends Reconstruction Unit of the Red Cross were called to help in Germany. I arrived in Hamburg early in March.

Of course no one who stops to look need be connected with a work like this to see the misery which is breaking thru the surface all about him but naturally the connection with the work gives him a

Shipment from Warehouse to Interior of Germany

deeper insight into it. The work of caring for the children brought us to the trials of the parents who are left powerless to combat starvation when food prices have advanced from twenty to twenty-five times, while wages have only advanced from six to eight times the former standards, and many are employed only part time or not at all. This brings a misery not only of

**Waiting for the Delivery Wagon from the Kitchen**

the body but also of the mind. One can not describe this. One can feel it but words are inadequate. The truth regarding this misery resolves itsef into hard ugly statements of facts such as the suicide statistics of Berlin:—Before the war there were less than two suicides per day but one month of 1920 averaged over thirty per day in Berlin alone.

Thru the continued under nourishment the children are not only emaciated but they are stunted in growth. The records of a teacher in Hamburg show that the average growth of seventen of the seven year old boys in his school, 1914-1915, when food conditions were fairly normal was three and one half centimeters.. The average growth of the same seventeen boys in the year 1917-1918 was only six-tenths of a centimeter.

An American worker in Hamburg relates the following in one of his letters:—

"In a street car in one of the cities where we were starting to feed, I found a mite of a girl sitting next to me. I asked her how old she is. Her prompt answer was 'ten.' There is not one average seven year old girl in your church who is not larger than she was. I asked her if she had been examined for the feeding. She said, 'No,' and a moment later, 'but I think I shall be tomorrow or next day,' and after a further muse, 'I have been examined once and am on the list of the children whom the city will send to the country—you know I have consumption.' I asked her when she expected to be sent to the country. She answered wistfully, 'I don't know— perhaps this summer,' and picking up her heavy basket she left the car.

The number of consumptive children in Hamburg has increased from 17,000 in 1916 to 33,000 in 1919. The total number of children whom we are able to feed in Hamburg is 25,000. When you hear the number of children who are being given one warm American meal each day, the number seems large, but if you were to hear the number of equally needy ones who are going hungry, it might discourage you."

The Child Feeding is reaching the unfortunate children who "exist" under such conditions. The food is bought in America with money subscribed by the American people. About twenty-five American workers supervise the distribution which is done thru German agencies employing about 18,000 physicians, teachers and so on, some of whom give their services with out salaries as do all of the Americans. The children between eight and fourteen years of age are examined by school physicians and placed in four classes upon which the selections for feeding are based. Those under six whom the cities are able to gather in "Kindergarten" are also reached. In July about 650,000 were being fed in over 3,000 feeding centers in eighty-eight German cities. The waiting list of badly under-nourished children in the schools where the feeding is under way is several times as large as the feeding list. The system and organization could take care of all if sufficient food were at hand. As it is, the worst cases are being reached with gratifying results. The feeding will have involved the expenditure of 7,000,000 dollars by next Spring if contributions make the present plans possible.

Since overhead expenses are otherwise provided for, every dollar you give buys a dollars worth of food and every dollar's worth of food means twenty nourishing, well balanced meals served warm to these children in Germany.

The following letter from one of the school boys of Hamburg is full of meaning:—

Hamburg, June 21, 1920.

On the dear society of Friends

I thank you very much for the fine eaten, which you have spent us. We got usually 3 times in the week it gives chocolate sup, 2 times peas-sup, and one time rice. To this it gives a slice of fine white bread. So fine white it does not give now in Germany. My mother rejoices very at the eaten because we come out better with our bread. Here it gives only 5 little slices of bad very bad bread. Those 5 little slices I have formerly eaten at the breakfast. Of the sup we get 2 soup-plate full, occasionally 3 plates. We all are very fond of the eaten. We were examined by the school doctor. He said that we all are badly nourished. First out of our school 14 boys were allowed to eat, now I eat with about 50 boys. I have increased 1½ Germany pound in 2 weeks. I am thirteen years old and go now ¾ years long in the Kirchen pauer Real-gymnasium in Hamburg. First I went 6 years long in the Real School of Eilbeck. I must now go almost 6 years long into the school. I have now English 1¾ years long. In this school I am the second.

It gives you the best compliments,

Werner Gentzsch,

Hamburg 23, Bornestr. 16a

P. S.—Just now my father tells me he has read in the paper that you will further send us the fine eaten. I rejoice me already at that.

Sterling, Ohio.

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"Fearest sometimes that the Father
Hath forgot?
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken;
Better hath He been for years
Than thy fears."

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"I always fear lest trial might leave me as the wind which passes over the rock leaves it, hard and dry as before."

**Loading a Barge with Cod Liver Oil**

# THE YOUNG PEOPLE'S MEETING

## PAUL'S HELPERS (Jr.).—II Tim. 4.

**Topic for November 14**

### MOTTO

"Fellow helpers to the truth."

### THE STUDY HOUR

**I. Helping the Preacher to Help Others.**—Paul was sent by the Lord to preach the Gospel to the Gentiles. He journeyed over all kinds of country and among all kinds of people. He went wherever the Lord opened the way for him and preached because he loved the souls of the lost for whom Jesus died. Sometimes people treated Paul kindly and sometimes they treated him harshly. When he preached the Gospel there were some who received it and they were ready to help Paul wherever they could, that he could go to tell the good news to others. Some opened their homes when he came into the neighborhood and made Paul feel at home. Some gave him provisions for his journey. There were some who went along with him and helped in the journey to make things comfortable and did what they could in the meetings where Paul preached to encourage the work of the Lord. Some served as messengers to carry letters which Paul wrote to churches which he had visited some time before. Some churches would send things which Paul needed so that he could live comfortably when he preached among the people who knew not the Lord. All this was a help to make it possible for Paul to go on preaching the Gospel and building up the Churches. Paul called these helpers "fellowworkers unto the kingdom of God" or "fellow laborers," showing that he appreciated the work which they did.

II. **II Tim. 4.**—In this chapter we have some of the names of those who worked with Paul and helped along in the work. Timothy is one of these men whom Paul has set as a watchman over some of the churches. Demas was one who was unfaithful and quit helping. Luke was a faithful doctor and Christian worker who wrote also. Tychicus was a helper who went with Paul and was often sent on some mission of love for the work of the Lord. Trophimus was a helper in Paul's company. There were a number of others who are named and possibly some who are not named in the Scriptures. But those who are named will help us to understand how we may follow their example and be of some service to the kingdom of God.

**III. Outline Study**

I. Paul's Helpers by name
1. John Mark.—Acts 12:12, 25; 13:5, 13; 15:37, 38; II Tim. 4:11.
2. Demas.—Philemon 24; Col. 4:14; II Tim. 4:10.
3. Luke.—Col. 4:14; Philemon 24.
4. Timothy.—Acts 16:1-3; Rom. 16:21; I Tim. 1:2-4.
5. A company.—Acts 20:4.
6. Other helpers.—Rom. 16:1-3, 6; I Cor. 16:17, 18; Phil. 23, 24.
7. Lydia.—Acts 16:14, 15.
8. The Philippian Church.—Phil. 4:14-18.

### A PERSONAL THOUGHT

I can help the Lord by serving his servants.

### SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word, **"Helper."**
2. What can we do to help Jesus?

**For Older Ones**
1. How the Sisters Helped Paul to Spread the Gospel.
2. The Young Man Timothy's Help.
3. Helping by Gifts.
4. Helping by prayers.
5. Unnamed Helpers.
6. Named Helpers and Some Lessons They Teach Me.

### SEED THOUGHTS

Whoever lives a noble life for Christ and God—he is one of God's workmen, working on that building of which God is the supreme architect.—H. W. Beecher.

Give me a faithful heart
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.
—S. D. Phelps.

O Master let me walk with thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.
—W. Gladden.

Brightly beams our Father's mercy
From His light house evermore,
But to us He gives the keeping
Of the lights along the shore.

Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching longing
For the lights along the shore.

Trim your feeble lamp my brother:
Some poor sailor tempest tossed,
Trying now to make harbor,
In the darkness may be lost.

Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman,
You may rescue, you may save.
—P. P. Bliss.

## COUNT YOUR BLESSINGS.—Ps. 103.

**Topic for November 21**

### MOTTO

"Bless the Lord O my soul and forget not all his benefits."

### THE STUDY HOUR

**I. The Thankful Spirit.**—It is the thankful spirit which causes people to remember benefits received. If we receive a blessing as a matter that is due us without considering that it came from the good will and benevolence of the giver, we are apt to become selfish and ungrateful and to even misuse our best friend. It will strengthen your life and fill your heart with gratitude if you will stop sometimes and enumerate the blessings that have come to you through the goodness of God. The counting itself will not do any more for you than the counting of any other thing. But the fact that it is counting blessings of God will find in the occupation the numberless things that crowd upon our memories which we otherwise would not have remembered or considered.

A friend offers me a gift. I accept it and find it a blessing to my life. This friend becomes connected with that blessing and when I consider the happiness that has come this friend comes into memory and a tender feeling is awakened toward him. God is giving many things to us daily which we receive and find pleasure in. But far too often we fall to connect God the giver with the blessings we enjoy and our hearts are made poor as a result. If you would enjoy richness in your heart and overflowing happiness and joy, cultivate the spirit of gratitude by remembering the source of blessings received from God and through the instrumentality of your fellow men. Instead of complaining at your lot in life and about the shortcomings of your friends and neighbors, begin to count the blessings that have come to you, and from what source and instrumentality they have come, and life will look much different.

**II. The Text.**—This psalm is the outpouring of a grateful heart. We notice that it enumerates the good things which God has done for the soul and then speaks of them a cause of thanksgiving and praise. Here is a list of what the psalmist remembers: Forgiveness, healing, redemption, loving kindness, tender mercy, good things to eat, strength in body, justice to the oppressed. He contemplates the character of God in what He has done for others and in what He will do in time to come. Thus he calls upon his own soul to bless the Lord.

**III. Outline Study**

I. Blessings we have received
- a. Food.—Ps. 136:25; 104:27
- b. Clothing.—Matt. 6:25-34
- c. A dwelling place, and life itself.—Acts 17:24-28.
- d. Seasons.—Gen. 8:22; Acts 14:15-17.
- e. Homes.—Ps. 68:6; 113:9.
- f. Salvation.—Tit. 2:11-14.
- g. The Bible.—II Tim. 3:15-17.
- h. The Church.—Eph. 4:11-16.
- i. The Holy Spirit.—Jno. 14:15, 16.
- j. Shepherds.—Acts 20:28.
- k. Correction.—Heb. 12:5-11.

### PERSONAL THOUGHT

**Let us count our blessings that we may realize our dependence upon God and use our blessings in a way that will not prove a curse in the end.**

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word, **Remember.**
2. Things Received From God.

**For Young People**

1. Gifts from God and their Mission in Our Lives.
2. The Joy of a Grateful Heart.
3. What is a Blessing to Be Counted?

**For Older People**

1. Blessings of This Year
2. Blessings in Disguise.

SEED THOUGHTS

Many favors which God giveth us ravel out for want of hemming, through our unthankfulness; for though prayer purchases blessings, giving praise doth keep the quiet possession of them.—Thos. Fuller.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Isaac Walton.

Gratitude to God should be as habitual as the reception of mercies is constant, as ardent as the number of them is great, as devout as the riches of divine grace and goodness is incomprehensible.—C. Simons.

Gratitude to God makes even a temporal blessing a taste of heaven.—Romaine.

## WHAT CONSTITUTES A MISSIONARY CONGREGATION.—Phil. 1.

**Topic for November 28**

MOTTO

"Striving together for the faith of the Gospel."

THE STUDY HOUR

**I. A Missionary Congregation** is a congregation that is composed of people who are truly Christian. A Christian Church and a missionary Church should mean the same thing. That congregation which is truly missionary is also Christian. No church is Christian which is not truly missionary. Yet in making these statements we are not to take them so radically that we cannot allow for difference in understanding as to where duty lies in the forwarding of missions. The Church at Jerusalem was a mission Church in the sense that they were ready to speak the message of life to all whom they believed the Lord wanted to have it. It took a miracle to bring to Peter the will of the Father concerning the salvation of the Gentiles. But when Peter was convinced, he was ready to stand in defense of the privileges of the Gentile believer to be received into fellowship.

A missionary is one sent on a special mission. Every Christian has a mission. So, also every Church has a mission to perform for the Lord in the furtherance of the cause of Christ among men. Our conception of our duty in spreading ought to be as nearly as possible what the mind of our Master is on that subject. When He said, "Go ye therefore and teach all nations," it meant just that. It meant the disciples to whom He was speaking and it meant those who received their message to whom they were to teach to "observe all things whatsoever I have commanded you." While not every individual of the body has the same office work and therefore do not all go in person and deliver the message by word of mouth, nevertheless it is the one Spirit which gives to every man to profit withal. It is but one body in which the Spirit works. Every member contributes to the mission of the Church.

**II. The Text.—Phil. 1.**—This gives us a glimpse of a Church where the members were partakers of the grace given to the apostle Paul who was set for the defense of the Gospel and was at work endeavoring to spread it in every way that he could. Although he was in prison the Philippian Church was in touch with the message bearer and were helping as they could. This shows how all the members should have the same care one for the other and suffer together for the cause of Christ. Paul was their leader and a message bearer who bore reproach. The Church stood by him in prayer and material support and so shared with him in the service of the Gospel message.

**III. Outline Study**

1. Qualities of the Missionary Church
   a. Unity in—
      Spirit.—I Cor. 12:13; Eph. 4:3.
      Faith.—Eph. 4:13; Jude 3.
      Purpose.—Phil. 1:27; 2:5.
      Labors.—Rom. 12:4-8.
   b. Love.—Rom. 15:30; II Cor. 5:14-20; I Thes. 3:12.
   c. Prayerfulness.—I Tim. 2:1-10; II Thes. 3:1, 2.
   d. Self sacrifice.—II Cor. 8:1-5; Rom. 12:1; Heb. 13:16; Phil. 4:15-18.
   e. A Light bearer.—Phil. 2:14-16; I Pet. 2:9; Matt. 5:14-16.

PERSONAL THOUGHT

Am I in such relation to Christ and the Church that if all members were such as I, the congregation would be in its highest efficiency in spreading the Gospel to the uttermost part of the earth?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **Service.**
2. Serving Jesus by Helping Others.

**For Young People**

1. The Christian and Missions
2. The Christian and His Congregation in Missionary Service.
3. What Constitutes Mission Work?

**For Older People**

1. Opportunities Before a Missionary Congregation.
2. How to Make the Congregation Most Serviceable to Christ.

SEED THOUGHTS

With our modern opportunity to know about the whole world there falls upon the modern Christian congregation to consider what they may do to bring the message of life to all who know it not.

To be absorbed in the worship and service of our Master is to be absorbed in His life passion. His life passion is written in the blood which was shed upon Calvary through which we are redeemed and through which every believing one may be redeemed if they know and receive. The responsibility rests with those who are in the service, to make it known. Life, death, heaven, hell, the crucified Christ, are wonderful facts which inspire every live believer to make known to every man at any cost how his soul may be saved

When the Spirit of God is in His office works in the lives of each individual in the congregation there is sure to be a living organism that is about the business of the Master in saving souls and building them up in the most holy faith.

## THE LIFE BEAUTIFUL.—Isa. 52:7-10: I Pet. 3:3.

**Topic for December 5**

MOTTO

"Let the beauty of the Lord our God be upon us."

THE STUDY HOUR

**I. Beauty.**—The mind of man has a sense of beauty. What we behold with the eye which pleases our sense of order and harmony is beautiful to us. We look upon the works of nature and are filled with admiration at its glory and grandeur and the wisdom by which it is all designed. We look at a richly colored flower and admire it because there is something that stirs our sense of beauty. Art, the creation of man in imitation of the work of God, causes admiration because we see the skill of the artist and the ability to express by picture a thought of the mind.

But the beauty of life is a beauty which requires a different sense of appreciation to that which appreciates forms and sounds. Just as the mind trained to behold harmonies in a natural sense can see beauty where the ordinary mind cannot, so the soul who has been illuminated by the Spirit of God can behold beauty of life when the soul in its unawakened and sinful state cannot. Beauty of life has its source in God. Holiness is a term that applies to the character of God. It is that unspeakable beauty of character in which there is no imperfection whatever. Perfect in truthfulness, perfect in righteousness, perfect in mercy and love, perfect in wisdom and power. As we contemplate these attributes they overwhelm us and we are lost in admiration intellectually. But when we have our soul illuminated by the Spirit of God until these qualities become our possession, we are made to adore and "worship the Lord in the beauty of holiness." When our life is changed into the likeness of Jesus by our conversion then is when we begin to live the life beautiful.

**II. The Text.—Isa. 52:7-10.**—Here there is a beauty spoken of because of a service of love that brings joy to others. One of the beauties of the character of Christ is the loving service which He did in ministering to all mankind and making it possible for all who will to be saved. Those who bring the good tidings to their fellowmen in a loving service have a beauty of life like unto their Master.

**I Pet. 3:3, 4.**—Peter recognizes that there is a beauty of heart that surpasses the beauty of outward appearance. In fact the disposition to seek outward beauty marks the character as not beautiful within. Beauty must be beauty in the sight of the Holy God who is perfect in beauty.

**III. Outline Study**

1. Beautiful characteristics of life.
   a. Purity.—I Jno. 3:3; I Tim. 4:12.
   b. Meekness.—Matt. 5:5; Ps. 149:4.
   c. Quietness.—I Pet. 3:4; **I Thes. 4:11;** Lam. 3:26; Ps. 131:2.
   d. Service.—Matt. 20:25-28.
   e. Love.—I Jno. 4:16; Eph. 3:17-19.
   f. The fruit of the Spirit.—Gal. 5:22, 23.
   g. Beautiful virtues.—II Pet. 1:5-8.

PERSONAL THOUGHT

My desire is that I may be so enlightened that I shall be satisfied with nothing less than likeness to Jesus.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, **"Beauty"**
2. **The Beautiful life of Jesus.**

**For Young People**

1. A Soul-sense of Beauty.—I Cor. 2:9, 10.
2. Beautiful Lives in the World.
3. How to Grow in Beauty.—II Cor. 3:18.

**For Older People**

1. The Beauty of Holiness.
2. Characteristics of Beautiful Lives.

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SEED THOUGHTS

There is no better cosmetics than a severe temperance and purity, modesty and humility, a gracious temper and calmness of spirit; and there is no true beauty without these graces in the very countenance.—Ray.

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Loveliness needs not the aid of foreign ornaments, but is, when unadorned adorned the most.—Thomson.

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The fountain of beauty is the heart, and every generous thought illustrates the walls of your chamber.—Thoughts.

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Men and brethren, a simple trust in God is the most essential ingredient in moral sublimity of character.—Richard Fuller.

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There never has been a great and beautiful character, which has not become so by filling well the ordinary and smaller offices appointed by God.—Bushnel.

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## NEAR EAST RELIEF—A LAND OF SORROW AND SUFFERING

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**(Junior Supplemental Y. P. M. Topic)**

**Theme—Methods used in helping the War needy, who were neither orphans, nor exiled Armenians, but who were still unable, unless aided from outside sources, to again begin life's battle.**

**Scripture Lesson**—Mark 6:34-44, Luke 4: 38-44.

**Text Word**—Heal or Give.

SUGGESTIVE ASSIGNMENTS

Jesus, the Ideal Relief Worker.
Jesus, the Healer of Men's bodies.
The Place and Importance of Medical work in any Relief Organization.
Disadvantages of giving money to the one in Need of Food, Clothing or Work.
Advantages of giving Employment, as a means of Physical Relief.
In What Ways can the "Permanent Poor" of any Land best be Helped?

**Suggestions on the Subjects**

There is no case on record in the Gospels, where Jesus was presented with a case of actual physical need, in which he failed to respond to that need in some form or other. Yet how frequently do we hear Him earnestly requesting the recipient of that help, not to make His act of helpfulness known. Jesus very, very often used the giving of physical help as an illustration for driving home in the life of the recipient, a spiritual truth. Feeding the Five Thousand was followed by a teaching on the Bread of Life. At another time His words were "Go and Sin No More," and on the occasion of healing the palsied hand, he used the opportunity to give the principles of Sabbath keeping. To the leader many other instances similar to these will suggest themselves. Suffice it to say, that in the life of Jesus we have the Ideal Relief Worker, since the work of Relief to Suffering and the bringing of the Gospel of Good News is so beautifully combined. Any Christian engaged in relief work will keep the same aim in mind, and the Church should, in whatever Relief projects are undertaken.

The needy ones dealt with in today's lesson naturally fall into two general classes. First, those who are sick and do not have the money or the opportunity of getting the proper kind of medical help. In a land of starvation, of poor housing, and inadequate clothing, disease germs of all kinds find their best breeding places. Wherever any kind of relief work is done by the Near East Relief Committee, medical help has also been given. Dozen's of well equipped hospitals both of a special and a general nature, scores of clinics and dispensaries are found in Asia Minor and Syria today because of the American money sent there. In one of these, the Eye Hospital at Beirut, during a single month last year over ten thousand poor people with eye trouble were treated, and over a hundred operations performed. Can anyone estimate the far reaching effect of such a work? In seeing the wonderful opportunities before the Medical men in the missionary world, one often regrets that our own Church has so few men qualified for such work, and furthermore so few in training. The hope of the Church is that some who are Juniors now may perhaps be led to consecrate themselves in preparation for such a special and important work. Second, there are those who are well, but who have lost everything during the War, and need just a little help in again starting on the way towards self support. In this class would come the widow whose husband has died or been killed in the War, and left her without any means, but perhaps with a few children depending on her for support, or the farmer who has no implements or seed to put out the next crop. For the former were organized factories where the woman or daughter would be given work at a minimum living wage, where she could learn a trade or occupation with which she could later support herself; while probably the best method of helping the latter, would be by advancing him the seed needed, or money for implements as a loan, to be collected out of the next crop. Bro. Jesse Smucker, who has for the past year been engaged in just this kind of work, has an article in this number of the Monitor describing the work. In doing relief work along these lines, a clear-cut, well defined aim must be constantly before the worker, so that what he does will not merely pauperize the ones helped but will really start them on the road towards self-support.

Further statistics relative to the extent of the medical work done by the Relief Committee in the Near East, number of in-patients in hospitals, number of treatments in clinics, relative cost of this work, etc., etc., can be procured from the Near East Relief office in New York. Bro. Vernon Smucker will be glad to send on to them for this information. The same is true relative to statistics covering the Industrial work done.

**Program for the Meeting.**

1. Opening Songs.
2. Both Scripture lessons and Prayer.
3. Repeating of Scripture verses. (Everyone should repeat verses in which either of the text words appears, keeping in mind those expressing the thought of our lesson).
4. Talks or Papers assigned in advance.
5. Special prayer. (Remember those, who by the recent fighting between Poles and Bolsheviki have again been made homeless, and who are so near another winter besides. Many of these had homes as comfortable as yours a few months ago, and now thru no fault of their own must suffer as they do. Remember also those who are now on the way to Russia, to help as many of these unfortunate ones as God leads us to. This lesson is being written on the Mid-Atlantic ocean, on the way to these unfortunate lands, and we crave so much an interest in your prayers. —O. O. M.)

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**That Appetite of Yours.**

(Concluded from page 706)

in all the advantages are about balanced. But the point is that the center ones are supposed to lead off and stay ahead, and that is the point that is the secret for developing the appetite. The fellows at the side try to keep pace with the center fellows, and if at all possible "heel" them. Of course rather than being "heeled" the leaders cut away as fast as possible and the chase is on. Even tho it may not seem like a horse or an automobile race it nevertheless heats up the cutters and the result is evident. The corn literally walks on shocks and the men develop appetites that are tremendous. Usually the farmer boards his men and they know the reputation of a Lancaster County cook, and that is sufficient assurance that when meal time comes there will be enough at hand to supply the demands of any appetite corn-cutting can develop.

Yes, sir, there is nothing like cutting corn to do the trick. Some of these western farmers who, in their progressive farming, have learned that it is cheaper to "hog down" the corn than to cut and husk it are missing a rare opportunity. Nothing better to create a healthy appetite than cutting corn even tho it is not cut Lancaster fashion. I might sound a warning note right here for them. If they persist in their labor saving methods, such as hogging corn, they will in a few generations of time have the millionaire type of digestion. You know what that is like! Those poor rich fellows have more money than they can well make use of personally and yet because of their lack of proper care and sufficient amount of physical exercise they have destroyed their best physical friends, a good appetite and a healthy stomach, the former of which is the result of the latter. Now really, wouldn't that be sad indeed, if many of these prosperous farmers of our western agricultural regions should suffer a similar loss by devising and using methods of harvesting corn without either cutting or husking it. Better beware!

Well, any way, I know that you will agree with me that one of the finest things in the world is a fine appetite and a good healthy stomach, whether you are an easterner or a westerner. And you will further agree that there is nothing so conducive to happiness in general as these two things and that there is also nothing so conducive to pessimism and irritability as the loss of these two things. How glad we who have them can be. Any dyspeptic will testify to that. So let us be grateful for these blessings and guard against their loss in every way possible even tho we should have to return to corn-cutting and husking instead of hogging it down to maintain them.

Scottdale, Pa.

# THE SUNDAY SCHOOL

## CHRIST, OR BARABBAS?

At a recent county Sunday school convention a Primary teacher asked the question: "What shall we teach? My little pupils are so tired of those old, old stories about Jesus. They clamor for something new." The writer of this article, who happened to be serving as secretary pro tem at the time, looked up in astonishment. The remark sounded positively blasphemous coming as it did from a Bible teacher of mature years. The woman continued speaking:

"Last Sunday we had one of those lessons. There was nothing new about it. We had had the same thing over and over. I could not hold the attention of my class, so in desperation I told them a story which I called 'The Modern Miracle.' It was a story of five tiny kittens who were born blind, and how the mother cat waited and waited for nine long days, and how on the tenth day her expectations were rewarded and those baby kittens could see. My little folks were interested at once and they joined in the discussion, telling me of their own pets, etc."

We were supposed to have a part in the discussion at this period. I had expected to forgo this on this occasion, but I could not keep silent when Christ's place in some lesson period was likely to be usurped by a blind kitten, or some other modern substitute for Barabbas. "Away with him—give us Barabbas." It is the old cry coming down through the ages and voiced in modern language by Sunday school children of today. The gospel narrative says: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." Unconsciously, perhaps, but nevertheless truly, this Bible teacher did likewise, and at a Sunday school convention exploited her own act and calmly washed her hands of all responsibility. I gained enemies that day, perhaps, by the pointedness of my statements, but at least I did not keep silent when Christ's cause needed a witness.

"Away with him! Give us something more popular with the world!" We do not hear the actual words, but we see the fruits. Look at a modern Christmas celebration! Who receives more honor—Christ, or a myth? The birthday of the Savior, but Santa Claus applauded in the school, the home, and too often in the church. In song and story and picture the supposedly jolly face and rotund figure of the old myth are better known to the children everywhere than the person of the Babe of Bethlehem. As the years go by the children will discover the absence of truth in the Santa Claus story; they will reluctantly let go of their pet belief, and at the same time gain the knowledge that father, mother, and teacher have deliberately deceived them. It naturally undermines their trust and confidence, and gives them a good start toward infidelity. If Santa is a myth, then Jesus may be, too. The deduction is a very natural one to a disappointed childish mind.

Then in our haste to abbreviate everything possible, we go a step farther and omit the Christ from the word Christmas and substitute an X instead. "Away with him! Give us Barabbas!"

It is the scheme of Satan to do away with the Christ. God help us as Christians to refuse to further his design in any way.

The same thing is repeated at Easter: rabbits and colored eggs get more attention from our youth—and from many adults—than does the glorious story of the Savior's resurrection. Not many months since we saw little children going home from a Bible school each carrying a tiny basket which contained a colored egg as a reminder of Easter.

Barabbas was a sinful man, but whether a sinful man, or an innocent diversion, it becomes part and parcel of Satan's scheme in camouflaging the Christ to the world. Lodges and Granges and all other worldly societies may exploit myths and legends, but surely it behooves the Christian Church, as the bride of the Lamb, to honor, uphold, and teach Christ always. Jesus warned that he would not accept a divided heart, and he prophesied of the coldness of these days.

As Christian parents we pray for the salvation of our children; but does our teaching and example harmonize with the prayers? As Bible teachers our principal aim should be the spiritual education of little children—an education that should safeguard them against agnosticism and infidelity. Will stories of earthly things, with fairy tales and legends accomplish that purpose?

Before the world Christ is on trial yet today. We as Christian people sit in judgment in the home, the church, and Sunday school. Which of the two are we releasing to other people, Christ, or Barabbas?—Leora Blanchard in S. S. World.

## A Thriving Sunday School in a Laundry

A steam laundry in the suburb of Bahia Blanca, Brazil, is the meeting place for a growing Sunday school. Rev. George P. Howard, Sunday School Secretary for South America representing the World's Sunday School Association, states that this school was the first one begun in that community. He writes "This Sunday school meets in a steam laundry, surrounded by machinery, boilers, etc. I thought this was the most novel place for a Sunday school. The youngsters file in through a door labeled "soiled linen" when they come to Sunday school. These children are gathered up from the tenement district and they look like "soiled linen." But just wait. Come back a year from now and you will notice that a moral and spiritual cleaning up has been going on in that laundry on Sunday mornings, and that inward change will register in an outward cleaning up. Little bare feet will begin to don shoes and stockings, little dresses and caps will be washed and ironed on Saturday so as to be in readiness for Sunday morning, and in this way that whole neighborhood will be changed.

Five years ago Bahia Blanca placed a Sunday school in Villa Mitre, a suburb of of the toughest. The crowd of children that gathered there was the filthiest I had ever seen. But you ought to see the crowd of fine young people they have now! They are the same youngsters, but the leaven of the Gospel has been at work: they all look better, they go to school longer, they save more, they use more soap, and ten days ago a local bank advanced them a loan of $6,000 to purchase one of the finest properties in that neighborhood for church and Sunday school purposes. That Sunday school has becomes a powerful plant for the formation of the finest type of Christian citizenship. When I was in Bahia Blanca recently I had a long talk with a fine young man belonging to this Sunday school who is thinking seriously of going into the ministry.

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The first step toward greatness is to be honest, says the proverb; but the proverb fails to state the case strongly enough. Honesty is not only "the first step toward greatness," it is greatness itself.—Bovee.

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"The greatest difficulty in conversion, is to win the heart to God; and the greatest difficulty after conversion, is to keep the heart with God."

# CURRENT EVENTS

**Record Corn Crop:**—A Department of Agriculture crop forecast estimates that the United States corn crop for the year 1920 will be the largest in history by about 90,000,000 bushels. The total yield is estimated at 3,216,192,600 bushels. Warm and dry September weather, free from widespread killing frosts, aided the maturity of the late crop. The estimate exceeds last year's crop by 300,000,000 bushels, and most of this increase is credited to Kansas, Nebraska and Missouri.

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**Poles Sign Armistice with Russian Soviet:**—The Polish and Russian Soviet peace delegates, meeting at Riga, have drawn up and signed a preliminary peace pact and armistice which it is hoped will end the war between those two countries. This preliminary treaty is to be ratified within fifteen days after its signature, and the formal exchange is to take place within six days after ratification. There are still a number of knotty problems to be solved in the situation, but both sides seem to be tired of the struggle and the outlook for a satisfactory settlement is good.

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**Wall Street Explosion:**—A terrific explosion took place in Wall Street, New York, the heart of the country's financial district, on September 16 at twelve o'clock noon. Almost forty lives were lost, hundreds were injured, and damage done to buildings and property will run into the millions of dollars. The explosion is generally laid to the work of "reds" or anarchists, though theories of accidental discharge of explosives being transported through the street have been advanced. Evidences have been found of a monster bomb, loaded with some powerful explosive, and containing several hundred pounds of cast iron window weights, but so far all attempts to locate the responsible parties have ended in failure.

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**MacSwiney Still Lives:**—Mayor MacSwiney of Cork, Ireland, whose "hunger strike" was mentioned in these columns last month is at this writing on the sixty-third day of his fast, and according to newspaper reports may easily last several weeks longer. The same reports indicate that MacSwiney's endurance is due to the fact that he partakes frequently of grape and other fruit juices, as well as spirits and wines. Physicians say that the human body can subsist for a long time on such a limited diet. Friends of the Irish Republic continue to hold mass and religious ceremonies for MacSwiney, as well as other demonstrations intended to arouse sympathy for the cause. The British Government shows no signs of weakening in its determination not to release MacSwiney.

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**The Campaign:**—Nothing new or startling has developed in the presidential campaign during the past month. Governor Cox has completed his tour of the west and returned to Dayton. In his trip he covered more than 11,000 miles and traveled through every state west of the Mississippi river except Texas, Arkansas, and Louisiana. Senator Harding has to a certain extent abandoned his "front porch" campaign and has made a number of short speaking trips into surrounding states. He has come out directly against the League of Nations, which continues to be the main issue of the campaign. Governor Cox has challenged the Senator to a series of joint debates on the subject, to be held soon. It is not known whether the challenge will be accepted or not. Both candidates claim to be sure of victory on November 2.

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**Prices Declining:**—A general feeling of satisfaction seems to prevail throughout the country over the fact that prices of many commodities have apparently reached the peak of high prices and started to decline. Henry Ford gave a decided impetus to the downward trend when he announced recently a cut of from 15 to 30 per cent on his well-known products. A number of other auto manufacturers followed suit and manufacturers of various lines of goods took up the idea. So far there has been no indication of a reduction in wages, manufacturers announcing that the decreased cost is the result in most cases of increased and more efficient production. Sugar made a sharp decline, flour and provisions generally took a drop, and cotton and wool are reported as being considerably lower. The fact of the matter remains, however, that many of the lower prices are not yet noticeable to the ultimate customer, who is of course the first to feel the raise and the last to benefit by the decline of prices. Even at the best, the decrease in most of the commodities is negligible in comparison to the sharp increases of the past few years which have worked hardship on many people.

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**Tax Receipts:**—According to a report just issued by the United States Commissioner of Internal Revenue, the total amount of taxes paid into the United States treasury for the fiscal year ending June 30 was $5,408,075,468 or about $1,500,000,000 more than the previous twelve months. Three-fourths of the total amount raised came from income and profit taxes. An interesting feature of the report is the statement that the revenue from distilled spirits, fermented liquors, and tobacco constituted only 8.06 per cent of the total, while in 1909 the same three items furnished 99.1 per cent of all the nation's revenues. The revenue from tobacco alone, however, has increased to a very great extent, while that of liquors has decreased as a result of prohibition.

The transportation tax, including taxes on freight, passengers, express, telephone, telegraph, etc., amounted to $307,000,000. Excise and special taxes totaled $373,000,000. Tax on motor cars netted $144,000,000, while jewelry, cosmetics, and other so-called "luxuries" yielded $56,000,000. It is estimated that the actual cost of tax collection amounted to fifty cents on each dollar collected.

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**Census Returns Announced:**—The 1920 population of the United States proper was announced by the Census Bureau on October 7 as 105,683,108. This is an increase of 13,710,842, or 14.9 per cent, since 1910. This does not include the population of outlying possessions which is yet to be announced. It is estimated, however, that this will be about 12,250,000, so that the total number of people living under the American flag is in round numbers 118,000,000. All of the above figures are subject to slight revisions as a result of recounts going on in some districts, but the variation will not be great.

For the first time in the history of the United States the number of people living in cities is greater than that of people living in the country. According to figures given, 51.9 per cent of the present population lives in incorporated towns or cities of 2,500 inhabitants or more, and 48.1 per cent in smaller towns and rural territory. The total number of farms in the United States is placed at 6,459,998,—an increase of 1.5 per cent since 1910.

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**Large Loss of Gasoline:**—Experts from the United States Bureau of Mines have recently announced that the annual preventable loss of gasoline in this country due to evaporation amounts to the enormous total of 300,000,000 gallons,—enough to keep 1,200,000 automobiles in commission for one year at the rate of 250 gallons per car. The actual loss is placed at 600,000,000 gallons, but approximately one-half of this is unavoidable.

This enormous waste comes as a surprise and a revelation to those who are

inclined to worry over the threatened shortage and high prices of motor fuel in this country. Already ways and means are being considered to prevent the larger part of this loss. The same methods of handling crude oil are in use today as were years ago when gasoline was a drug on the market. From the time it reaches the surface of the ground until it reaches the refinery it often passes through thousands of miles of pipe lines. In the course of its journey it is often exposed to sun and air with the result that much of the gasoline, which is the most volatile part of the crude oil, evaporates and escapes. It follows that if this waste can be stopped not only will the amount of gasoline be increased but the quality of the whole will be improved.

## WITNESS OF JOHN

(Concluded from page 719)

dition would certainly fail under other conditions. The man who could fight when faced with the weapons of the foe would fail under the inquiry of a maid or in the presence of the majesty of a court. But Peter did not yet know the Lord as he later knew Him after He had risen from the dead. Then Peter did not deny his Master, but laid down his life for Him.

How shall men stand in the day of judgment who may boast here of their power to stand and who may consider themselves capable of defending their course of life before men? Only faith in Christ, and the Spirit of that love manifested in all men's dealing with their fellowmen and with the brethren will be able to stand in that day. Today men make their boasts of following Jesus in some little details of life and a few of His good works, but there is a time for the cross and there is a time for the judgment. Now it may be day or it may be the passing of the night. In the morning will be the new trial. There may be no cock to crow, but there will be the long blast of the trumpet calling all men to stand before God, and before the Son. In that day men will manifest their true character. In that day those who have trusted in their own strength will deny the Lord for that is their real character. In the case of Peter, his testing time came and he went out with sorrow and repented of his sin, and later was reconciled with his Master whom he loved. There is a time of repentance here; there is none at the day of Judgment.

Jesus had introduced the disciples to their sorrows, and the remainder of the evening was spent in giving them comfort for the great trials that were before them. The separation was soon at hand, but the comfort and solace He gave them was to continue for ages and for generations of men. The love of the Son of God could not be effaced by the passing of His temporal existence. He was from the beginning.

## "DOWN FROM JERUSALEM TO JERICHO"

(Concluded from title page)

reading Syrian, and most enthusiastically did they welcome General Allenby and his armies. Little did they know that even before that time England had promised to some of her wealthy Jewish citizens that in return for financial support Palestine was to become a national home for the Jewish people.

The land was possessed. Instead of improved conditions of living the prices of food and necessities of life were raised above anything that had ever been known under Turkish misrule. There were famine conditions during the last years of the war, but the prices of those times were far below what followed British possession. Great dissatisfaction with conditions became quite prevalent. In addition to this undesirable state, the Arab power east of the Jordan made known the promise given to it by its British Ally, that there was to be reared a great Arab kingdom. The Arabs remembered that the Palestinians and Syrians were their kin and laid claim to all of the land. Instead of receiving a ready response they were informed that England must keep her pledge and give Palestine to the Jews and that France must have Syria. Although without efficient leadership, the Arab is not easily turned from his ambitions and almost immediately a series of raids, depredations, plunderings, etc., started which has continued until this day. In Palestine proper this has been confined largely to the district between Jerusalem and the Jordan. The road going from Jerusalem down to Jericho has again become the rendevous of the pillager and robber. And here is my tale.

The accompanying picture shows the ruins of what is purported to be the Good Samaritan Inn, built on the spot where the unfortunate Jew was left by the kind-hearted Samaritan so many years ago, after his wounds had been dressed and his bill paid. It is still the stopping place of all who travel back and forth. The genial host is ready to supply you with food for yourself, water for your beast—or car if you have a leaky Ford radiator—and to accept your kind remembrance for these acts of mercy.

On my recent trip to the Dead Sea several weeks ago I had occasion to stop at this inn. While the chauffer attended to the car my camera made possible for your information the accompanying picture. Although it appears to be largely ruins, you must bear in mind that a roof is not so absolutely essential for the part of the inn occupied by the animals. They stop only over night and need protection from land prowlers rather than from the elements. The innkeeper was all excitement as he informed us that only that morning a band of travelers had been robbed of all their possessions only a short distance farther down. After we returned to Jerusalem we heard of another party who was robbed at noon. An attache of the Military Government informed us a few days later that these depredations are occuring almost daily.

Almost the entire wheat supply for Jerusalem and the surrounding towns—I should have said in addition to what is raised here—comes from the great wheat country beyond the Jordan and must be transported up this road. The country is very rough and affords excellent shelter for the man who would plunder. Although the British have held it for these two years they have been entirely unable to solve the problem of protecting the traveler along this road and many is the man going "down from Jerusalem to Jericho" who falls among thieves. The recent actual placing of the administration of Palestine into the hands of a Jewish and Zionist High Commissioner has served to intensify the feelings of the natives rather than to allay them, and during the past several weeks the troubles have greatly increased.

Such is the road "down from Jerusalem to Jericho."

Jerusalem, Palestine.

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# MISCELLANEOUS

## PHARAOH'S PALACE DUG UP

If Merenptah was the Pharaoh of the Exodus, as is generally believed, the very throne before which Moses and Aaron stood when they begged the king that the children of Israel might go on a three days' journey into the wilderness has recently been brought to light by excavators in Egypt.

The throne itself is being kept by the Egyptian government, but one of the pillars and six of the mighty doorways, inlaid with gold and faience, have been presented to the University of Pennsylvania museum by the government through Dr. Clarence S. Fisher, leader of the Eckley B. Coxe, Jr., expedition to Egypt. After an absence of six years, Dr. Fisher has returned to Philadelphia with enough stories about Merenptah, son of Rameses II, and his magnificent palace at Memphis, to write several volumes.

"There are so many interesting stories about our work," Dr. Fisher said, "that it is hard to know which ones to select. The actual thrill of stumbling upon a buried city was not ours, for we knew when we began work that something was hidden beneath those mounds. About seven years ago some natives in digging near by found an inlaid limestone doorway there. Inlay, or faience work, is usually associated with the palaces of kings, and we knew something rare was concealed beneath the piles of debris. When we came to the majestic framework with the name of Merenptah, ruler of Upper and Lower Egypt, engraved in hieroglyphics, we realized that in all probability the Pharaoh of the Exodus had lived there.

### OLD PALACES ABANDONED

"When Merenptah succeeded Rameses II, his father, he was nearly sixty years of age. According to the monuments erected by Merenptah, he reigned for eight years, possibly a number more, but the records on his monuments do not show the exact number. It was the custom of the Pharaohs always to build their own palaces. For this reason, if for no other, it was not considered necessary to have them made of stone, or a more durable material than hard baked clay. When the Pharaoh passed away his successor chose another site, and the former palace would be left to crumble. In the course of time the earth would settle about the ruins, and there would be a solid piece of ground apparent. On this another home would be built, and this, too, would go through the same process of disintegration. When we dug up the palace of Merenptah we found five levels, each with a house built on it. We cleared out the lower three and found them of the same type as the native villages of today, the whole house being no larger than one of the rooms of the underground palace.

### FROM PHARAOH'S BALCONY

"But to get back to the reign of Merenptah. In his palace we found the framework of a balcony, the only known one in existence. In those days the Pharaoh was regarded as too august a personage to come in contact with the subjects. Only a few of the highest nobles would be intimate with him, would dare approach the royal presence. Merenptah's palace was one story high, except for the balcony, which was approached by a stairway back of the throne. From this balcony, according to the hieroglyphics, he would throw down regards to his subjects, especially to victorious army commanders. Instead of being presented with a totally useless medal, they would receive beautiful gold necklaces or chains of enameled beads. The queen, too, would come out on the balcony at times and throw down showers of gold to loyal subjects."

In the Eckley B. Coxe, Jr., expedition, besides Dr. Fisher, was Ashton Sanborn, now connected with the University museum as assistant curator. Alexander Spanakidis, a Greek, who is also at the museum, but who intends to return in the autumn, and a native Egyptian, who acted as Arabic interpreter, and had been educated in the American schools in Egypt, were also superintending various parts of the excavating. The actual digging was done by about 150 little boys, the oldest not more than ten, who tunneled through the earth and debris until they struck a part of the ruins, in many places eighteen feet below the surface of the earth. Then the native experts took a hand. These men were of wonderful assistance to the party, Dr. Fisher said. They have such sensitive fingers and such a keen sense of touch that as soon as they felt the clay they could tell which formed the parts of the buried palace and which was of later, more modern material. They kept all the stucco work intact and enabled Dr. Fisher to piece together the parts of the palace as originally planned.—The Chicago Evening Post.

## RADIUM COMING INTO COMMON USE

Radium, the rarest and most valuable metal in the world—one gram, or one twenty-eighth of an ounce, costing $120,000—is rapidly becoming an article of ordinary household use. Despite its power and value, children soon will play with its by-products as toys in the form, for instance, of teddy bears with radium eyes. Industrial scientists promise that corners of rocking chairs will glow warningly at night, poison bottles will shine in the dark of the medicine chest, marksmen at night will sight their rifles by means of it, mariners will navigate with greater safety because of it and the late returning householder will be able to find his key-hole more readily in its light. Motorists, miners, fishermen, theatergoers, hospital orderlies, traveling salesmen and the public in general will use this most precious substance as casually as they wind their watches. How much commercial progress is indebted to radium can be measured by its rapidly increasing use in factories, mills and other plants. Many mining corporations have adopted radium danger signals and guiding arrows. Radium indicators are not affected by atmospheric conditions, and, writes D. E. Fleischman in the New York Sun and Herald, when the compass card is illuminated by radium its visibility is absolutely reliable. In the engine room, too, the telegraph control is serviceable on foggy nights and in times of emergency. But:

"It is the ordinary householder, perhaps, who will find the greatest happiness in conveniences made possible by more common use of the most valuable substance in the world. A minute particle of radium used in a tubful of solution will make thousands of articles visible in the dark. Radium may be used in cellars. Furniture that has a habit of standing just in the path in a dark room can have a little radium tack on it and so signal danger to unwary shins. Press buttons for lights or bells are illuminated with a dab of radium. Telephones can be illuminated, and countless other things for which the householder is always groping in the dark. What the sportsmen will do with radium is especially interesting. Fishermen have found that a radium bait is especially effective. Radium sighted rifles and pistols make it possible to shoot with accuracy in the dark. Motorists have discovered several uses for radium, including the illuminating

of gasoline gauges, timepieces, speedometers and other things. The motor cycle speedometer illuminated with radium is practically the only one that is possible to read at night, since a motorcycle does not carry instrument lights. As to airplane instruments, practically all of them during the war were illuminated with radium. In fact, radium received its greatest impetus as a commercial and generally useful article during the war. The popularity of radium illuminated watches needs no mentioning. Its usefulness to army surgeons is a chapter in itself."

Predictions as to the future use of radium border on the fairy tale, for in spite of the fact that it costs more than $3,000,000 an ounce and there is less than a pound of it known to be in existence, the marvelous property of radium makes this small quantity stretch limitlessly in usefulness. Its application to ordinary uses such as those mentioned is said to be as simple as that of sulphur. Not only is the radium itself used but the radium emanations possess all the radio activities of radium, with the exception of its permanence.

Apropos of its rarity, the New York State Institute for Malignant Diseases recently purchased two and a quarter grams of radium, out of a $250,000 fund provided by the State Legislature. This is not only the first purchase of the kind ever made by an American State but it is the largest commercial transaction of its kind ever made. The radium will be used scientifically for research purposes. It was extracted from six hundred and twenty-five tons of carnotite ore brought in twenty-one cars across the continent. An equal bulk of coal and chemicals, or twenty-one cars, was employed to reduce one hundred and twenty-five tons of ore to a concentrated mass of two and a quarter grams. By fractional crystallization, all other ingredients were worked away, until only the 2.25 grams remained.—Current Opinon.

## PUNCTUATION MARKS THAT COST MILLIONS

The placing of punctuation marks is often of vital importance in the interpretation of certain phrases upon which great issues may hang. This danger is recognized in the preparation of legal documents, and great care is used in making the punctuation mark.

The present system of punctuation was introduced by the Venetian printer Manutius in the latter part of the fifteenth century. Uncle Sam has learned valuable lessons in punctuation in three of his experiences.

When the United States customs tariff of 1864 was being printed, some English manufacturers managed to bribe a few of the employees in the Government printing-office at Washington to alter the position of a comma in one of the numbers under the heading "Tinned Sheet-iron." As a consequence of this, tinned iron paid only the same duty as ordinary sheet iron. But the most absurd part of the business is that the fraud was not discovered until seventeen years later, when the United States had lost $48,995,776 by the transaction.

The mistake of a clerk in preparing for the printer a later tariff bill, an inadvertence by which he used a comma instead of a hyphen, cost the Government $2,000,000. By it all oranges, lemons, bananas and grapes, and other foreign fruits, were admitted free of duty during a whole year.

Col. Alexander Warner, a banker in Kansas, was arrested for receiving deposits for his bank when he was aware that it was about to fail. This happened before the old banking law was done away with, but he was not brought up for trial till afterward.

His lawyers said that the provision "that all criminal offenses committed, and criminal actions commenced," which was made by the new law should be construed as one sentence, and that it meant that both the offense and the trial must have taken place before the repeal of the old banking law.

The new law particularly pointed out that the provision must be construed as two sentences, as indicated by the comma after the word "committed."

The judge then said that Colonel Warner's guilt rested entirely upon the construction placed upon the comma by the jury.

A bitter legal duel resulted, but the matter was never settled satisfactorily. That comma had involved both Colonel Warner and the United States Treasury in a loss of many thousands of dollars.—The Way.

## VIVISECTION

Frank Monroe Beverly

Is it not strange that in this age of enlightenment (?) such cruel and brutalizing thing as vivisection is not only sanctioned by our laws but actually practiced? It is done under the excuse that it is for physiological and pathological reasons. But from the point of individualism, will the knowledge thus gained, justify the suffering inflicted upon the, victim, let us say, instead of the subject? It has been said, and wisely, too, that all things have an equal right to live, but assuming that man has the right to destroy the lives of the lower orders of animation under certain circumstances, which will be readily recalled, it should be done by the most humane method. The unnatural practice of vivisection is used in the public schools, where children are brutalized beyond recall. It is told in the public prints that a girl returning from school where it was practiced, boasted that she could cut a live cat in two and watch its dying agonies—with pleasure, no doubt. Before, this girl had been marked for a sweet nature and kindly sympathies.

Why should this not be prohibited by law, as well as other forms of cruelty to animals?

Freeling, Va.

## IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "Maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.

So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

—Selected.

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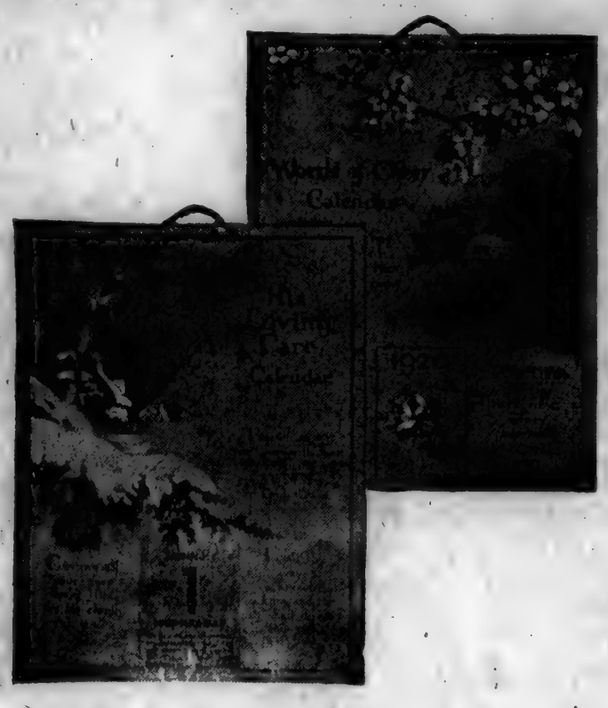

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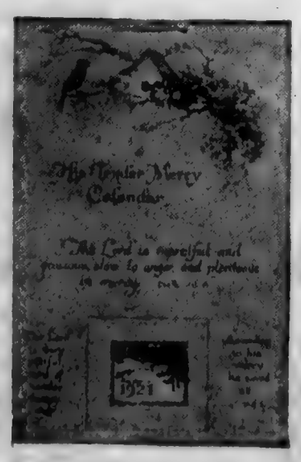


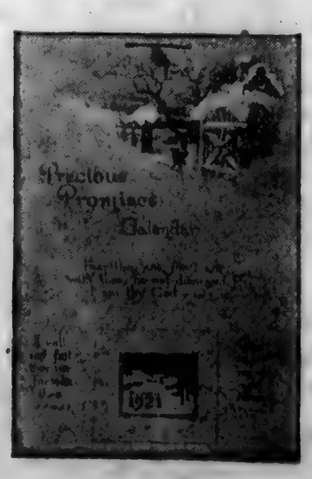


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Commercial airplanes in England during the past nine months carried forty-two hundred passengers and nearly fifty thousand pounds of freight, over a total of about eighty-one thousand traffic miles. The passenger fee is about thirty cents per mile and express is carried for sixty cents per pound.

A company has recently been formed for the purpose of making leather from the skins of dogfish, and fertilizer from the flesh and bones. The company will have headquarters somewhere on the coast of Maine where the dogfish are said to appear in large numbers, destroying many valuable smaller fish.

# CHRISTIAN MONITOR

DECEMBER, 1920

**Bethlehem, from Tower of Church of the Nativity**
(See Title Page)

# SELECT READING

## ECHOES OF LIFE

### The Wise Men

C. F. Yake

"Their faith rested upon the signs sent them by Him whom we have since come to know as the Father; and they were of the kind to whom His promises were so all-sufficient that they asked nothing about His ways. Few there were who had seen the signs and heard the promises—the Mother and Joseph, the Shepherds, and the Three—yet they all believed alike; that is to say, in this period of salvation, God was all and the Child nothing. But look forward, O reader! A time will come when the signs will proceed from the Son. Happy they who then believe in Him."—Lew Wallace in "Ben-Hur."

Christmas, the birthday of Jesus, has for almost 2,000 years held a place in the hearts of many people and many nations as a festive day to be remembered because of God's great gift to man. Each year brings this same day with the very same things told us that we have heard for years and yet we never tire of listening to "that sweet story of old" which bears repeating again and again. Somehow we like to live in our imaginations thru all those wondrous times at least once a year, philosophize, and meditate upon the birth of the Christ.

This period of history is tremendously interesting and appealing and when we look at the condition of the world just before and during the birth of the Savior and see the vast darkness that shrouded all mankind, we wonder how we might have fared during that time. Would we have been numbered among the group of shepherds, the Wise Men, and Joseph and the Mother who knew the signs of His coming and accepted and worshiped Him as the Savior of men? Might it have been possible that we would have been classed with the multitudes at Bethlehem that night who, upon witnessing the roseate light of heaven illuminating the plains of Judea, feared and were afraid, and suggested all kinds of solutions for this heavenly phenomenon. And even when the shepherds who saw and believed the signs came and told the village that, "Unto you is born this day in the city of David a Savior, which is Christ the Lord" do you think we would have been with the few who believed their word when seeing, wrapped in swaddling clothes and lying in a manger, a little helpless babe? Would we have had a place among the Wise Men?

Few there were who had seen and heard and believed. And why? Few Wise Men there were. Only three, tradition says. Not that those others who had seen and heard and believed were less wise but that these Three who came from afar, across desert lands were more wise.

There is no exposition given along this line in the Bible but there evidently was a very good reason for it. Lew Wallace in his "Ben-Hur" gives us traditional light that is worth while. These Three, Balthasar, an Egyptian, Melchior, a Hindoo, and Gaspar, a Greek hermit, all meet upon the desert east of Palestine at a common rendezvous yet having never met one another previously. No planning had been done by common consent but each one individually was directed to this said place by the Spirit across a pathless desert, knowing only that there were two others who would also meet there to journey to the city of David. Each one of these three had come from a country where God was unknown and yet each had found Him and believed and had separated himself from his native associates. Their faith was rewarded in each event by sight, for a Star appeared to them individually and a voice told of the birth of a Savior. By their faith the Spirit led them together on the open desert where they continued their journey as the Spirit led and finally came to Bethlehem, found the child Jesus and worshiped Him. They brought their gifts of gold, frankincense, and myrrh to the Savior, a babe in His mother's arms. Their faith was rewarded.

We know for a surety that these Three came from the East, for the Word says so. We know that they were wise for they are called so by God Himself. We know that they had seen His star and had followed it, in other words they were led by God. We know that they believed when they saw the Child and we can infer that they believed before seeing Him or their faith would not have been rewarded so richly. How and under what circumstances and when they learned of God we know not, but we know that they knew. "God's works in mysterious ways his wonders to perform," and whatever way the Word of the Lord reached these three, it must have reached them somehow indirectly. We can further believe that they had not the abundance of evidence that the Jews had to whom was given the Word for safe-keeping.

And yet these three who had evidently little evidence knew and believed, while the Jews who had much evidence knew not and didn't believe.

"Few there were who had seen the signs and heard the promises" and those few only saw the signs and heard the promises because they were worthy. That was the reason, and the only reason. If the few who at that time studied the Scriptures, and lived the lives, and believed, were the ones who saw and were wise, how many are the ones in this day and age that study the Scriptures, that live the lives, and believe, that shall be the wise ones in His second coming?

We can't help but appreciate those Wise Men of old who sold all and came with their riches unknown distances from their homes thru unknown and dangerous lands to offer them to the Christ. If that was their offering on the simple evidence of seeing His star, what should our offering be when we have all the evidence in the world to lead us to the cradle of the Savior. Aren't we a set of cold-hearted human beings anyway? "A faithless and perverse generation seeketh after a sign, but I say unto you there shall no sign be given save that of the prophet Jonah," is what Jesus told the generation He was then speaking to, and it is applicable today similarly. We want to have God show us signs like He showed Paul of old on the way to Damascus and yet we truly have more evidences than

(Concluded on page 763)

CHRISTIAN MONITOR
A monthly Magazine for the Home

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# CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XII SCOTTDALE, PA., DECEMBER, 1920 No. 12

## CHRISTMAS IN JERUSALEM AND BETHLEHEM

A. M. Eash

They say it is Christmas day but to me, who have never missed the Christmas festivities with the little flock in Chicago, it is a real task to believe it. Instead of the usual snow we have nothing but rain and wind. Where in America reports tell us there are storms raging in parts of the country, we know nothing of real cold. The hillsides are turning green with verdure and already for weeks the crocuses have been lifting their heads—harbingers of the many and beautiful wild flowers that will convert the barren hills of a few days ago into a large flower garden. But still they tell us that this is Christmas day and already our festivities are about over. Since, however, the experiences of this Christmas season have been so very unusual, I want to pass an account of a few of them on to you who have never had the privilege of living in the Holy Land on Christmas day.

To be one of the responsible parties in conducting an orphanage of over four hundred children and realize that the children in the Holy Land are almost as keen for Christmas gifts as are our boys and girls in America, made it considerable of a task to decide just how much will need to be done for them and how much must be left undone because of a depleted relief treasury. Only a few days ago it was decided that at the time of the Christmas program each child would be presented with a small bag of nuts, a few pieces of candy and an orange. Presenting these in the name of the many boys and girls in America who have been giving of their pennies and nickles to help care for these more unfortunate ones, and making a little speech of appreciation and good wishes, consisted of my part of the Christmas work here at the orphanage. Others bought the gifts and prepared the program, so what I say will be largely about what others did.

I am glad to be able to say to the young people and children of America that I have seldom—if ever—been at a Christmas program where everything was rendered as well as our folks did in their exercises yesterday. Being in the land in which the Christmas scenes were enacted in reality so long ago and being people with the same habits, they can very readily reproduce in speech, song and gesture and, to the westerner, present in a very realistic manner the story of Christmas tide. The program was a very ordinary one with recitations, songs and exercises. I think perhaps about 250 helped in some manner or other and everything was done impressively.

What, I think, will be most interesting just now, however, is the Christmas eve trip to Bethlehem. The trip in itself was interesting because it was so dramatically staged, and to be privileged to spend the evening in the church built over the spot where the inn stood and the Holy Child was born was worth many times the unusual effort necessary to be there. Bethlehem is about six miles south of Jerusalem on the main road to Hebron and Beersheba. It is a fairly well built road and nice traveling with the exception of the many ruts and water holes. To go there under ordinary circumstances would be a matter of only a very short time but on this particular evening it was otherwise. We had been told that the services in the Church of the Nativity would begin at about ten P. M. and continue until perhaps four in the morning. Our plan was to arrive there at about ten, then after remaining for perhaps an hour, go by donkey to the Shepherds' field and there at the midnight hour recount the experiences of the night so long ago. The donkeys had been engaged in advance and were to have met us at a certain point about a half mile outside of the city. From there we had hoped to ride in to the church and then on to the field. The first difficulty of the night was that it was one of the rainiest nights I have ever seen. At times it simply rained but at other times it poured. The wind blew a gale and this with the rain and a topless —I should also say a lightless auto made the six mile ride a most dramatic one. Extra rain coats and rubber wraps together with rubber boots kept off a part of the rain but a large portion found its way successfully to parts of the body that ordinarily would be kept dry. Fortunately for us others had similar experiences so that we had a number of things in common with the many others who braved this worst of winter nights in Palestine. How unlike our conception of the Christmas night of so long ago and, yet, why could it not have been just such a night as this?

**The Shepherds' Field. Marked x**

We reached the church at eleven o'clock at night and already the service

must have been in session for some time as many of the women and children were sleeping soundly. I should have told you about the church. Like a number of the other churches built over holy places, it is held by a combination of religious sects. The Latins, Greeks and Armenians have a joint possession. Each had its chapel and of course the manger part is held conjointly. To you it would seem strange to be in a church where a soldier needed to be kept all the time because of the fights that sometimes occur between these different sects, but that is what we found here by the manger in which is supposed to have been laid the one who came to establish peace upon earth and good-will among men. It is said that there have been times when the different factions have gotten into real fights making it necessary for the soldier to be on guard at all hours. There is not necessarily any conflict on Christmas night as the Christmas of the Greek Catholics comes ten days after ours. On this night the Latins were in control, a cardinal from France being the central figure in the worship. I think this is stated correctly as more prayers and attentions were turned toward his holiness than toward the Christ child. Until about one-thirty in the morning we listened to the music and singing—which by the way was well worth listening to—and watching the cardinal and his associates engaging in all sorts of lifeless maneuvers. Then very suddenly large candles were distributed among the priests and a number of the visiting dignitaries and we saw that a procession was being formed. We waited only long enough after that to make sure that they had started for the manger and then hurried off to reach the place first, which we succeeded in doing. Singing priests and altar boys headed the procession and almost at the end came the cardinal carrying—what do you suppose?—a little doll which was supposed to be the Christ child. Very hurriedly they laid the doll down on the spot which is indicated as the place of birth and the entire cavern was then so thoroughly incensed that the uninitiated began to think he would choke from the fumes. There was more singing then one of the priests ventured to the place where the child lay, picked it up and carried him to the manger where he was laid. The "Te Deum" was sung by the cardinal and the crowd dispersed. The watch showed two o'clock at night and we thought of a six mile trip with our topless and lightless auto and hastened to make our departure. The service was over, the Christ child was born and the religious hopes of a part of the multitude satisfied. To many of the foreign visitors the maneuvers with the little doll were a bit of the grossest mockery, and we wondered what the one who was born so many years ago—perhaps on that very spot—thought as He looked on from His place at the right hand of His Father in Heaven.

**Entrance to Church of the Nativity at Bethlehem. Marked with Arrow.**

It may also be interesting to know that about every two days since that doll was laid in the manger it will be changed and a larger one placed there so that by the 6th of January when it is finally taken away and room made for the Greek celebration it will be large enough to sit on a throne and have a crown placed on its head and other jewels on its body. Mockery it surely is, but such is the religion of many of those here who profess to be Christian. Very interesting were the comments of a certain Greek on this "dollbaby" custom of the Latins when she said her people did not believe in such foolishness. Their service begins on the morning of the 6th of January at which time the Greek patriarch from Jerusalem arrives at the church. The ceremony is, I am told , a very elaborate one and continues quite regularly until morning of Christmas day.

Our conversations since the Christmas festivities are over have in part consisted of a comparison between our simple, worshipful celebration and the elaborate formal one as we saw it at Bethlehem, and anew were we made thankful for a religion which brings a personal experience of salvation through the work of the Christ child, and a worship in which formality has given way to spirituality. May the day speedily come when Christ will be fully and truly honored in the places made sacred by his birth, life, death and resurrection.

Jerusalem, Palestine.
December, 1919.

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## INCIDENTS IN THE VISITATION OF FAMILIES OF GERMAN PRISONERS

### IV. In Konig Sachsen—Erzgebirge Mountains

S. E. Yoder

On a cold wintry morning I boarded a train at Zwickau. After a ride of two and one-half hours, through winding valleys, tunnels, beside snow covered evergreen mountains, we reached Schwarzberg. Upon inquiry I found that no train went to Rittensgreen until late in the afternoon. So I decided to walk. This was in the midst of the beautiful Erzgebirge mountains. The ground was covered with snow, the evergreens seemed to sigh under their burdened branches. The sleds were drawn by oxen, men walked about on skees and snow shoes. After a three hours walk we arrived at Rittersgreen, located a few minutes from the former Bohemian border, but now called Czecho-Slovakia. Far up on a mountain side I found my family. I climbed the rickety stairs to the second story. A knock brought a girl of twenty to the door. I showed her the photograph—"Paul, mein Bruder," she exclaimed. I entered a small room, the kitchen, very plainly furnished, a few home made chairs and table were the furniture. Another sister whose small child of four was playing was also at home. The aged father was away working in the mines. The mother had died during the war. Paul was the only brother and son. The sisters were so glad for news. They had not heard from their brother for months. They told how difficult it was to get enough food. The early October snows had covered and frozen most of the potatoes. Meat was next to impossible to secure. There was much unemployment due to lack of fuel, most of the coal being sent to France. Practically all factories were idle.

With tears in her eyes the oldest sister related how she must care for her child, her husband accusing her of being unfaithful would not return to her. In her despair, not knowing what to do for clothing and food, one day a small pack-

age arrived—with pride and joy I was shown the clothing and small boxes of cocoa, condensed milk, sent by the Friends of Philadelphia to the needy. The little waist coat and trousers replaced the rags, the health of the pale child was partly again restored by the nourishing food. "Please thank your good people," sobbed the mother, for their kindness—you do not hate us so after all in America, do you?—My baby boy will always be taught how your good people clothed him when in rags and fed him when his own mother had no food for him."

At noon we ate the black bread and drank coffee. The sisters had also boiled some potatoes for me. I was seated at the table alone. While going about their work both ate a few bites of black bread and drank a cup of coffee. They said they were saving their potatoes for the evening meal, when father came home they would all eat a warm meal. But I was wondering what the evening meal would consist of besides potatoes—they would only be too glad had they enough of potatoes to satisfy their hunger!

Belleville, Pa.

## DON'T SMOKE CIGARETS

Cigarets are the worst plague we have in our American schools today. Professor O'Shea, of the University of Wisconsin, says that ninety per cent of all the boys who fail in their examinations in our grammar and high schools are smokers. The records show that pupils who do not smoke when they enter the high school, but who acquire the habit afterward, become unruly and hard to get along with, and their school work declines greatly. The extent to which this plague has gone is indicated by statements from a number of school principals who declare that from fifty to eighty per cent of the boys in our high schools are now smoking cigarets. The superintendent of the New York City schools says, "I have found that cigaret smoking is one of the worst habits a growing boy can acquire. It hinders his growth, it retards his intellectual development, and worst of all it weakens his will and thus renders him less capable of resisting temptation to evil courses."

The people of this country are waking up to these great evils. The sale of cigarets is entirely prohibited now in six states of the Union. In twenty-seven states the sale of tobacco to youths is restricted to some degree. New York State has prohibited smoking in factories since 1912. It is a wonder that all the states have not done this. A few years ago there was a fire in a shirtwaist factory in New York City in which one hundred forty people, mostly young women, lost their lives, and this was caused by a cigaret carelessly thrown by a young man into a pile of muslin cuttings. The fire commissioner of New York City says that from fifteen to twenty per cent of the fires in the cities are caused by lighted cigarets or cigars. This means that smokers burn up $45,600,000 worth of other people's property to keep their vicious habit going.

For a long time the teachers and the preachers were rather lonely in the crusade against cigarets. Politics and business and industry are taking a hand now. The Pennsylvania Railroad Company prohibits the use of tobacco by its employees when on duty in or about passenger stations or on passenger cars, and smoking is prohibited in shops and freight stations. Other railroad companies have similar orders. An increasing number of great industrial concerns are refusing to hire new men who use tobacco or alcohol. Thomas A. Edison will not have cigaret smokers in his factory. Henry Ford is trying to persuade all his workmen to give up smoking. The United States Weather Bureau forbids the smoking of cigarets by employees under eighteen years of age. The Chicago postoffice employs no special delivery messengers who use tobacco in any form.

We call Japan a heathen country, and we are sending missionaries to teach them righteousness, but "heathen Japan" has a law prohibiting smoking by all persons under twenty years of age from one end of the empire to the other.

Boys, don't smoke cigarets! It is a bad habit—a very bad habit. It will poison your brain, your heart, your stomach, your lungs. It will weaken you for work and play. It will make you stupid at your books. It will cost you your reputation with your best friends. It will greatly hinder you in getting a good job by and by.

There is a great chance for boys today—better than ever before in all the world's history. But the boys that are wanted for the good places must be clean, pure and strong. This means "positively no cigarets."—Selected.

## THE COMFORT OF FAITH

Frank Monroe Beverly

I hear the cold rain patter
  Upon my roof tonight,
The soughing winds are moaning
  O'er autumn's dying plight.

Yest're'en the sun at setting
  Touched fair the hills with gold.
The air came mild and pleasant—
  Tonight is drear and cold.

There's darkness at my window—
  At this my heart grows sad,
For some may have no shelter,
  Must face the storm king mad.

This night holds little comfort
  For those who're cast without,
And with their thoughts of suff'ring
  Come those of gravest doubt.

I cast around my fireside,
  Then look into the night;
Between the one and t'other
  I mark a diff'rence quite.

There's one who's young and helpless,
  No place to call his own—
O heart, be still! 'tis not for him
  The night is making moan.

For in some heart He's kindled
  A pity for the poor;
The little outcast's housed—
  The storm may shriek and roar!

'Tis faith in human goodness
  That qui'ts my heart tonight,
For more and more I'm seeing
  That God directs aright.

Freeling, Va.

## HOTEL IN HOLY LAND ONCE A MONASTERY

The "Hospice House," where American Red Cross workers in Jerusalem made their homes, was formerly a monastery.

A Red Cross woman who recently returned from service in the Holy land says:

"Guests, passing along the dim stone corridors, with only a swinging oil lamp to guide them at the turnings, feel that they have slipped back a couple of centuries.

"The rooms are big enough, but absolutely bare and gloomy, the sole furnishings being a solitary chair, a small iron bed, and a stand crowned by a wash bowl and pitcher. There are no floor coverings and no pictures.

"For all that, there is something about the place that thrills and inspires. When the rainy season is on, it pours steadily, without excitement or let-up for hours, but the stars on clear nights are a compensation. Lustrous and large as diamonds, they seem so close as to be within reach of an up-stretched hand. They are all so bright that the Star of the East must have shown with paramount brilliance to have enabled the Three Wise Men to have made their selection for guidance.

"When the moon appears, it, too, is so large and bright that one may read a book in the open. The streets are long and shadowy and silent."

The American relief workers were not deprived of Epicurean comfort, however, for their first dinner in the Holy land consisted of Arab bread, fresh eggs, wheat, good coffee, goat's milk and "something that tasted like taffy, but which in reality was crushed seed."

**This year, more than ever, there should be no useless giving. Your friends will appreciate something worth while. Why not present a number of them with a year's subscription to the Christian Monitor under the plan outlined on our editorial page? They will have occasion to remember you gratefully at least twelve times during the coming year, and you will be happy in knowing that you have done something which may be a silent influence for good in the lives of those in whom you are interested.**

"By how much the viler Christ was made for me, by so much the dearer He shall be to me."

# EDITORIALS

### The Birth of the Savior

Again we celebrate the best loved and most widely known holiday season in the whole Christian World,—Christmas. To some it may mean only feasting, a good time, gifts, and merry-making in general, but to the true Christian it has a much deeper significance. Christ came that He might redeem the world from sin, and it is only because He came that we today are privileged to enjoy our association with Him and to experience the joy and satisfaction which comes to those who have accepted Him as their Master and Friend. And only to the extent that we really enjoy our Christian service can we experience the real joy which Christmas ought to bring,—a joy which the world can never understand.

But the Christian's real source of joy is not only in contemplating what God has done for him, but in bringing to others the message of what God has done for the whole world. "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." He so loved the **world,** not only a part of it. It is this message of Love and good cheer that men so sorely need today. Sin with all its ugliness and misery can never be conquered save by this same Love. It is the only thing that can remedy the unhappy conditions that exist in the world today, and yet many turn away and will not accept it! But the Christian finds the message a joyful one nevertheless, and continues to bear testimony to its effectiveness by word and deed.

Let us, as professed followers of Christ, be careful that our observance of this Christmas season be entirely in keeping with the true Christian spirit and that all we do may testify to our love for the Master and our joy in His service whose birth we celebrate.

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### Let Us Help!

At this season of the year, while we are warm and comfortable in our homes, millions of men, women and children in Europe and Asia are suffering and dying because of a lack of food to eat and clothes to wear. The physical needs of the world are perhaps greater than they ever were before. There is no need now to inquire into the cause of this condition. Sufficient to know that, supported by indubitable evidence, it is true. The question is, What can we do to help those in need?

Our own Church has provided an avenue through which we can help at least some of those who are unfortunate and destitute as a result of "Man's inhumanity to man." The way seems to be opening in Russia for effective work on the part of the relief unit which was sent there by our Relief Commission, in cooperation with the relief organizations of the other branches of the Mennonite Church. Mennonites in Germany, while not themselves in need, are carrying on a splendid work among the poor and destitute of their own land, and are appealing for our help. More than half a score of our brethren are doing relief work in the Near East, and money is needed there. We can use all the funds that can be raised for this purpose throughout the Church. The way is open. Will we do our part?

We have given liberally in the past. God has blessed our efforts. But we cannot afford to let our work drop now for want of funds. The general relief fund is almost depleted. Funds for Russia are coming in rather slowly. Can it be possible that we have tired of giving? Or have we simply allowed ourselves to believe that since the war is over the need has also lessened? Or can it be that because we are no longer under strong pressure to subscribe for war funds and bonds, in lieu of which we were glad to give liberally to relief work, we are growing less generous in our giving? What sort of a testimony would that convey to the world? Surely that cannot be the case. But is there not danger that those who are observing us will interpret it in that way if we fail to continue to support generously and spontaneously the work we claimed to be willing to do instead of fighting?

The need is here. God has blessed us richly. In sharing our blessings we shall be thrice blessed. We must not retrench. We must do even better than before. Only thus can we exercise our Christian duties and privileges fully..

The wise man says, "There is he that scattereth, and yet increaseth; and there is he that withholdeth more than is meet, but it tendeth to poverty."

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### Too Busy

This is a busy age. Very few people have time enough to do what they would like to do, or what they feel that they should do. Apologies for things left undone, or only partially done, are so commonly heard that we take them as a matter of course. "Too busy," "haven't time," "swamped with work," and so forth, are common expressions, not only among those wholly engaged in secular activities, but also among ministers, Sunday school teachers, and Christian workers in general. There are those upon whom the responsibilities of life weigh so heavily that even rest and sleep, nature's antidotes for weary bodies and tired minds, are interfered with. No one enjoys such a situation, yet no one seems to be able to propose a practical solution for it.

One would naturally suppose that with all the labor and time saving machinery and devices to which we have access we would have more leisure time than ever before, and that there would be no lack of time in which to discharge our responsibilities properly. The whole tendency of modern inventions is to enable people to do more work in less time. And yet, instead of having more time at our disposal we actually have less.

Of course it is a good thing to be busy, provided we

are busy in the right way. The way of idleness is a short cut to ruin and destruction. "An idle brain," says the proverb, "is the devil's workship." But it occurs to us that perhaps many times we may be busy with things that are not really worth while, or in ways that are not justifiable, or for reasons that will hardly stand the test, and that our activities ought to be closely scrutinized to see whether we may not be definitely responsible, after all, for some of the things for which we "haven't time."

No doubt there are many professing Christians who are allowing "the cares of this world and the deceitfulness of riches" to so occupy their time and attention that they completely or partially neglect the really important things of life, so that when they come to the close of their lives here on earth they will be compelled to look back and see that much of what they have striven to accomplish was but dead weight to them and hindered their laying up the spiritual treasures which alone they can take with them to the land beyond. Let us examine our lives carefully and see that we do not labor only for the earthly things which perish, but that we give a due share of our attention to the spiritual and eternal values of life. It must be sad indeed to come to the end of life only to realize when too late that its real opportunities and purposes have been missed.

On the other hand, there may be those who are devoting their lives to worthy purposes but who, because of a lack of proper organization of their activities, or a use of inefficient methods, or a lack of attention to some of the laws of nature with reference to the bodily mechanism through which they must of necessity perform their labors, are unable to do properly all the work for which they will be held responsible and which will be required of them. It is not enough to be busy in the Lord's work. We must see, that to the best of our ability, His work which has been entrusted to us is performed carefully, efficiently and well.

Then too, there may be those whose work is beyond criticism on the above named points, but who are simply overloaded and are carrying responsibilities which should be shared with other individuals. It may be because of a special fitness for certain tasks that too numerous duties are placed on them; or, it may be because of their willingness to be used whenever needed; or perhaps it is because of special recognition and prominence resulting from tasks previously well performed. It may even be because of a system of false economy which makes it seem desirable to save help and equipment at the expense of the quality of work done. Whatever it is, it is wrong for one to make himself responsible, or to allow himself to be made responsible for more of God's work than he can possibly take care of, so that it will suffer as a result. God does not ask us to do more than we can. Something, or someone, somewhere, is at fault if such a condition exists.

If we are "too busy" to do our best in His service and to attend properly to the needs of our spiritual lives, let us stop to consider what is wrong. Are we too much interested in worldly affairs? Are we inefficient? Or have we more than our share of the responsibilities and duties of life thrust upon us? God will hold us responsible for the proper performance of our part of the work in His vineyard.

## Merry Christmas

This issue of the Christian Monitor closes Volume Twelve, though it is but "Volume One" so far as the present editor is concerned. The work for the year has been pleasant and enjoyable, though not without its trials and discouragements. We wish to thank heartily all those who have so kindly cooperated in various ways, and to venture the hope that all of our readers have enjoyed their year in the Christian Monitor family, and that they feel themselves profited and helped by our association in this way. We beg your kind indulgence for any mistakes that may have been made, or any inefficiencies that may have been manifest, and solicit an earnest interest in your prayers for the work of the coming year. A "Merry Christmas" is the personal wish of the editor to every one of our Christian Monitor readers.

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## A Christmas Gift Suggestion

The Christmas season is approaching, and to many it brings the question of selecting appropriate gifts for those whom they wish to remember in some way. Useless giving is wrong, and should be discouraged. There is too much need in the world to allow us to spend money in ways which do not bring any positive benefit. As stewards of the Lord's money and possessions we will be called to give account of what and how we spend. There are of course many ways in which money can be spent worthily at this season, but we wish to give here only one practical suggestion which we believe will be worth your consideration.

The Christian Monitor aims to be just what its name implies. It aims to present each month to its readers a class of reading matter which will be inspirational, informational, and genuinely helpful. You who read this are probably acquainted with it and no more space needs to be taken here to tell about it. Why not present a gift subscription to some friends who do not now receive it, and thus help to extend its influence and its sphere of usefulness, as well as bestow a real benefit, let us hope, to those who are to receive the gift? Twelve times during the next year it will visit your friends, each time reminding them of your gift and your interest in their welfare. And the cost is so small as to make it almost impossible to bestow any equally valuable gift for the same amount.

Only for one more month will the special introductory offer to new subscribers of fifty cents for the balance of this year and all of next hold good. The regular price of the paper is one dollar per year, or seventy-five cents for new subscribers. If you care to present a gift subscription to someone at the special rate please specify it as such and a neat printed card will be sent to the recipient, stating that he will receive the paper regularly through the next year and that it comes as a gift from you. It will be stopped at the time that the subscription expires, unless renewed, so that your friends will not continue to receive the paper beyond the time subscribed for and then be presented with a bill for an overdue subscription. Think it over, tell the news to others who might be interested, and send in as many gift subscriptions as you can. We pray that God may bless your efforts in extending His Kingdom and that you yourself may be blessed through them.

# CHRISTIAN LIFE

## WHY CHRIST CAME

Allen Christophel

"For this cause came I into the world, that I should bear witness unto the truth."—John 18:37.

"For this purpose the Son of God was manifested that he might destroy the works of the devil."—I John 3:8.

The real purpose of the manifestation of Christ cannot be fully grasped by the human mind. So wonderful are the truths surrounding His life and the power transmitted by Him that eternity alone will reveal the blessings thereof. In Him alone was revealed a perfect character. None of His qualities were excessive, nor was there any weakness in His life that neutralized the stronger qualities. Someone has described His character in this way: "In Christ alone have we faith without dogmatism; enthusiasm without fanaticism; strength without violence: idealism without visionariness; naturalness without license; sacrifice without asceticism; purity without austerity; saintliness without morbidity; a light which was too strong to dazzle; a fire too intense to flame. The inward harmony of His nature was perfect. The various tendencies held one another in check, and yet all energized freely, fully, and happily." He was the perfect example and perfect sacrifice. Jesus' program can well be stated by saying He came to show men how to live; He died to purchase their redemption; He rose for their justification; He spent a few days after His resurrection to prove His claims; He ascended to intercede in their behalf; He is coming again to claim all that have accepted His first redemption. The secret of His perfect character, atonement, and victory over sin lay in His deity. The practical benefit of His life for us depends upon the way it is applied to ourselves. We note three general causes for His appearing.

1. **He came to fulfill the law.** Someone has described Him as "filling full" the law. Christ is the center of the plan of salvation. The law was a "schoolmaster to bring us to Christ that we might be justified by faith." It is spoken of as a "royal law." Its standards were far in advance of any before that time. Civil codes to this day are built thereon. Christ said He came not to destroy but to fulfill it—in the sense of furnishing the life and power to carry out its moral obligations, and offering His life as a perfect sacrifice instead of the ceremonial obligations. When the Scriptures speak of "that it might be fulfilled which was spoken by the prophet," they mean to say that Christ's life was planned from the foundation of the world, and the prophets were moved to prophesy in accordance with this plan. Christ did not fulfill the law in the sense of passively conforming to it, but the principles He advocated and by the life that is made possible through Him, He both carried it out and gave the vitality that makes it effective. The moral law was negative but with its positive inferences, it was royal. The ceremonial law was given to secure from impending judgments. Faith and obedience toward God made the sacrifices effective. The new law of Christ was a positive statement of His principles and these had the beginning in the heart. Christ fulfilled the law—He obeyed it in detail, He put life into it. The liberty in Christ expressed itself in holy living—natural and free—in a regenerated soul.

2. **He came to teach new standards of life.** "They which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them....But whosoever will be great among you shall be your minister." "It had been prophesied that He should be God, yet man; exalted yet abased; master, yet servant; priest yet victim; prince yet shepherd; sinless, yet punished as a criminal; rich, yet poor; alive, yet slain; a king, conqueror, glorious, yet a man of grief, abjectness, and humility." He was the possessor of all these titles of royalty, but to bring them into practical usefulness, He gladly bore those of humiliation. It was necessary for Him to become man to please God. His abasement made Him conqueror over sin. His being a servant made Him master of wickedness. Being a victim, or sacrifice for sin, made Him priest and Mediator of a new covenant. Serving as a shepherd to those in sin made Him a prince. He knew no sin but was willing to suffer as a criminal that others might be freed from sin. His poverty in earthly possessions made Him rich in service and sympathy. His death on Calvary resulted in a victory in the resurrection. His grief for evil, His abjectness over His rejection, and His humility in the face of miraculous successes made Him king, conqueror, and glorious. The world's conception of greatness was lordship. Christ's was service. The world's conception of kingship was material. Christ's dealt with souls. The world's ideals of value pertained to this life. Christ's were shaped in view of eternity. The world's standard of purity was doing. Christ's standard was in being. The world's standards of living consisted in outward deeds. Christ's standard came from the heart. The world's standards pointed to self. Christ's standards pointed to God.

3. **He came to effect a reconciliation between God and man.** "For if we, when we were enemies were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." The plan of salvation is manifold. The besetting sin of humanity is unbelief. Man was driven from the Garden because He failed to heed the commands of God. The plan of redemption was placed in God's hands. The blood is the life of a creature and the shedding of blood for sins typified giving life as a reconciliation between God and man. Christ was the perfect man. He alone could purchase a perfect redemption. The fact of His deity made His sacrifice sufficient. Man was inherently sinful and the blood of sinful man could not have atoned for sin. On Calvary Christ paid the price for the souls of men that were in the possession of evil. They were purchased as a ransom. The pardon depended upon man's acceptance of the new master. At His death and during His burial the body was subject to death which is the result of sin. At the resurrection He arose triumphant over death and over the power of sin, and it is by this resurrected life that man is "saved by his life." At the crucifixion, Jesus paid the ransom. By the power that raised Him from death, man is saved from sin. After paying the price for sin, and making salvation possible, He became man's intercessor. Christ's death and resurrection saved men from the guilt and power of sin but being saved from the presence of sin remains for those who have been raised in His likeness. Jesus became the first-fruits of them that slept and thru His resurrection, man that has had part in the regeneration is raised and becomes a joint-heir with Him. By Christ's death and resurrection, man was redeemed from the guilt, power, and (in eternity) presence of sin—which makes the reconciliation between God and man complete.

The life of Jesus was intensive and far-reaching. Not an act but had its significance. He lived as our teacher and example; He died for our redemption; He

rose for our justification; He intercedes for our insufficiency. His program would have been incomplete without any of these factors. All in their place made Him the perfect fulfillment of the plan of God. Truly, Christ came "to bear witness unto the truth" and "to destroy the works of the devil."

Scottdale, Pa.

## "BE YE DOERS OF THE WORD AND NOT HEARERS ONLY"

Katie Nussbaum

"But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The apostle admonishes us to be doers of the word and not hearers only. It is impossible to be a strong Christian without being obedient to the Word of God. We must do the Word as well as hear it. When we have heard the Word it is our duty to take the message of life to others. The Word says, "go and teach." To be a Christian we must be obedient to the command our Master has given to us. Having found Christ precious to our own souls we should at once seek as did Philip and Andrew of old to lead others to the Lord. Every Christian has been saved for a life of service. Therefore we all have the opportunity to be witnesses for Christ. Aquila and Priscilla are good illustrations of the opportunities afforded to every individual believer. Are we ready to do our part in teaching others the way of Salvation?

In the Sunday school we have a great opportunity to teach the Word. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." We have the privilege of teaching the children in the Sunday school, and as the welfare of the child depends so much on the teaching it receives in the Sunday school we should diligently teach the Word. The things we teach the children will have a bearing on their life. The child in the Sunday school should be encouraged to take an interest in the great task Christ has committed to us. Jesus said: "Go and teach." We have a wonderful opportunity to teach the message of Christ to the children in the Sunday school.

Then again we are commanded to study the Word of God. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is our duty to study the Word of God. It is a sad fact that many Christians are not interested in the study of God's Word. There is nothing more needed today than Christian men and women who read and study their Bibles.

"Be ye doers of the word and not hearers only." We notice two things in this verse—hearing and doing, or in other words knowledge and obedience. To obey the Word we must know it. Therefore to be a doer of the Word it is important for us to know it in the first place. Christ Himself emphasized that by His method of teaching. Knowledge in any profession is very essential; how much more in the greatest of all—a Christian life? However we are apt to make knowledge the end when it should only be a means to an end and that end is obedience. Knowledge should lead to doing. A prescription will help a sick man little if he will not apply it. So a knowledge of Christian principles and even the way of Salvation will avail little when not actually put in practice. We should not be satisfied or think that our work is ended when we have heard the Word, but should strive to be a doer also. A well-known and prominent pastor at the close of a sermon once announced that services are not closed now, but just begun. True service begins when we put in practice what we have heard.

Have we been obedient to the Master when He said, "Go"? Every child of God should be personally concerned to go out and bring the Gospel to the lost. We should give the very best of our life in active service for the Master. Our aim in life should be to exalt Jesus Christ. After Christ had tested the loyalty of His disciples He said, "Go!" Our command is to go and preach the Gospel to every creature. It is for us to bring the Gospel to the unsaved. The Church that does not carry the Gospel to a lost world is dying.

In the Y. P. B. M. we must be willing to do as well as go and be a listener. It gives us all the opportunity of doing something in the work of the Lord. It is a place where we can be witnesses for Christ. We should not only be a hearer in the Y. P. B. M. but be a doer also, always ready to help when our services are needed. We should be glad for the privilege that we have to thus labor for our Master. Our work is not completed when we leave the meeting on Sunday evening, but as we have stated already, real service begins when we put in practice the things we have heard. As we go out from the Y. P. B. M. and come in contact with the world we should exemplify before the world the knowledge we have received. If the Word of God dwells in us it will affect our life not only on Sunday, but on every other day.

Then again in our Christian life we must not only be ready to hear and say what is right, but do right. We should live the Word ourselves and not only dictate what is right for the others to do. Too often we demand of others what we are not willing to do ourselves. We should be living epistles before all. One of the best ways of serving Christ is to set a Christian example before everybody. Our lives should be such that wherever we go people can tell that we belong to the Lord Jesus.

The teacher cannot expect to accomplish much if he does not live his message. The pupil will be imitating his teacher; especially is this true of the child. Teachers, do we realize that our pupils may try to imitate our lives? We are responsible for the influence we have on our pupils. The respect and beauty of a life which is continually living for Christ will shine out. Every teacher ought to lead his class nearer to Christ by his own consistent life.

The scholar has also a part in doing the Word. It is the work of the teacher to impart knowledge to his class, but it is for the pupils to obey the truths that are taught. It is as essential for the pupil to be a doer of the Word as it is for the teacher. Therefore we must not only hear or teach, but do as well.

Our teaching in the Sunday school then should lead our pupils not only to a knowledge but to put that knowledge into practice. It is better to emphasize a few points and have them put into practice than to teach many things and not doing what has been taught. When Christian duties are taught a practical way of exemplifying them should be sought for the pupils. Again when we teach the children to give to the poor some needy ones should be pointed out. In teaching, places and causes that are worthy of help should be mentioned.

Have we been true to our opportunities? We should consecrate ourselves anew that God may use us in His service. What are we doing to extend Christ's kingdom? We talk of bringing Christ to the lost and then do so little to make Him known to the unsaved, are we doing what Christ has commanded us? "And why call ye me Lord, Lord, and do not the things which I say?" Christ has redeemed us for a purpose. If we are filled with the Christ life our love will go out to the lost and dying. May God help us all to be faithful in teaching and hearing the Word, that we may lead souls to Christ. Let us serve Christ in true obedience and thereby receive blessings that are promised to us—"Blessed are they that hear the word of God, and keep it."

Apple Creek, O.

# MISSIONS

## CHRISTMAS AT THE CHICAGO HOME MISSION

Lola Beery Hartzler

As the Christmas season with its spirit of good cheer and happiness draws near, the children who attend Sunday school at the Mission are eagerly awaiting its coming. To them it means a Christmas dinner of so many good things, and then a program in which they can all take part. They talk about and plan for these events many weeks before they take place. It is interesting to see the eager expressions on the little faces whenever Christmas is mentioned, and to hear the happy chatter as they talk about the "real big dinner." We must remember that such an event comes only once a year into the lives of these boys and girls. Is it any wonder they are happy?

Several weeks before the dinner is to be given, letters are written to twelve or fourteen congregations giving lists of provisions wanted. The brethren and sisters of these congregations see that the supplies reach the Mission on the day preceding the dinner. This is a very busy day. Everyone has something to do. Sunday school rooms are converted into dining hall and kitchen; tables are arranged; chairs and benches improvised; visitors come in from near by congregations, and the boxes and barrels of provisions are taken care of. In the afternoon the sisters and friends of the Mission meet to pare potatoes. About three boilers full are prepared. The boxes are opened in the evening and the provisions put away for the night.

The day on which the dinner is given is even more interesting than the preceding one. The chickens which are cooked whole before they reach the Mission, must be cut up and gotten ready for the boiler. Cakes also, are cut and tables are set. The tables which are made of long boards placed on trestles, are covered with a heavy paper which lies flat, giving the tables a neat and uniform appearance. The cakes, cookies, pickles and other good things are arranged on the tables, also a cup, fork and spoon for each child.

While this work in the dining hall has been going on, the sisters in the kitchen are busy cooking the potatoes and re-heating the chicken. The potatoes are mashed, and gotten ready for the plates which stand in piles on the kitchen tables. Everything goes on quietly without any confusion, for each one has a definite work to do. One sister is responsible for the mashing of the potatoes, another sees that the chickens are prepared ,a third sees that the tables are gotten ready, while others are made responsible for other phases of the work. Thus by systematic organization and cooperation each one is able to do his or her most efficient work. We must not neglect to mention that not only the sisters but the brethren as well, help in this interesting labor.

The dinner is served about 4:00 P. M., but long before that hour the children begin to gather about the door, waiting rather impatiently to be admitted. Tickets of admission are given to all Sunday school children and also to other poor children even tho they are not regular attendants. These tickets are given out the week preceding the dinner and are presented at the door as the children enter the building. In this way the workers know how many children to expect and confusion is avoided. At a given time the doors are thrown open, and the children enter the dining hall taking their places at the long tables. About two hundred are accommodated at one table. As they stand about the long tables with bowed heads a prayer is offered to the great Giver who has made it possible for these little ones to be fed. After the prayer the children are seated and served. The plates which have been filled in the kitchen, are passed down the line of helpers which extends from kitchen to tables, thus in a very short time the two hundred children are served. If the brethren and sisters who so kindly sent the provisions, could hear the "Ohs" and "Ahs" of satisfaction as the children receive their plates, they would feel amply repaid for all the work they did in preparing the good things.

After the children have eaten all they want, they are allowed to take the things they could not eat to their homes. Paper napkins are provided and the food is carefully wrapped up. When the children have left the room the tables are cleared and re-set. In a short time they are ready for the children who could not be accommodated at first. When all the children have eaten the tables are again re-set and the visitors, friends and workers are served. As soon as the meal is over, some of the tables are removed, chairs are arranged and an informal Praise and Song service is held.

On the day after the dinner, the women again meet to clear away the tables, take care of remaining provisions and to scrub. Poor people come with baskets which are filled. Many are remembered who were unable to attend the dinner. Baskets, to the number of sixty or seventy are carried to the poor homes, thus bringing a bit of good cheer to many, and reminding them that they are not forgotten.

When considering the time and labor expended in the preparation of a dinner of this kind, some may ask, "Does it pay?" In a financial sense it may not be a paying proposition, but there are other sides to be considered. The boys and girls by means of the Christmas dinner are drawn closer to the Sunday school and are anxious to bring other boys and girls that they too may become regular attendants. Then too, the people in the district become more interested in the Mission because of its helpful and sympathetic attitude toward the children. For instance—last year, the wife of one of the influential men of the district, came to the Mission on the day when the dinner was given, to help with the work. Owing to the scarcity of sugar, the workers were handicapped in preparing dinner. This woman quietly left the room and soon came back bringing a twenty-five pound sack of sugar which she donated to the Mission. Her husband also sent a sum of money which was to be used for the children. These people do not attend services at the Mission, but they are greatly interested in its work. This serves as only one example of what the dinner means to the district.

The dinner usually is given a week before Christmas while the program which we have already mentioned, is given as near Christmas as possible. This program consists of songs, readings, exercises, etc., all centering around the sweet story of the birth of our Savior. Each child seems so happy to add his mite to the program. Many of the parents are in attendance at this service, eagerly listening to the sweet messages from the children. None but our Savior can fathom what forces are at work in their hearts at such a moment, or what the results will be.

Christmas at the mission is a busy time, but it is a happy time. It is also a busy time for the brethren and sisters from the various congregations who made it possible to bring a ray of sunshine into the lives of these city boys and girls.

but it is a labor of love for all. We are again reminded of the words of our Master—"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Chicago, Ill.

## THE MISSION BOARD AND ITS WORK

### II. Present Status and Problems

C. Z. Yoder

The Mennonite Board of Missions and Charities consists of fifty-two members, usually called trustees, who are all elected or appointed, either directly or indirectly, by the sixteen District Church Conferences, including the Conference in India.

Each of these Conferences is supposed to elect a Mission Board member annually for the term of one year. The General Conference which is composed of delegates from the District Conferences elects three members. There are twelve District Mission Boards whose members all belong to the several congregations of their respective District Conferences. The President of each of these District Boards is a member of the Mission Board. There are at present thirteen mission stations and charitable institutions under the Board, and each of these thirteen stations have a Local Board appointed by their district conferences, and the chairman of each of these local boards is a member of the General Mission Board. These forty-four members of the General Board elect eight members at large.

The Board meets annually in May and elects all of its officers for one year, none of them receiving any salary. The Treasurer, who is required to devote all of his time in the service of the Board is being supported on a missionary basis. The Board in its annual meeting also elects the standing committees,—viz, the Executive, Mission, and Auditing Committees. It also transacts other important business matters at its annual meeting.

The present officers of the Board are, D. D. Miller, President; D. G. Lapp, Vice President; J. S. Shoemaker, Secretary; G. L. Bender, Treasurer; Vernon E. Reiff, Assistant Treasurer. The first four named officers are members of the Executive Committee, with Sanford C. Yoder as the fifth member of the Executive Committee.

The Committee has the general oversight of all of the Institutions and stations under the General Board. It directs the work and workers, subject to the regulations and restrictions of the General Board. It meets at least twelve times during the year to consider the problems and to discharge the arduous duties enjoined upon it.

The Mission Committee consists of seven members. The President and Secretary of the Mission Board are ex-officio members; the other members for the present are C. Z. Yoder, Chairman; S. E. Allgyer, Secretary; D. H. Bender, A. C. Good, and Daniel Kauffman. Their duty is to find efficient workers, examine them doctrinally and physically, and if found to have the necessary qualifications to recommend them to the Executive Committee for appointment. S. E. Allgyer is also appointed as Field Worker, to frequently visit the various stations under the Board and to solicit workers. He is also appointed to edit the Monthly Mission Letter and send it to workers and volunteers for work.

It has been the policy of the Mennonite Board of Missions and Charities not to contract any debts unless it must be to meet the necessary current expenses, but to wait until the Church has contributed the necessary means for improvements, etc.

The Lord has been greatly blessing the work when we consider the time since the Board was first organized, and the small contributions received for the work in the beginning of its mission. As reported at our last Annual Meeting, May 18, 1920, the resources of the Mission Board amounted to $643,361.80, which includes real estate, buildings, annuities, and endowments, investments under its jurisdiction. The amount received in the last year by the Board from the churches for the support of the various institutions under its jurisdiction and for improvements for the purpose of extending the work was $267,171.77.

The number of workers needed to carry on the work of the charitable institutions was thirty-three. The numbers of workers in our city missions was thirty-four. In India we have now thirteen, and three more have permits to go soon. There are sixty-one native workers in India. In South America we have four workers, making a total of one hundred forty-five workers under the Mission Board.

As to the labor and visible results of these workers we note the following; in our city missions, in all of the departments of the Sunday school we have enrolled 1452 pupils. The average attendance is 1117; number of garments given to the poor in the last year, 3360; number of patients treated among the poor, 284; number of meals given to the poor, 224; number received by baptism, 26; number received by letter, 34; total membership in these city missions, 378.

In our charitable institutions there are over one hundred homeless children being cared for, twenty-two aged ones who have no homes; also quite a number of afflicted people are being treated in our sanitariums and hospitals.

While the workers meet with many disappointments and hard problems, yet we have great reason to praise the Lord for what he has been doing through his humble servants.

The work in India has the past few years had its adversities. There was the world epidemic which required much of the time of the workers; the price of food was nearly twice as high as it was before the war; famine was staring them in the face and with all this nearly half of the missionaries were off the field and could not return because of war conditions. However, there was an advance in the increase of membership over that of previous years. Over one year ago there were 626 communicants and the Christian community numbered 926. The total Sunday school enrollment was 1603. Progress has been made in all of the departments and the work at the present time is reported very encouraging by some of our brethren who visited the mission recently.

Our mission in South America which has recently been established at Pehuajo, Argentina, is reported as being very encouraging. The attendance at the services has been as high as two hundred. Already fifteen members have been received and they have more applicants for baptism.

As regards the problems the greatest needs at present are for more efficient workers. The call comes from South America, from India, for the proposed Mexican field, as well as in our home land. May we all earnestly take heed to the voice of our Savior to pray the Lord of the Harvest for more laborers who are qualified for the great work of the Lord.

Wooster, O.

## THE RELATION BETWEEN RELIEF, RECONSTRUCTION, AND MISSION WORK

Silas Hertzler

Anything that a true Christian does is Christian. Relief, reconstruction, and mission work are all Christian work, and they are Christian in the same degree. Whatever the difference, it is in the kind of work done, rather than that one is Christian work and the other not.

The direct aim of relief work is physical. Its work is to temporarily tide people over a crisis. By means of food, clothing, and medical aid people who would otherwise suffer extremely, are kept alive and in partial comfort. The purpose is that of caring for people for a short time until they are again able to care for themselves. The work is planned on a period of months.

The aim of reconstruction work is to build up more or less permanently what has been torn down by war and famine. It works on a program of years instead of months. Besides giving food and clothing such institutions as the home and the school are assisted in their re-

formation. Factories or other forms of industrial work may be started so as to give work to the people, and in that way to assist them in becoming able to care for themselves again.

Mission work is directly religious. It has the teaching of the Christian life as its final aim. All else is secondary. Missionaries may do relief work. The fact is that the missionaries here in Syria did more relief work than anyone else could. Mission workers may also aid in the work of reconstruction. And however effective their work in these lines may be, they are not satisfied that their work should have a social influence, for their chief aim must be to help the religious life of the people in addition to whatever else they can do for them.

Relief work is emergency work. As I write this, (Jan. 12, 1920) Juleideh, Der-Mimas, Metullah, and numerous other smaller villages near the southern end of Mount Hermon have just been plundered by the Bedouin Arabs. The people were driven out, their houses ruined, their clothing and household goods stolen, and their sheep and cattle driven off just as in Old Testament times. These people need immediate aid. They have no food, no houses, no beds, and no clothing. The winter supply of food, such as grain, figs, olives, and meat, was either stolen or deliberately ruined. One example of the spoiling of food which the Arabs could not carry off, was the pouring of olive oil into the flour box so as to ruin both.

The task of a relief organization is that of furnishing the necessary things to keep the body alive, and if possible in health and comfort. This the Near East Relief committee has been trying to do for these people by furnishing clothes and blankets, while the French government has been furnishing food. This should be Christian work. It is loving one's neighbor. It is doing for others what a person would want others to do for him in similar circumstances.

Relief work in general, as carried on by the "White Star" has been this emergency work. When we first arrived in Beirut on the S. S. Pensacola, in February 1919, we found soup kitchens at work, conducted by the American Red Cross. To the very needy people one loaf of Arabic bread, and one plate of soup, usually made from different kinds of beans, were given daily. While this was a very small amount of food it was enough to keep the body alive. This kind of work was kept up in this district until July 1st, after which it was no longer considered necessary. Orphanages were started as a form of emergency relief work also. Half starved children were picked up from the streets of Beirut and from the Lebanon mountain villages, and were cared for in a sort of temporary shelter. These temporary shelters gave place to orphanages where the children could be cared for in a more satisfactory manner. Different kinds of industrial work, such as sewing and wool work, were started so that some of the women could be given work to earn money to buy a little food. Both men and women were also given work on the roads. All of these things, however, were begun and carried on with the idea that they would be needed for a short time only.

Reconstruction is a slower building process. It takes the remnants from war and famine and tries to build them up. It aims to give back to the people health, and to restore them to normal life. In France among other things reconstruction meant the rebuilding of houses in order to help people in starting their homes as before the war, and the restoring of the farms to usefulness. In Syria and other parts of the Near East considerable industrial work for women is being carried on.

The orphanage work of the American "White Star" will be reconstruction rather than relief work from the present time on. Beside the elementary school training in reading, writing and mathematics, each boy is being given a beginning in some such trade work as baking, carpenter work, shoe-making or tailoring. In some cases reconstruction is made a government process. When this is done it means that help is given in the formation of laws, and in the establishment of schools and industries, so as to form a working system for the nation. In all cases re-construction is the gradual righting of things that have been torn down by some calamity.

Mission work is bringing the Christian message and the living of the Christian life among a new people. Its sole and only purpose is to show non-Christians by your teaching and by your own life how to live the Christian life. It is a high calling. It is a great responsibility. It is serious work. Missionaries are looked up to. Much is expected of them. They are—they must be, if they are good missionaries,—Christians of high character.

Successful and effective relief workers are also men of the highest character. Not all relief workers do the most effective work, however, for not all are Christians. Not all pretend to be Christians. A casual study of the motives of some of those who have come to the Near East for relief work has been interesting. Some have come to see the country. Some have come for the trip. Some say they came to get out of the army in France. Others have told me that they came for a good time. This is far from the Christian motive of kindness and helpfulness for those in need. That kind of person who does any good work at all does it on a sort of borrowed Christianity, which has come from his parents, his aunts and uncles, or his other friends and neighbors who are Christians. Most of the relief workers I have met, however, have been Christians. They have the same sincere desire to help the needy that a missionary should have. Many of the relief workers are missionaries who are doing relief work temporarily, because just now that is the most effective way of living the Christian life which they profess.

In some ways relief, reconstruction and mission work are related as part to the whole. Relief work is the showing of the Christ-like spirit during the excitement and stress of an emergency or crisis. Re-construction is the more commonplace and less exciting form of rebuilding, after the first and more apparent physical need is over. Generally speaking reconstruction is helping a people to rebuild their institutions as they had previously been, although practically it may in some cases mean the introduction of new institutions, and new ways of doing things better than those of former days. Mission work has to do only with the living and teaching of the life of love as lived and taught by Jesus. With mission work all else is secondary. Educational and industrial work, as well as other kinds of mission work are merely different methods of teaching this life of love.

In emergencies mission work means relief work. It has meant that here in Syria during the whole of the war period, and long before any other form of relief could reach the people. Even now the Near East Relief committee could do but a small part of the work it does were it not for the mission trained Syrian employees. These men and women know the language and the customs of their own people, as well as their short comings. Consequently they know what to do as well as what not to do. We have in our employ many Syrians who hold positions of responsibility. Many of them are mission converts. Others have been trained in mission schools, and while not Protestant Christians, they are members of the Oriental Christian churches, and have caught something of the Christian spirit from the missionaries.

The relation between these three forms of Christian service, then, is not necessarily that one leads directly to the other. It has been so in some cases. The relief work done by the Mennonite church during the famine in India over twenty years ago, resulted, in 1899, in the establishment of permanent missionary work there. Conditions are not the same here in Syria now, that they were in India twenty years ago. At that time there was no missionary work carried on for many miles around Dhamtari, where our mission was opened. Here in Syria the Presbyterian church has been doing mission work for about one hundred years, and the field is at least partially covered. As long as there are so many other places where there is no Christian work being done at all, it is much better that there be no overlapping of efforts.

Our relation to the mission here is that our work is an assistance to the work already done, and now being done. Some of the orphanage work now conducted by the Near East Relief Committee will be taken over by the mission. For example, here in Sidon we now use a large mission High School building, and a mission orphanage for the three hundred orphans being cared for. After July 1st these buildings go back to the mission. The one building will be used for a school, and in the other about sixty of the orphans will be kept. The American Commtitee and the people of the mission will co-operate in caring for these children. The remaining orphans will be removed to other quarters and cared for by the Near East Relief, as part of their orphanage scheme of ten years or so. If our work were being done in a country where there was no missionary work it would very probably open the way for mission work. Or if, for example, the orphans now being cared for would be turned out with no-one to look after them, someone would have to take that responsibility. But as it is, mission work is already being conducted; and the relief work we are doing shows the people what Christianity the missionaries have been preaching actually is in practice. So it will help Christian work probably just as much, but by strengthening previous teaching, instead of by opening the way for the teaching merely. Certainly the way should also be opened for more extended work by the mission board already here.

So my conclusion is that mission work includes the good done in relief and reconstruction work, but in mission work the emphasis is on the development of intelligence and character in Christian living. They may be related as beginning and end, but not necessarily so. In Syria, then, since missionary work is already being conducted, the relation between them must be that of co-operation. The missionaries had been here for years and years before this crisis came. They had been training a few Syrian workers. These mission trained Syrians have been of invaluable assistance to the Near East Relief Committee. The fact is that the amount of work that has been done could not have been done without them. In consequence the greatness of the success of the relief and reconstruction work here is due in part to the mission work previously done. And while this helpful spirit as shown by relief work has opened the country for more extensive Christian work, missionary effort has been a success here for many years before this period of relief work was necessary. My conviction, then, is that relief work and reconstruction work are forms of Christian service in and of themselves, and not merely because they open the way for mission work. In themselves they are among the most effective kinds of Christian service because they show the Christian life in the action of every day living. For these reasons relief, reconstruction, and mission work go hand in hand as various forms of the same work, --the living of the Christian life. And while mission work may be the outcome of the other two, it may also, as in Syria, have preceded the relief and reconstruction, and thus have assisted in the relief and reconstruction during the crisis.

In consequence I feel that relief work should be continued. Good work has been done in France and in the Near East. There is more to do here, and according to the reports of those who have investigated conditions there is urgent need in Russia and in other parts of Europe. Taking advantage of these opportunities for constructive Christian service shows that the church is alive to her duties as well as her privileges. I believe that the Relief Commission should be a permanent organization which should keep posted in reference to places where help is needed, and at the same time keep in touch with the young men and women in the church who would be willing to give a year or more to such work. The results of continued efforts of this nature undoubtedly would be the giving of much temporary physical relief, along with making it possible for the workers to live the Christian life in places where their influence for good is sadly needed. The young people would grow in Christian living through exercise in difficult situations. During such efforts too, needy and unworked fields for permanent missionary efforts would be found in greater quantities than workers and funds to do the work.

## HOW CREATE AND FOSTER A COOPERATIVE MISSION SPIRIT

Mabel Metzler

"And a vision appeared to Paul in the night; there stood a man of Macedonia and prayed him saying, Come over unto Macedonia and help us.

"And after he had seen the vision, immediately he endeavored to go into Macedonia, assuredly gathering that the Lord had called him to preach unto them."

The missionary enterprise, we notice is not a new one; it has been at work ever since the first Great Missionary was here on earth. This one started the work, and has gone home for a short time, leaving the carrying on of the unfinished task to man, his steward. Down thru the ages, there have been a comparative few who have taken up His work, while the great majority have failed to realize that some day the Master will return for an account of their stewardship.

The life of the church should be the mission spirit. If it is not, it has lost out in the purpose of its existence. In fact, the Christian life and the spirit of service and sacrifice are inseparable if we really know Christ.

In spite of this fact, altho the church in late years has been rapidly awakening, we must admit that the missionary spirit in most of the churches is not what it should be. Missionaries in the foreign countries are supposed to represent the Christianity of their home church; the native church depends largely on the home church for inspiration, guidance and support. An indifferent church at home hinders the work abroad. At one World Missionary Conference, inquiry was made by correspondence with several hundred missionaries in all parts of the world, as to what constitutes the most crucial problem in connection with the great missionary task. The large proportion of the correspondents, altho having experienced all the difficulties of the work, replied, "The State of the Home Church." This shows us that the church at home is not in sympathy with, and interested in mission work sufficiently to cooperate with those out in the field. The missionaries constitute a select body of workers, intensely interested in the extension of the Kingdom; what a pity, that the Church which was founded for a missionary purpose, and sends out the missionaries, should hinder the work and make it difficult on account of its lack of interest, sympathy, cooperation and often lack of spirituality.

There are several things that figure in attempting to change this existing condition.

The first is one that has often been emphasized—the promotion of more missionary intelligence and education. We cannot expect anyone to do good work in any line, unless he or she is interested in that work. People, as a rule, are not very much interested in something which they know little or nothing about. A visit to the battlefield of Gettysburg is interesting to us only in proportion to how well we have the history in mind, and know of the event that occurred there. Knowledge creates interest; hence the importance of giving missionary information.

John R. Mott says, missionary intelligence has three main aims—First, the maintenance of interest among those already well disposed in the different missionary activities. Second, the securing of the support of adults who are indifferent and the rising generation. Third, securing a special body of teachers and workers at home, and suitable candidates for the foreign field.

There are a number of avenues through which this information may be given.

(1) **Through the Sunday School.** If we are to send out more missionaries in the next generation, we must begin at the seed bed where the soil has not yet been hardened, and impress upon the children and the young people the claims the missionary service has on them. The teacher of the children has this responsibility, of doing more than telling the lesson story. There is scarcely a lesson but that mis-

sionary thoughts may be woven in and impressed. Children of different ages should have at their access and be encouraged to read plenty of interesting literature. This may not bring immediate results, but when we see some children carrying home Sunday after Sunday, missionary books, and literally devouring them, we know that there is an interest and we feel certain that these seeds will sometime bear fruit.

(2) **Through the Young People's Bible Meeting.** Junior missionary programs should be held as often as possible. It is surprising what the juniors can do if they are encouraged, and the study of missionary subjects will help to gain their interest and cooperation. The Committee has arranged a number of topics for this purpose.

(3) **The pastor has a great opportunity to create an interest.** He must be a leader if he will direct the policies of the church. If he is wide awake, keeping well informed by attending conferences, and reading up on latest information, he will be better able to present facts and preach soul stirring missionary sermons. With such effort the membership of the church will be infected with the same spirit sooner or later.

(4) **By getting as many as possible of the members to attend missionary conventions.** Here is a general melting pot of the problems in all phases of the work, existing conditions, possibilities, etc., and appeals are made that will be carried to the home church by those present. Here we also have the opportunity of getting in touch with the Mission Board and getting interesting information from them.

(5) **In connection with attending conferences, we often have the privilege of having returned missionaries coming to our home church.** These should be secured whenever possible. They always bring us interesting, inspiring messages and first hand information. Some of the most interesting features we have seen were the illustrated lantern slides in connection with the lectures. Sometimes we are like children; we need object lessons to make lasting impressions on us. These pictures showing the conditions of life, pitiful sights of lepers, the features and industries of the natives all tend to arouse our interest.

(6) **Through the Women's Missionary Societies.** The sewing which has been done in these societies has been a noble work in helping the needy, but if we could conduct a reading course in every society we would still be improving them and coming closer to the purpose of them.

(7) It is hardly necessary to speak of the importance of the **Mission Study Class,** as an agency for missionary education of the young people. The results of the mission study class can be seen in our colleges and universities all over the country, where these classes are organized, in the number of students that volunteer for mission work of some kind. We might say briefly, that the purpose of the mission study class is four-fold;

(a) It is a study of history. If we are to become interested in India or China or Africa, we need to study her ancient history and notice the development of education, religion and social life to be able to appreciate the present situation and plan for their future.

(b) It is a study of individual human value. It helps us to see the worth of God for every man in the world, and that there is no difference, in human worth, between the man of England and the man of India.

(c) It makes us see the whole world as a community of need—need for physical health, social purity, moral rectitude, for hope and for God.

(d) Then, it reveals to us the redeeming power of the Gospel; that Christianity since its beginning has been able to break down religious differences, adjust social relations, and make Jew and Gentile one in Christ.

The interest aroused through the mission study class depends upon the way in which the young people take part. The classes should not be too large so that all, especially the timid, will feel free in the discussions. A silent listener does not show much interest, but if we can have a group of young girls or young men who will meet and discuss these things from every angle, and talk about them outside of class, then we have signs of interest.

Another way to gain the cooperation of the church, besides the promotion of missionary intelligence is to send some out into active work. There are usually a few who are interested in the mission cause; and there are usually enough young people in the church that if some of them would step out in mission work, the influence they would have on the church would surely not be small. A church that has one or more members in foreign work will keep in touch and feel a keener interest in it. It will also make those at home feel more responsibility.

But—what if we have been successful in getting our people interested, will we stop there? We must naturally find activities as an outlet for our zeal. To keep our bodies strong, we must exercise daily. To grow the best farm crops, we need to keep them cultivated. Cooperation in the church means that every member must do his or her part in the different organizations, whether it be a member of the board, a member of the mission study class, or a teacher. More than that, cooperation means to plan a campaign, so as to be able to do the best and greatest amount of work possible in the shortest time. It means that every one must be at his post and not asleep on the job.

If we would include all in this, we will begin again with the children. They love to give of what they have earned. The quarter fund has been used in many places with good results. They might also be encouraged to plant flowers now, and instead of selling them, set a certain "flower day" and let them take or send their flowers to a city mission to be given to the children that scarcely ever see any. If we wish them to get the habit of giving, we must practice the old maxim, "We learn to do by doing."

The services of the juniors and young people are also needed. Their classes might plan to support a missionary in one of the foreign countries. We can easily see how this would interest them by doing some definite work and feeling responsible for it.

Then, the exercise of giving by the laymen and the church in general, if with the right motive, which is love, should be recognized as a form of worship." We can give without loving, but we cannot love without giving." It must occupy a prominent part in our cooperative plan, for if we wish to send out more candidates, the funds must be proportionately increased. Not only half of the members should give, but all of them. It was estimated several years ago that fully nine tenths of the missionary funds were contributed by one-tenth of the church members; and that the remaining one-tenth came from less than half of the remaining church members. One man says, "This unconcern is doubtless due more to ignorance of the need, than lack of sympathy." If this is true, the promotion of a missionary intelligence will remedy this situation. There should be a definite plan of giving, and when offerings are taken, the members should know where the money is to go.

If we are to carry out all these suggestions, there is one thing the rural church must have:—leaders. The demand for real leaders is greater today than ever before. We cannot have our successful mission study class without a live, well-informed leader. We need them for the Superintendency and for Sunday school teachers. The interest and cooperation will depend a great deal on the leaders. They must "know the road, be able to keep ahead, and get others to follow." Many of our young men and women go away to college, then take up work somewhere else when there is a great need for them right at home. A leader at home needs to be just as consecrated and interested in mission work as a foreign missionary.

A student of Ann Arbor, Mich., says, "There were ten classmates of mine that went to the foreign field. I had the privilege of shaking hands with several as they left the New York pier. As I watched them sail down the river, I said to myself over and over again, 'Oh, men, you ought never to speak to me again if I stay here at home, and do not labor just as hard, sacrifice as much and pray as incessantly here, as you are going to work, sacrifice and pray over there!" Shall we not work as hard in our home

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# BIBLE STUDY

## THE WITNESS OF JOHN

### XI

Three chapters of the epistle of John contain the parting admonition which Jesus gave to His disciples before His being cut off from them in the flesh and afterwards leaving them under the care of the Holy Spirit. Chapters 14-16 contain the admonition, while a fourth chapter,—17, is a record of the last prayer which Jesus prayed in the presence of all of His faithful servants.

In the light of the fact that Jesus had told the disciples that He was to leave them and go to a place where they could not come, it was necessary that He should reveal to them the certainty of the place to which He would go. Heaven is proven to be a place and condition by the fact that Jesus was here and has gone away again. He could not be here and go to nowhere, any more than that He, in His eternal nature, could come from nowhere and be here. His continued declarations that He had come from the Father needed a further proof than that which He had given by His declarations. As He had come from God He must also return to God. From God to here was from location to location, and the return was from this location to another place. The comfort which the disciples were to receive was that of His continued existence but in a changed condition and location. It is the fact of the Lord's existence that matters to His followers. The fact that His present existence is in a place and condition of great power and glory is an added assurance of safety and blessing. When Heaven stands behind the Church of Christ, what does it matter when all the earth is arrayed against her? For this reason there was comfort in the words of the Lord.—Jno. 14:1, 2.

The second reason for the comfort of the disciples was the fact that the Lord had given them a promise of receiving them to Himself. Earth is too earthy to afford a home of comfort for those who belong to the Lord. In the witness of all of the apostles there is the thought of a place prepared outside of this world to which the Lord will receive His own. There is a vast difference between the words of the Lord, "I go to prepare a place for you,....I will come again and receive you unto myself," and the position that some would take that the Lord will come to the earth and establish an eternal heaven here. In that case it would have been "I go to await the time when I shall come again and prepare a place for you that where you are I may be also." When the Lord comes He will receive His own unto Himself. The dead and the living saints will be caught up together and go to the Lord, when He comes again. The place which He has prepared is where He now is.

Two thousand years of presence in the earth of the Church of Christ,—two thousand years of the presence of the Holy Spirit working through men, has not availed to make the world a place of heavenly fitness for the comfort of His followers. They all continue to groan and are troubled, waiting for a change, for an adoption, for a new clothing, which will bring them some degree of comfort, some little glimpse of glory. This condition does not argue the ineffectiveness of the power of Christ and the Holy Spirit; it but shows the failure of human agencies in the hands of the Lord and the unfitness of the earth for the ultimate ends of the Lord. The blood of Europe and the idolatry of America are a poor comfort and a shadowy hope with which to comfort believers. Heaven will not grow even like the slow developing of the oak, in the soil of this world. It will not spring into existence like a mushroom, from the murkiness and darkness of this world's sin. Heaven must and will come to the believer from above where Christ is.

Jesus Himself is the way to the Father. His is the life and the authority and power of the Father, The presence of God in the Spirit was recognized by God's people. The disciples of Jesus were to recognize the presence of Jesus in a similar manner. While He would be absent from them, He would be able to go to them, for He and the Father were and are one. Those disciples had prayed to God from their earliest days. It was now their privilege to pray to God as they had known Him in the walk, ministry and power of Jesus, for He is God.—Jno. 14:6-14. It was to be one of the special privileges of the disciples to call upon Jesus as their God in any time of need. While absent in person He was in a position to give them aid and to comfort them with the manifestation of His Heavenly presence and power.

As God, Jesus was also in a position to comfort His disciples as they kept His Word. His Word was the Word of God. Keeping His commandments brought equal blessing as keeping the commandments of God. It was this test of His God-head that was honored by the coming of the Comforter.—Jno. 14: 15-31. Upon the keeping of His commandments depends the honor that is due Him as God and the recognition of God as His Father. No one can receive the Father and the Son and have the comfort and power of the Holy Spirit without the keeping of the Word of Christ.—vv. 23-26.

The next proof of the Divine power of the Savior was to be manifested to the disciples by the fruitfulness of their own lives in His service. As the vine was honored by the fruitfulness of its branches, so was Christ to be glorified as the living Head of His disciples by their fruitfulness. Jno. 15:1-8. Their fellowship with Him required also that they were separated from all other affiliations. They were purged from uncleanness as they abode in Him. The keeping of His Word was the purifying power that kept them clean for greater fruitfulness.—vv. 3, 7, 8. Again, their relation to Him was that of a friend. The vine and branches were closely connected;—not as a vine and dead branch; but as the living vine and branch. The friend partakes of the life of the friend—he knows what his friend doeth. It was this relationship which the disciples were to enjoy with their Lord while He was separated from them and in the presence of the Father.—vv. 9-16. The final evidence of their relationship with Him consisted of the love which they manifested toward each other. The world hated them, but they should love each other. The nature of the world was indicated by its attitude toward the Lord, toward His Word and toward His disciples. There was no comfort or pleasure here for them, but it was possible that they would enjoy some of the Divine nature here, and would be enabled to do so, as they loved one another and as the Holy Spirit came to them and witnessed to them of the love of Christ and revealed that love to the World.—vv. 26, 27.

The closing of the discourse of Jesus had to do with His comfort for them as to the attitude of the world toward them. There was nothing to look forward to except sorrow and tribulation.—Jno. 16. This trouble would not be avoided. The world would carry on its persecutions, and continue its oppositions, but not without the reproof and condemnation of the Holy Spirit. The final judgments of

(Concluded on page 752)

# The Workers' Column

## JOHN, TO THE "LITTLE CHILDREN."—I John 2. (Jr.)

**December 12**

**I. They have the forgiveness of sin.**

1. They should not sin.—2:1.
2. They have an advocate with the Father through whom they may receive forgiveness in case they should sin.—2:1.
3. Their sins are forgiven for the sake of Jesus Christ.—2:12.

**II. They know and love the Father.**

1. They have known the Father through faith in Jesus Christ.—2:13; 1:3.
2. They do not love the world.—2:15.
3. They do not love the things that are in the world.—v. 15.
4. They do not love the world and the things that are in it because they love the Father.—v. 15.
5. They do not love the things that are in the world, the lust of the flesh, the lust of the eye and the pride of life, because they are not of the Father, whom they love.—2:16.

**III. They have the promise of eternal life.**

1. The things of the world and the lust thereof will perish.—2:17.
2. They that love and do the will of the Father will abide forever.—2:17.

**IV. They continue stedfast in faith and in fellowship with the Church.**

1. They remain stedfast in the last and evil days.—2:18.
2. They do not follow the anti-christ thru whom many leave the fellowship of the believers.—vv. 18, 19.
3. They remain stedfast because they receive the blessing from the Holy One.—v. 20.
4. They remain stedfast because they believe and continue in the faith that Jesus Christ is the Son of God.—vv. 21-23.
5. They remain faithful in the Father and the Son because they keep the Word that was given from the beginning.—v. 24.
6. There are enemies who would lead them away from their faith.—v. 26.
7. If they remain stedfast they will not be ashamed when the Lord shall come again.—vv. 27, 28.

## A HOLY NATION.—Deut. 7

**I. The obligation of separation from the world.**

1. Because the Lord has appointed the life and conditions for His people.—v. 1.
2. Because the Lord has separated the sources of sin from His people.—vv. 1, 2.
3. Because the Lord has rejected the things from which His people are to be separated.—vv. 1, 2.

**II. The possibilities of separation.**

1. The Lord has delivered His people from great powers.—v. 1.
2. The powers of the world and sin are greater than the believer, but God is greater than the powers of sin.—vv. 1, 2.
3. God destroys the powers of sin and ungodliness for the sake of His people.—vv. 1, 2, 18-21.
4. God gives power to His people to overcome the evil.—vv. 2, 16.
5. God's wisdom overrules to save and protect His people.—vv. 22-24.

**III. The nature of the separation.**

1. There shall be no agreements for moral or spiritual obligations between the people of God and the world.—vv. 2-5.
   (a) There shall be no covenants made.—v. 2.
   (b) No marriages to be contracted.—v. 3.
   (c) No respects paid to their religion or their gods.—vv. 5, 16.
2. There shall be no sympathy or pity exercised toward the enemies of the Lord.
   (a) No mercy to be shown them.—v. 2.
   (b) Their altars to be destroyed.—v. 5.
   (c) Their images to be broken down.—v. 5.
   (d) Their groves (trees) to be cut down.—v. 5.
   (e) Their graven images burned with fire.—vv. 5, 25.
   (f) The people destroyed.—vv. 16, 23, 24.
3. Their goods and precious treasures not to be brought into their houses.—v. 25, 26.

**IV. Reasons for the separation.**

1. The evil effects of the associations upon the children of God.
   (a) The righteous will be drawn away unto other gods.—v. 4.
   (b) The anger of the Lord will turn against His own people who turn away from Him.—v. 4.
   (c) The Lord repays those who hate Him.—v. 10.
   (d) The gods of the wicked are a snare to the righteous.—v. 16.
   (e) The things which belong to idolatry are an abomination to God.—vv. 25, 26.
   (f) Those who love the ways of idolatry are made a curse with idolatry.—v. 26.
2. The holiness and preciousness of God's people to Himself.
   (a) They are a holy people to the Lord their God.—v. 6.
   (b) He has chosen them to be a special people, above all other upon the earth.—v. 6.
   (c) He loved them and chose them because of His love.—vv. 7, 8.
   (d) He loved them because of His promise and oath to their father.—v. 8.
   (e) He would show his faithfulness to His people by keeping His covenants and delivering them from the evil.—vv. 9, 10.
3. None can keep the statutes of the Lord without being separated from the world and sin.—v. 11.

**V. Incentives to, and blessings of, separation.**

1. God's faithfulness and love to His people.—vv. 12, 13.
2. Material gifts and protection.—vv. 14, 15.

## THE WISE MEN.—Matt. 2.

**December 26**

**I. Their wisdom established.**

1. They knew the things of God.—v. 2.
2. They noted the special manifestations of God,—they saw His star.—2.
3. They followed their first intimations of the things of God.—v. 1.
4. They inquired more perfectly into the knowledge of God.—v. 2.
5. They were not satisfied until they had done God's will fully.—v. 11.

**II. Their faithfulness.**

1. They undertook large things for the sake of the King of the Jews.—v. 2.
2. They had no thought of being deceived.—v. 2.
3. They persisted against great obstacles.—vv. 3, 4.
4. They pressed on where others failed even in the face of the Word of God.—vv. 5, 6.—They alone went to Bethlehem.
5. They gave of their all to the King of the Jews,—Their strength, time and treasures.—v. 11.

**III. Their loyalty.**

1. They recognized the right of the King to receive honor.—v. 2.
2. They were willing and anxious to fulfill their personal obligations.—v. 10.
3. They presented homage suitable to the situation of the King.—v. 11.

**IV. Their worship of the King of Kings, the King of the Jews.**

1. He was a Heavenly King, declared by the heavenly manifestation of the star.—v. 2.
2. He was a worshipful King, declared by the prophets.—vv. 4-6.
3. He was a holy Child King, declared by the angels to the shepherds, by the Holy Spirit to the mother, and to the consciousness of the wise men.—v. 11.
4. They fell down and worshiped Him.—v. 11.
5. God approved of their worship and intervened for their safety and that of the child Jesus.—v. 12.

**V. Christ has come into the world as the Savior of men and as One who alone can fulfill every desire of the heart of man for life, light and fulness of joy.**

## THE WITNESS OF JOHN

(Continued from page 751)

the world because of its oppositions of Christ would surely come. There was no other consolation for the disciples concerning this judgment, but this, that they would be comforted by the Spirit, led by the Spirit and empowered by Him until the time when the judgment of the world would come. Through this time of tribulation the Lord would be absent from them. But the interval of His absence would be as a little while. Then time would not be long. The trouble would be severe, but the victory of the conflict belonged to the believers. This is the hope of the Church while she waits for the return to her of her blessed Lord and Head.

**Remember that by making a Christmas gift of a year's subscription to the Christian Monitor you are really making twelve separate interesting and helpful gifts,—one each month for all of next year, each one a reminder of your thoughtfulness and good will. See editorial page for explanation of offer.**

"I refuse to be disappointed; I will only praise."

# EDUCATIONAL

## ROME, ANCIENT AND MODERN, AS IT APPEARS TODAY

Arthur Slagel

To the student of history, Rome, the "Eternal City," is one of the most interesting spots in the world. Once the metropolis of the world, and later the metropolis of the spiritual empire of the popes, it is now thought of principally as the capital of the kingdom of Italy—a city with a population of about 400,000, whereas the population during the height of Roman power was over a million.

Altho the "Rome that was" was built of the most enduring materials that the world afforded, the ravages of enemies and of time have reduced these materials in most cases to a deplorable state indeed, so that it takes a rather good imagination to enable one to see things as they once were. A number of times Rome was sacked, and the public buildings destroyed, but again and again they were restored. In this process of restoration the building material was often used over and over. Finally the power to restore no longer existed, and for the last fifteen centuries the debris of the destroyed buildings has been carried away and used elsewhere, until one now sees everywhere in the walls and the poorer buildings pieces of brick and marble that were once a part of a much grander structure.

Time and distance from a place both add to it certain charms, which even a visit to the ruins cannot quite destroy. When one stands amidst the ruins of Rome he can almost see some of those grand old Roman citizens walking about, as they did twenty centuries ago.

The date of the founding of Rome is not known, but there is good evidence that it existed at least seven centuries B. C., and probably much longer. The Rome in which the student is interested primarily is the one that was in the beginning of the second century A. D., when the empire was in the height of its power. The city then covered the famous seven hills on the left bank of the Tiber River. Previous to this time, republican Rome had no great beauty of which to boast; but when the empire was created, and the wealth of the world began to pour into Rome's coffers, this was soon changed. Augustus boasted that he "found Rome of brick, and left it of marble." The sun-dried brick that had been used earlier were replaced by burnt brick and the finest marble that the world afforded.

The part of the ancient city that is of particular interest to the student is the Forum and its surroundings. There were located most of the public buildings that were erected during the first century, A. D. The Forum occupied the valley which lies between the Capitol and Palatine hills and extended eastward from there. One gets the best view of this vast series of ruins from the west end, standing on the Rostra, the platform of the Forum proper, and the place from which the old Roman orators delivered their messages. Just back of the Rostra is the Capitol hill, on the right the Palatine hill, and stretching before it the vast panorama of ruins, which were for many centuries buried in debris, and which have only in recent years been uncovered, because of their historical value. Immediately back of the Rostra, on the edge of the Capitol hill, were the temples of Jupiter and Vespasian, of which only a few pillars now remain. On the left is the triumphal arch of Semptimus Severus, in a fair state of preservation. Immediately in front of the Rostra is the Forum proper. On the right of the Forum is the Basilica of Julia, and just beyond that, the temple of Castor and Pollux, of which only three pillars remain (they may be seen in the center of the picture). On the left of the Forum is the Basilica of Amelia. At the east end, facing the main Rostra, is the Rostra of Julia, and adjoining that the temple of Caesar. Then come the temple of Vesta, and the Atrium Vesta, where the vestal virgins stayed, whose duty it was to keep the sacred fire burning.

Beyond this the only place of particular interest is the Basilica of Constantine, of which there still remain parts of the colossal brick arches, sixty feet across and eighty feet high. Following the Sacred Way, which runs thru the valley from the Rostra, one comes to what was once a double temple under one roof, in honor of Venus and Roma, one end facing the Forum, and the other looking out toward the Colosseum, which lies just beyond. To the right of these temple sites, some distance apart, are the two triumphal arches of Titus and Constantine, both quite well preserved.

The Colosseum is worthy of a somewhat fuller description. Around it centers the whole story of the Christian martyrs. It is the largest theatre, and one of the grandest structures ever built. It was completed in 80 A. D., by Titus, much of the work being done by Jewish slaves brought to Rome after the destruction of Jerusalem in 70 A. D. The Colosseum is eliptical in shape, nearly a third of a mile in circumference, and 158 feet high. The whole interior is in ruins, but about half of the high outside wall still stands. The ends of this wall have been buttressed with brick, so that what remains might not fall down. The interior had seats for about 45,000 people. The emperor sat on the first balcony on the right, with the senators on either side. Opposite him was a place reserved for

**The Forum, as Seen from the Rostra**

the vestal virgins, who had the power of life and death over the gladiators: a man who had proved his valor might appeal to them; if they held out their hands with their thumbs up, it signified that he might live; if their thumbs were down, he must die. The rest of the seats were for the

**The Colosseum**

citizens, and the lower one's rank the higher his seat. Quite at the top was a narrow balcony, from which sailors of the imperial fleet stretched awnings to protect the audience from the sun.

The arena measures about 300 feet by 175 feet, and originally it had extensive substructures. The dens for the wild animals, and the cells for the prisoners are still to be seen. The gladiatorial contests which took place here are usually emphasized the most. Another kind of amusement of which one does not read so much but in which more men are said to have lost their lives than in the strictly gladiatorial contests, was the sea battles staged between the ships of the imperial fleet. The arena would be flooded to the proper depth, a number of ships brought in, divided into two groups, and various maneuvers were then executed with them, the soldiers on board fighting with intent to kill.

It was here also that a great many Christian martyrs died for their faith, during the time of the persecutions under the emperors. The cells where some of these martyrs are said to have been confined may still be seen.

There are a great many other ruins that are worth seeing, but it would not be possible to describe them all here. One other immense structure, built in the third century, is worth mentioning—the Baths of Caracalla. It was the most magnificent bathing establishment ever erected. It is located south on the Palatine hill, some distance out. Even in its present state it gives one a good idea of the grandeur it once had.

Some distance farther out, to the south of the Baths of Caracalla, one finds the Catacombs of St. Callixtus, considered the best of the many such burying places about Rome. They are a mute evidence of what the early Christians were willing to do for the sake of their faith. Hewn thru hills of solid rock—which, however, is of a soft sandstone variety (easily worked)—they afforded a safe burying-place for the bodies of the martyrs, as well as a place of meeting when the times were the most dangerous. Because of the desire to keep the religious rites and beliefs from their enemies, nearly everything was expressed cryptically, by

**The Colosseum as it Appears on the Inside**

signs and symbols. These marks are seen everywhere, in the passages, on the marble slabs covering the graves, and on the walls and floors of the antechambers. The martyrs were shown special honor by being buried in arched openings, of which there are a great many. Some bones may still be seen in the openings, and the attendants show visitors several bodies, still intact, in glass covered coffins.

A rather surprising fact that one soon discovers about Rome is that with the exception of the plain along the Tiber, practically none of the ground covered by the ancient city is now built up. The modern city of Rome lies farther north and part of it across the Tiber. The buildings are practically all of stone. The streets are quite straight, clean and well kept. Here and there one sees a relic of bygone days, sometimes in utter ruin, sometimes well preserved, but almost always scrupulously set aside as a relic, and not now used. The people of Rome as a class are more cleanly, they have more dignity, and are not so noisy and quarrelsome as the Neapolitans and others of southern Italy.

In the modern city there is not so much of the beauty of architecture one might expect to see. Most of the buildings are quite commonplace in appearance. The churches, however, must be excepted. In them every effort was made to preserve some of the old classic beauty, and many of them are even built in part of materials appropriated from the old heathen temples and public buildings. St. Peter's on the Vatican hill, on the west side of the Tiber, is a good example of this process. The present St. Peter's was begun in the fifteenth century, during the Italian Reniassance, and contains some of the best work of Bramante, Michael Angelo, Raphael and Bernini. It is built in the form of a Latin cross, with an immense dome, over 400 feet high, from the top of which one gets a splendid view of the city. The interior is very impressive. The pictures on the walls are all mosaics. Every panel in the various aisles and chapels has either a mosaic or a statue. Under the dome is the crypt of St. Peter and near by a bronze statue of him, the right foot of which is worn smooth by the kisses

of devotees. Every Sunday services are held in the various chapels located in the building. The Vatican, the palace of the pope, adjoins St. Peter's on the right. Outwardly it does not impress one very much, but it contains some of the finest work of the masters of the Reniassance, especially in the Sistine Chapel, the papal chapel. The pope has a large suite of rooms, and besides these there are a number of galleries, and the library. The whole Vatican is strongly guarded, not by Italian troops, but by a large number of Swiss soldiers, all of them very tall, and dressed in the Swiss colors. Pope Benedict XV, the present incumbent, has been in office since 1914. He may be seen, at stated times, if one is so fortunate as to have an acquaintance at St. Peter's. He is a very mild appearing man, about sixty-five years old. But mild as he appears, he is the head of a powerful organization, and one that has played a large part in the religious world, and in times past, the political world as well.

Rome will probably never be what she once was, in some respects. If she would glory she must glory in her past. But that past has taught the world many lessons. Not the least of these is that whatever a nation may possess of beautiful architecture, it must rest on something more enduring than marble; it must possess the elements of character and civic righteousness among its citizens. Rome fell, not because she did not have a good government but because the "bottom fell out" of her moral life. That same danger faces every age. And whatever may come of the unrest in the world today, we may be sure that those nations shall endure that place the chief emphasis, not on externals, but life and character.

Constantinople.

## THE REFORMATION PERIOD

### VI. Menno Simons

Daniel Hostetler

During the latter part of the Middle Ages the Roman Catholic Church had become extremely corrupt. Many conscientious and intelligent men, disgusted with existing conditions in the church tried to reform it. Not being able to reform it from the inside they, many times, were forced to separate themselves from the church, in order to bring about the desired results. All of these reformers had some ideas in common, but very seldom two of them agreed on all points of doctrine. Among these reformers was Zwingli, who held his own views about religion and the Scriptures. But not even all of his followers accepted his doctrines entirely. He laid a great amount of stress on infant baptism, even going so far as to threaten expulsion from the city in which he labored and its territory upon refusal of infant baptism. Thus those would-be Zwinglians who rejected infant baptism and a few other Zwinglian doctrines gradually formed another and distinct sect known as Anabaptists. This Anabaptist movement spread rapidly into Germany and Holland. But even these could not agree and so there was an element exercizing political and military functions on the one side and another taking a non-resistant, non-political and mainly theological direction. At first the latter was the dominant element, but the former gradually gained the ascendency, until the fall of Munster, the stronghold of this element, gave the non-resistant and pacific elements an impetus which caused them finally to regain their original ascendency.

In about 1536 an extreme modern party, called the "Obbenites" after its founder, Obbe Philipps, attained an increasing influence. It taught as one of its leading tenets that no change in the social and political conditions can be expected and that it was the duty of the saints to accept them in all humility as the dispensation of God. The new direction was strengthened by the ability and influence of a new recruit, Menno Simons.

Menno Simons was born at Witmarsum in Friesland probably in 1492. Nothing is known of his parentage and we know very little about his education, except that he was trained for the priesthood.

In the year 1524 he undertook the duties of a priest in his father's village, called Pingjum, in Friesland, where he stayed for nearly two years. Up to this time he had not touched the Scriptures, being afraid they would mislead him. Of this period he writes: "In the first year thereafter (after the first year of his priesthood) a thought occurred to me, as often as I handled the bread and wine in mass, that they were not the flesh and blood of the Lord as was taught by the Catholics. I thought that it was the suggestion of the devil that he might lead me off from my faith. I confessed it often, sighed and prayed, yet I could not be freed from this thought."

"Those two afore mentioned young men (two men also officiating in the same station) and myself spent our time daily in playing, drinking and all manner of frivolous diversions, as is, alas, the fashion and way of such useless people: and when we were to treat a little of the Scriptures, I could not speak a word with them without being scoffed at: for I did not know what I asserted. Thus concealed was the Word of God to my understanding. At length I resolved that I would examine the New Testament attentively. I had not proceeded far therein ere I discovered that we were deceived. My conscience which was troubled on account of the sacramental bread was soon greatly relieved without any human aid or advice." From this time on he read and studied the Scriptures and soon learned that the view of the church on the subject of communion was not the only doctrine with which he could not agree.

Some time after this a pious man named Syke Snyder, was beheaded at Leuwarden for being rebaptized. The idea of being rebaptized aroused his curiosity. He studied the Scriptures on this point but was unable to find anything on infant baptism. Yet he was afraid to trust his own understanding and so he consulted the ancient authors. Learning that their teachings were contradictory to the Scriptures he turned to the great reformers, Luther, Bucer and Bullinger; but learning that they disagreed among themselves, he concluded that the people were deceived on infant baptism.

Soon after he went to Witmarsum to obtain for himself honor and a great name. Of this period he writes: "There, I spoke much concerning the Word of the Lord, without spirituality or love, as all hypocrites do, and by this means I made disciples of my own stamp, such as vain boasters and light-minded babblers, who alas! like myself cared but little about these matters. Altho I had now acquired considerable knowledge of the Scriptures, yet I wasted that knowledge through the lusts of my youth in an impure, sensual, unprofitable life without any fruit, and sought nothing but gain, ease, favor of men, splendor, reputation and honor, as all generally do who embark on the same "ship."

During a year's stay at Witmarsum a goodly number were rebaptized. The Munsterites, also Anabaptists, made many disciples at this time. Talking about this sect Menno says: "They made inroads by whom many pious hearts in our quarter were led to error. My soul was much troubled, for I perceived that though they were zealous they erred in doctrine. I exerted my feeble efforts, as far as I was able, in opposing them, by preaching and exhortation; but my admonitions availed nothing because I did that myself which I well knew was not right." When, afterwards these people were persecuted and killed he felt condemned because they willingly gave everything, even their lives, though they were in error; while he was satisfied to live a sinful and idolatrous life with comfort and ease. He prayed to God in sighs and tears that he should cleanse his unclean heart and give him strength and power to preach His Word. His prayer was answered and after about a month of struggling he in 1536 renounced all worldly honor and reputation, his un-Christian conduct, masses, infant baptism, and willfully submitted to distress and poverty and the cross of Christ. He at once began to preach publicly the word of true repentance, reproved all sin and idolatry, false worship and baptism.

About a year after his conversion he was visited by six or eight persons who came to discuss with him the religious condi-

(Continued on page 760)

## OUR BOOK SHELF

Levi Mumaw

In the realm of literature we find a large variety of books. These are easily divided into a number of well defined classes. The classes can again be subdivided. Therefore the first essential is to classify a book properly. To find a certain book is easily accomplished if the correct classification is given. To find the proper reading matter under the different classifications is a separate problem and one which concerns each reader very vitally.

The more common classifications are included in the following list: Missionary, Sunday School, Scientific, Farming, Christian Life, Biographical, Doctrinal, Evangelistic, Historical, Reference Works, and Bible Study. Each of these classifications is well represented in our large list of books published in this country and abroad. It would be impossible to give a list of all the good books that ought to be mentioned with each. However, a suggestions of such as are of general use and that have been judged standard literature may be helpful at this season of the year when our attention is directed more particularly along the line of selecting a book for a friend, a brother, a sister, a parent, or a child.

The following group is worthy of a place in the Missionary section: Story of John G. Paton, African Adventurers, Among Missions in the Orient, Anna Coope, Ann of Ava, Blackbearded Barbarian, Fifty Missionary Stories, Missionary Readings, Mary Reed, Uganda's White Man of Work, and Ventures Among the Arabs.

The Sunday School section is supplied quite liberally but the following will be suggestive: How to Teach a Sunday School Lesson, Making of a Teacher, Point of Contact in Teaching, Training for Service, Hurlbut's Teacher Training Lessons, Seven Laws of Teaching, The Unfolding Life, The Sunday School Teacher, and Training the Teacher.

A good list for the Christian Life Section may be found in the following: Abide in Christ, The Bible and Spiritual Life, The Bible and Its Christ, Christian's Secret of a Happy Life, A Happy Life, The Hidden Life, Holy in Christ, How to Pray, Getting Things from God, How to Succeed in the Christian Life, Present Day Life and Religion, Sowing and Reaping, The Spirit of Christ, True Estimate of Life, and School of Obedience.

In studying the lives of men who have devoted their all to God and the service of Christ we find an ideal line of Biographical literature. Among this list are —J. S .Coffman Biography, Chas. G. Finney's Autobiography, Adoniram J. Gordon, Menno Simons, His Life and Labors, John G. Paton Autobiography, and Samuel Morris.

Evangelistic books are generally not so interesting to the average reader and yet they ought to have a prominent place as these cover the work committed to us by the Master when He said "that repentance and remission of sins should be preached in his name among all nations" Luke 24:47. We call attention to Anecdotes and Illustrations, How to bring Men to Christ, How to Work for Christ, Soul Winner, Soul Winning Stories, Revival Lectures, and Revival Addresses.

Bible study is very important in the exercise of our Christian duties and privileges. Unless we have a knowledge of the Bible, we cannot become efficient workers for Him. We can mention only a few:—The Bible, Bible History, Bible Studies by Books, Bible Studies in the Life of Christ, Bible the Word of God, Bird's Eye Bible Study, Book of Books, Elementary Studies in Prophecy, How to Study the Bible, Outline Studies of the Acts, Synthetic Bible Studies, Theopneustia, and Topical Text Book.

If we have awakened any interest in this line of grouping books, we invite you to turn to the Illustrated Catalog sent out by the Mennonite Publishing House in which you will find the larger portion of the books mentioned with proper description and list of prices. We have not exhausted our subject but have tried to give a few helpful hints as to how to find the books that we want. Each classification as given herewith ought to be subdivided into groups for the different ages in our homes but we will let you find them by referring to the catalog. May each inmate of the home be supplied with such reading matter that will develop and stimulate real Christian character.

Scottdale, Pa.

## A GOOD BOOK I HAVE READ

**Upper Room Messages:**—This book has meant much to me, as it gave me a greater interest in the things of God, and His holy will concerning my life.

The fourteen sermons or subjects written by Jasper Abraham Huffman (the author) give one a desire to study God's word, which is the greatest educator you can lay your hands on, because in it will be found the keys to all the treasures of knowledge man will ever need in this life, or in the one to come.

The title of the book "Upper Room Messages" gives an idea what it contains. I will quote a stanza in this book.

"Were all the heavens a parchment made;
Could we the sea with ink then fill;
Were every man a scribe by trade,
And every stick on earth a quill
To write the love of God on high,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

Ezra B. Yordy,
Eureka, Ill.

**The Life of Love:**—This small book, written by James Mudge, contains real soul food for the Christian.

It treats of love in various aspects. It conveys the thought of love being strong and durable, rather than the thought of tenderness and mildness only, which is the popular idea. It also gives the best methods of intensifying the spiritual life, and helpful illustrations and suggestions.

This small book serves as an inexpensive yet appropriate gift for a friend.

Fannie Kurtz,
Harrisonburg, Va.

**"The Lure of the Dance":**—This book was written by an ex-dancing master who taught dancing and had several dance halls. Later he became converted and stopped the business of sending souls to hell.

It is dedicated to his fallen sister, (who learned to dance in his class) and clearly exposes the dangers of the dance.

Parents, if you have a boy or girl who is tempted to dance, or even if not tempted, put this book in their hands as a guard to their life and a lamp to their feet.

Reader, if you are tempted by the dance get this book and read it, and then see if you want to travel this downward road. The book can be bought from "The Light," Lacrosse, Wis., for thirty-five cents.

Ezra A. Shank,
Broadway, Va.

**"The College of Apostles."**

The author of this small book of 160 pages is James I. Vance. It is his purpose to picture to us the real life and character of the "Twelve." He takes every bit of history that he can find in the Scriptures, and every recorded word, act, and expression of each apostle, and thus comes to a conclusion as to his character. He shows how intensely human these great apostles were; that they were not gods, but men with like passions as we, thus to give us encouragement in our own Christian life. He includes Paul with the Twelve and shows how he was the perfect pattern of an apostle, and closes the book with two chapters of practical application,—"Apostolic Lessons" and "Apostolic Succession," respectively.

Joseph Graber,
Hesston, Kansas.

**Do you appreciate the Christian Monitor? Probably there are some of your friends who would do likewise. A year's subscription would make an ideal Christmas gift. The plan is explained on our editorial page.**

"In the name of Jesus the whole Gospel is contained; it is the light, the food, the medicine of the soul."

# THE YOUNG PEOPLE'S MEETING

## WHAT IS THE CHRISTIAN LIFE?

(Jr.)—Jas. 1:18-27

**Topic for December 12**

MOTTO

"For me to live is Christ."

THE STUDY HOUR

**I. The Christian Life.**—We cannot make a peach tree by sticking peaches and peach leaves on a hickory or other kind of tree. The peaches and peach leaves grow from the peach life that comes from the seed which God has created to grow after its kind.

But you can take a bud from the peach and put it in the form of a graft, into a plum tree and it will grow peaches and peach leaves, the same as it does on its own tree. But it must be alive and stay alive if it is to bear fruit.

We cannot make ourselves Christians by putting on the imitation of a Christian's action in words or deeds. Jesus rebuked people who draw near to God with their lips when their hearts are far from Him. We cannot do a Christian act unless our hearts are full of the Christ seed of life which makes us feel naturally what we say and do.

But when we receive God's Word into our hearts God causes His life to take hold of our lives and so there come forth words and deeds like Christ. Such words and deeds are the fruits of a Christian life. It is the life born of God and causes us to live for Him as His own dear children.

**II. The Text.—Jas. 1:18-27.**—Here it speaks of God causing us to be born as His children by the Word of Truth. The work we must do is to get ourselves ready to hear and receive the Word that is like the graft in the tree to us and saves our souls.

But we must **do** the Word as well as **hear** it, if we would be blessed in our doings. If people do not do as the Word teaches, it shows that they have not become real Christians. True Christians do good and keep unspotted from evil.

**III. Outline Study**

1. The Christian Life.
   a. Is not—
      Putting on works.—Matt. 23:5-7; Luke 20:46, 47; Matt. 6:1-18.
   b. It is—
      A new life.—Jno. 3:3-5; II Cor. 5:17.
      A work from faith and love. Gal. 5:6; Jno. 14:15, 21-24.
      Out of a pure heart.—I Tim. 1:5; I Pet. 1:22, 23; Matt. 12:35, 36.
      Walking in the Spirit.—Gal. 5:22-25.
      Christ in us.—Col. 1:27.

PERSONAL THOUGHT

I am naturally full of evil without the life of Jesus to dwell in my heart. Let us all receive the Savior's way for us.

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Textword, "Live"
2. Made Alive in Christ.
3. Living Jesus in Our Actions.

**For Young People**

1. Christ the True Example.
2. How to Become a Christian.
3. Things a Christian Should Do.
4. Things a Christian Should Not Do.

## THE UNEQUAL YOKE.—II Cor. 6:14-16; Deut. 22:9-11.

**Topic for December 19**

MOTTO

"Be ye Separate."

THE STUDY HOUR

**I. Christian Separation.**—The admonitions of God's Word to Believers are given **primarily** as a rule of life and conduct to be lived in a real earthly life of human beings, living in a material world.

They are given by One who knows the needs, tendencies, and dangers incident to a Christian life.

The restrictions of the Word are safeguards that are needed for our safety and highest well being. This is true of the admonition on Christian separation.

History, observation and experience teach us that serious consequences result from a disregard of this principle.

Brethren become yoked together with unbelievers in business enterprises, organizations or investments and find their money advancing interests that are out of harmony with God's revealed will, or find themselves involved in proceedings that are decidedly inconsistent for a Christian.

A brother may persuade himself that he can be of real help to his fellowmen and promote uprightness in public life by accepting some political office only to find that he is brought face to face with problems that require him to be untrue, either to his political trust or to his spiritual position.

In society one can often observe professing Christians gradually losing interest in the Lord's work and living inconsistent lives through the influence of worldly associates.

Through the use of their talents, young people are sometimes tempted to seek the world's applause and as a result find their lives spent with "Nothing but leaves" instead of real fruit for the Master.

Marriage is the strongest earthly yoke. Through an unequal yoke in marriage brethren and sisters find it hard to be faithful in their devotional life and regular in the services of God's house. Bitter experiences are the result of many who disregard the Scriptural injunction, "Only in the Lord."

Religious union, though popular, is dangerous unless founded upon a whole-Gospel basis. Upon any other basis it tends to the rapid downward drifting of the orthodox.

Christian Separation is necessary:

1. To fellowship with God: "Be ye separate.....and I will receive you."
2. To effective service: "Let your light so shine that men may see.....and glorify your Father."
3. For our safety: "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."

**II. Deut. 22:9-11.** The instructions to Israel were primarily concerning the material but in a large measure typified the spiritual. In this passage the admonition against sowing divers seeds in one field, plowing with animals of divers natures and wearing garments of divers sorts, picture to us the singleness of heart and life enjoined upon us in the New Testament.

**III. II Cor. 6:14-16.** Christians and Unbelievers yoked together would be unnatural and unreasonable. They have different natures, opposite aims, two kinds of Masters and awaiting them, future habitations with a "great gulf fixed" between.

**IV. Outline Study**

1. Examples of God's plan for His people
   a. Noah—Gen. 6:13, 14; 7:1.
   b. Abraham—Geo. 12:1, 2
   c. Israel—Num. 23:9; Deut. 7:2-6
   d. Church—Jno. 15:19; Rom. 12:2; I Pet. 2:9.
2. Regard for principle of Separation brings blessings.
   a. Noah—Gen. 7:23; 9:1.
   b. Abraham—Gen. 12:1, 2.
   c. Israel—Deut. 7:12-15
   d. Church—II Cor. 6:17, 18
3. The Unequal Yoke results in downfall
   a. Israel—Num. 11:4; Josh. 23:12, 13
   b. Solomon—I Kings 11:4-6
   c. Christian Believers—Jas. 4:4; Mark 4:18, 19; I Jno. 2:15
4. The Unequal Yoke should be avoided
   a. In our enjoyments—Rom. 6:19; I Pet. 2:11
   b. In our occupations—I Cor. 10:31
   c. In business—I Tim. 5:22
   d. In social life—Col. 3:17
   e. In apparel—I Pet. 3:3-5
   f. In religious activities—II Jno. 10

A PERSONAL THOUGHT

Does my life bring conviction to the unsaved?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word—"Come"
2. Things which God hates

**For Young People**

1. How my presence should affect others
2. The influence of my associates upon me

**For Older People**

1. What constitutes an unequal yoke?
2. Dangers of the unequal yoke.
3. Present day temptations to harmful fellowship.
4. Ways of distinguishing between injurious and helpful associations.

SEED THOUGHTS

"Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, Christian, love me more."
—Mrs. C. F. Alexander.

"Pleasures of earth so seemingly sweet,
Fail at the last my longings to meet."
—T. O. Chisholm.

"Enter not into the path of the wicked"
—Solomon.

"You serve but one master
There's no room for two."
—Henry Ostrom.

"If sinners entice thee consent thou not."
—Solomon.

"Abstain from all appearance of evil."
—Paul.

"Love not the world; its dazzling show,
Conceals a snare of death."
—Gertrude A. Flory.

"Vice is a monster of so frightful mein,
As to be hated needs but to be seen,
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."
—Pope.

"Separation must be manifest; it is meant as a witness to others and to ourselves; it must find expression in the external if internally it is to be real and strong."
—Andrew Murray.

## THE SIGNIFICANCE OF CHRIST'S FIRST COMING.—Matt. 1:18-25.

**Topic for December 26**

MOTTO

"Partakers of the divine nature."

THE STUDY HOUR

**I. What His Coming meant.**—Christ's first coming had a special significance to those who lived centuries before: Lives, events, feasts, ceremonies, laws and prophecies looked forward to and typified the life of the Son of God upon the earth in a human body.

His coming had a special significance in heaven. He who was with the Father in the work of creation left for a season the glories of Heaven and a "multitude of the Heavenly Host chanted to the shepherds in honor of the infant Savior.

His coming had a special significance to the devout of that day. Simeon said: "Lord now lettest thou thy servant depart .....mine eyes have seen thy salvation." Anna "gave thanks" and Mary pondered .....in her heart."

His coming had a special significance to the Jews. The Vineyard was to be taken from them and given to others. The time soon came when because of not yielding fruit and not accepting their King they could no longer be the stewards of God.

His coming had a special significance to the unsaved world. Here was a sacrifice which would save not only one household nor only one nation, but "the Lamb of God which taketh away the Sin of the World."

His coming had a special significance to the activities of God's people upon the earth. He taught by precept and example that the splendor and formality of the Jewish religion shall give way to the simplicity and humility of service fitting to the devout child of God and that the principle "eye for eye and tooth for tooth" shall be followed by "peace, good will toward men" in the conduct of His disciples.

His coming meant that in the hearts and lives of His followers shall be manifested the spirit of Him who came despised and rejected but Who is coming again "in the clouds of Heaven with power and great glory."

**II. The Text—Matt. 1:18-25.** This passage calls for special reverence:—A pure woman; the Holy Ghost; a just man; an Angel of the Lord are instrumental in fulfilling the wonderful plan of God.

His mission is emphasized by the two names by which He is here called: "Jesus;" "He shall save His people from their sins."

"Emmanuel;" "God with us."

**Outline Study**

I. Events of His coming
  1. Foretold—Luke 1:30, 31
  2. Announced—Luke 2:9-11
  3. "No room in the inn"—Luke 2:7
II. Conditions occasioned by His coming
  1. Worship—Matt. 2:11; Luke 2:28, 29
  2. Rejoicing—Luke 2:10; Matt. 2:10
  3. Sorrow—Matt. 2:18
III. The nature of His coming
  1. Both divine and human—Luke 1:35; Jno. 1:14; Phil. 2:7, 8
  2. In humility—Isa. 53:3
IV. Purposes of His coming
  1. Redeem man—Isa. 53:11; Rev. 5:9
  2. Give Life—Jno. 10:10; 3:36
  3. Reveal God—Jno. 14:9
  4. Destroy works of Devil—I Jno. 3:8
  5. Human example—Jno. 8:21; I Pet. 2:21

A PERSONAL THOUGHT

Am I willing to be guided by the principles exemplified in Christ's first coming?

SUGGESTIVE ASSIGNMENTS

**For Children**
1. Text word—"Jesus"
2. What I Know of Jesus as a Child

**For Young People**
1. Visits of Angels during Christ's life
2. Men and women who showed kindness to the child Jesus

**For Older People**

Significance of Christ's coming:
1. In relation to God's plan for the ages past, present and future.
2. In relation to the law.
3. In relation to human lives and activities.

**Seed Thoughts**

"Let earth receive her King;
Let every heart prepare Him room."
—Isaac Watts.

"The Son of God in tears
Admiring Angels see!
Be thou astonished, O my soul;
He shed those tears for thee."
—Benjamin Beddome.

Lo a Savior for the fallen.
Healer of the sick and sore,
One whose love the vilest sinner
Seeks to pardon and restore."
—Morgan Rhys.

"Lamenting or rejoicing,
With doubt or terror nigh
I hear the 'come' of Jesus,
And to His cross I fly."
—Mrs. James Gibson Johnson.

"Where our Captain bids us go,
'Tis not ours to murmur 'No,'
He that gives the sword and shield
Chooses too the battle-field."
—Anon.

"My heart would now receive Thee, Lord.
Come in, my Lord, come in."
—C. Wesley.

"I gave my life for thee
What hast thou given for Me?"
—Frances Ridly Havergal.

"Love so amazing, so divine,
Demands my soul, my life, my all."
—Watts.

"With Christ in the vessel
I smile at the storm."
—John Newton.

"I'll point to His redeeming blood
And say, 'Behold the way to God'."
—Cennick.

## HOW TO MAKE THIS YEAR BETTER THAN LAST.—Psa. 90:1-17

**Topic for Jan. 2, 1921**

MOTTO

"I press toward the mark."

THE STUDY HOUR

**Conditions, essential to a satisfactory year**

**1. A Right attitude toward God**

"The fear of the Lord tendeth to life."
"Submit yourselves therefore to God."
"Love the Lord thy God."
"Draw nigh to God and He will draw nigh to you."
"Finally my brethren be strong in the Lord."

**2. A right attitude toward sin**

"He that covereth his sins shall not prosper."
"If I regard iniquity in my heart the Lord will not hear me."
"Your iniquities have separated between you and your God."
"They.....were brought low for their iniquity."
"For your iniquities have ye sold yourselves."
"Sin when it is finished bringeth forth death."

**3. A Right attitude toward life**

To the young man Christ said: "If thou wilt be perfect go.....sell.....give .....come.....follow me."
"Whosoever will save his life shall lose it but whosoever will lose his life for my sake shall find it."
"Even the Son of man came not to be ministered unto but to minister."
"Let this mind be in you which was also in Christ Jesus.....took upon Him the form of a servant."
"Pride goeth before destruction."

**4. A Right attitude toward others**

"Let each esteem others better than themselves."
"All of you be subject one to another."
"Whatsoever ye would that men should do to you do ye even so to them."
"Have fervent charity among yourselves."
"Provoke unto love and to good works."
"Laboring fervently in prayers."

**The Text, Psa. 90.** This scripture reminds us of the greatness of God, the immensity of eternity, the frailty of man and the brevity of life. It voices an appeal of the child, conscious of weakness, dependence and failure to a Father of justice, yet merciful; of strength, yet tenderness and of wrath yet forgiveness. It is the expression of a soul that stands in awe at His greatness yet flees to Him for refuge.

**III. Outline Study**

1. Things that hinder
  a. Pride—Prov. 16:18, 19.
  b. Selfishness—Prov. 11:24.
  c. Unfaithfulness—Matt. 25:26, 27.
  d. Disobedience—Jer. 26:4-6.
  e. Iniquity—Psa. 106:43.
2. Things that bring blessings.
  a. Guarded heart—Prov. 4:23.
  b. Good thoughts—Phil. 4:8.
  c. Sound speech—Tit. 2:8.
  d. Humility—Matt. 18:4.
  e. Charity—I Cor. 13:8.
  f. Faith—I Jno. 5:4.
  g. Prayer—Jas. 4:16.
  h. Consecration—Matt. 19:21.
  i. Zeal—Gal. 4:18.
  j. Diligence—Prov. 22:29.

A PERSONAL THOUGHT

Will eternity find me satisfied with last year's decisions?

SUGGESTIVE ASSIGNMENTS

**For Children**

1. Text word—"better."
2. What others have done that helped me.
3. What I can do that helps others.

**For Young People**

1. Admonitions of Solomon to young people.
2. Activities which I have found helpful.
3. Activities from which no definite good results.

**For Older People**

1. Errors that result in wasted lives.
2. Factors that promote useful lives.
3. What constitutes a worth-while life?

SEED THOUGHTS

"Years like tides will come and go;
Tell me are you very sure,
That they will not overthrow,
Much that seemed at first secure?"
—Jessie Brown Pounds.

"Come as a little child,
In simple trusting love,
True thou art weak, but He is strong;
And ruleth all above."
—Maud Frazer Jackson.

"Every hour comes with some little fagot of God's will fastened upon its back."—Faber.

"Scholars may quote Plato in their studies but the hearts of millions will quote the Bible at their daily toil and draw strength from its inspiration."
—Conway.

"The web He weaves is from everlasting to everlasting, to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever."
—Bishop Simpson.

"Do not be satisfied to do as well as others, but keep before you the perfect Pattern."—H. W. Pope.

God's way is the best way
My path He hath planned."
—Lida Shivers Leech.

"I have a Keeper, He now prevails;
I fear no evil, whate'er assails."
—Robert Harkness.

"Share your joys 'twill not impov'rish
Blessings shared will multiply."
Cora C. Russel.

"Meet Him in the morning
Each recurring day."
—H. W. Rock.

"Look above the clouds
God is reigning still."
—Lizzie De Armond.

"Build today the Family Altar
Gather round the mercy seat."
—T. H. A.

"Only one life, 'Twill soon be past,
Only what we do for Jesus will last."
—Sarah Dunn Clark.

(On account of the sickness of Bro. J. R. Shank, topics for Dec., 19, 26, and Jan. 2, were outlined by Bro. N. E. Miller of Springs, Pa.)

## SUPPLEMENTAL Y .P. M. TOPIC

**Near East Relief—A Land of Sorrow and Suffering**

**Theme—A review of the preceding five lessons, followed by discussion of our Church's duty towards all those destitute because of appalling disaster; and the proper relation of Relief, Reconstruction and Missionary Work.**

**Scripture Lesson**—I Cor. 13.
**Text Word**—"Poor" or "Need."

SUGGESTIVE ASSIGNMENTS

To what extent is the Church responsible for the physically destitute of other lands?

In what way is her relation different to those who suffer because of national or physical disaster than to "The Permanent Poor of All Lands"?

Discuss different aims and relation between Relief, Reconstruction and Missionary work.

Discuss the methods used by your home church in supporting the work of the Mission Board and of the Relief Commission. (Is either receiving too much relative attention in respect to the other?)

In what ways can the Junior Organization more effectively cooperate with the church along these lines?

**Further Suggestions on the Topics**

In a strictly Junior Meeting the leader can probably more profitably spend the evening in a thorough review of the past five lessons, assigning the review of any one lesson to one of the members of the department. This may then be profitably followed in a discussion of the last two topics suggested above, and a little variety added to the meeting, by assigning as select readings some letter or article written by a Near East worker appearing in recent issues of the Monitor or Youth's Christian Companion.

Just now the Young People's Meeting could profitably spend a whole evening in a review of the Relief work undertaken recently, and done during the past two years by the Relief Commission. In the light of what has been done it behooves the Church as a whole to form a clearer conception of the part that organized Relief work should have in general church activities. Bro. Silas Hertzler gives, along this line the point of view, which comes to a Relief worker actually on the field. If the work in Russia succeeds in becoming independently organized, the question will be a live one for our Church to consider. As I write this, we are within three days of Italy. Yesterday by wireless came the news of another serious earthquake in Italy, of towns razed to the ground, and of many made homeless. Should there be an organization in our own Church, and funds available so that promptly and effectively we as a people could help in alleviating suffering caused by such disasters? Discuss this in your meeting, and methods whereby such organization might be effective and representative. Every country in the world has what may be termed a "Permanent Poor" class. They may be poor as the result of indolence, strong drink, or because of the present organization of the industrial order. The Church is hardly the agency to deal with this class or their problem in any comprehensive way. At all times have the local poor been aided by our churches. In a Relief program, a distinction should be made between those who are innocent victims of war or special disaster and those who are in the "Permanent Poor" class. Because of the above suggestion no program will be listed for this meeting.

(See "The Relation Between Relief, Reconstruction and Mission Work" on another page.)

## YOUNG PEOPLE'S MEETING TOPICS FOR 1921

### January

2 How to Make this Year Better than Last.—Psa. 90:1-17.
9 Lessons from Jonathan. (Jr)—I Sam. 18:1-4.
16 Sacrifice in Service.—Phil. 2:17-30.
23 The Church.—Matt. 16:18.

### February

6 Consecrated Purses.—Acts 4:32-37.
13 Kindness. (Jr.)—Eph. 4:32; Col. 3:12.
20 Place of Song in Worship.—Col. 3:16.
27 What Missions do for the World.—II Cor. 2:14-17; Jno. 3:16-21.

### March

6 Our Needs. (Topic to be supplied by Local Committee.)
13 God's Promises. (Jr.)—I Kings 8:56; II Peter 1:1-4.
20 Separation from the World.—II Cor. 6:14-18.
27 Our Risen Lord.—Rev. 1.

### April

3 The Place of Prayer in Christian Service.—Col. 4:12, 13; I Tim. 2:1-4.
10 Parable Study. (The Ten Virgins)—Matt. 25:1-13.
17 Scripture Recitations. (Jr.) — Psa. 119:11.
24 Consecration of Time.—Eph. 5:14-16.

### May

1 The Christian Communion.—I Cor. 10:16-21; 11:20-34.
8 Lessons from the Flowers. (Jr.)—Matt. 6:28-30; I Peter 1:23-25.
15 The Wages of Sin.—Rom. 6:23.
22 Our Mission Boards and Our Relation to Them.—II Cor. 8:16-24; 9:1-15.
29 The Holy Spirit.—Jno. 16:7-15.

### June

5 Parable Study. (The Prodigal Son)—Luke 15:11-32.
12 How Can Children be Missionaries? (Jr.)—Jno. 6:8-13; II Kings 5:1-4.
19 The Power of True Sociability.—Prov. 27:17.
26 Reverence in Worship.—Jno. 4:19-26.

### July

3 True Loyalty to the Nation.—I Peter 2:13-17; Acts 5:29.
10 The Shepherd Boy. (Jr.)—I Sam. 16.
17 Christ Our Sin Bearer.—Isaiah 53.
24 Life Purposes that are Worth While.—Prov. 3:1-18.
31 The Immediate Needs of the Rural Districts.—Matt. 9:35-38.

### August

7 Advantages of a Christian Education.—II Tim. 2:15.
14 The Good Samaritan. (Jr.) — Luke 10:30-37.
21 How Improve Our Singing?—I Cor. 14:15.
28 Our Needs. (Topics to be supplied by Local Committee.)

### September

4 True Humility.—Phil. 2:1-11; Matt. 18:1-4.
11 The Boy Samuel. (Jr.)—I Samuel 3.
18 The Evils of Oaths and Profanity.—Matt. 5:33-37; Ex. 20:7.
25 The Needs of India.—Rom. 10:8-15.

### October

2 Finding Our Place in Christian Service.—Rom. 12:1-21.
9 How to Live with Others. (Jr.)—I Peter 3:8-11.
16 My Personal Responsibility Toward City Missions.—Luke 9:6.
23 How Raise the Social Standards of Our Communities?—I Peter 2:9-12; II Peter 1:3-7.
30 What Bible Reading Will Do for Us.—Psa. 119:97-104.

### November

6 Repentance.—Acts 17:30; Matt. 11:20-24.
13 Life and Experiences of Paul. (Jr.)—Acts 26:1-16.
20 Ways of Expressing Our Gratitude.—Heb. 13:10-21; Matt. 28:19, 20.
27 The Overcoming Life.—Rom. 6:1-23; I Cor. 9:25-27; I Jno. 2:13-17.

### December

4 Safeguarding against the Dangers Incident to the Acquiring of an Education.—Rom. 12:2; II Tim. 3:13-15.
11 The Feast of Belshazzar. (Jr.)—Daniel 5.
18 Religious Conditions in South America.—Amos 6:1-6; Isaiah 59:1-16.
25 Crowding out the Christ.—Luke 2:7; Matt. 2:13-15.

## TOPIC CARDS FOR 1921

The topic cards containing the Young People's Bible Meeting topics for the year 1921 are ready for distribution and can be ordered at any time. The topics for the year with Scripture references are printed on a small folder of convenient size to carry in vest pocket or Bible. They may be secured at the following prices, postpaid: 6 for 10 cents; 12 for 20 cents; 50 for 50 cents; 100 for 75 cents. Address all orders to

**Mennonite Publishing House,**
**Scottdale, Pa.**

## THE YOUNG PEOPLE'S MEETING TOPICS FOR 1921

Vernon Smucker

The Young People's Bible Meeting Topic Committee, appointed by General Conference and charged with the responsibility of preparing a list of topics for use in the Young People's Bible Meetings throughout the Church, met at Scottdale, Pa., on August 20 and 21, at which time the list of topics for 1921 was made out. A few words of explanation in connection with the presentation of the list herewith may not be out of order.

The Committee appreciated very much the generous response to the letters sent out last July asking for suggestions and discussions as to ways of making the topics serve their purpose more completely. The great majority of those who answered expressed satisfaction with the series of topics as they have appeared in the past, many features about them being warmly commended. A number requested more doctrinal subjects, which suggestion the committee tried to keep in mind as they worked. At least six such topics have been provided for the coming year. We believe that with a proper emphasis placed on these subjects much fundamental doctrine will be touched, as well as some of the distinctive doctrines upheld by our people. It is of course impossible to touch all of the important and fundamental doctrines in the course of one year.

In general, the same outline has been followed as in previous years, since it seemed so generally satisfactory. This outline includes a certain number of topics dealing with Consecration, Christian Life, Missions, Juniors, Seasonal, Music, Social, Doctrinal, Educational, and Worship, besides some of a miscellaneous nature. An attempt is made to cover the general range of Christian interest and endeavor, though it may not be as completely done as might be desired. Suggestions and criticisms will be welcome at any time.

One slight change, as a result of suggestions from interested workers, is the inclusion of two general topics on "Our Needs." These are not intended to be discussed in an abstract and a general way, but it is suggested that each local Committee supply here some subject for discussion which will be especially appropriate and helpful for the particular community using the topic. The Committee well realizes that it is impossible to supply topics that will meet the exact needs of all the different churches and communities, and while any local Committee should feel free at any time to discard a given topic in favor of one which will be more appropriate on account of local conditions, yet it was thought well to give this special inducement to some who might not otherwise avail themselves of this privilege as frequently as might be well. No general committee can supply topics suitable in every case for all the various meetings and communities that are reached. A live local committee must adapt and choose, where necessary, to meet the good of the greatest number.

No supplemental Junior topics have been provided for this year. We believe that they have served a useful purpose in the past, but with one Junior topic provided each month in the regular series, and with a topic adapted or specially provided for the Juniors each week in the Youth's Christian Companion, and taking into consideration the fact that in very few of our congregations are separate Junior meetings held each week, it was thought unnecessary to provide the supplemental topic. The Committee felt very strongly, however, the need of some sort of Junior Mission Study work, and urges the Mission Board to consider preparing some such course in connection with their work in Mission Study for adults.

We earnestly hope that these topics will meet the purposes for which they are intended and that they will help to promote the cause of Christ both directly and indirectly. Our prayers go out with them, and we trust that they may play some small part in the great work of the Master.

## THE REFORMATION PERIOD

(Continued from page 755)

visited by six or eight persons who came to discuss with him the religious conditions of the times. After learning that he agreed with them on all essential points of doctrine, they asked him to become the leader of the many oppressed souls who were of the same mind and spirit as he and they. He hesitated to accept at first because of his timidity, the wickedness and tyranny of the world and (as he thought)—his limited talent. He, however, agreed finally to become their minister and in 1537 was set apart to the eldership at Groningen.

Menno was very successful as an organizer. In a few years he had organized churches in Friesland, Brabant, Westphalia and the German provinces on the Baltic Sea. But his labors were not to go on unmolested. With great caution he had been able to labor in West Friesland until 1542, the bishop at Utrecht and the ruler of Groningen being inclined to toleration. After some time, however, decrees were issued against him and he and his most prominent associates went to East Friesland where the countess Anna, regent of the province, had long been known as friend and protector of the evangelical Christians. In 1539 one of these decrees was put into effect when a peasant living near Harlingen was killed because he secretly harbored Menno in his house on account of his great danger and distress. In 1543 a decree was issued throughout West Friesland, by which a general pardon, the favor of the emperor, freedom of the country, and besides One Hundred Carl guilders ($40.00), was promised to any criminal, even murderer who would deliver Menno into the hands of the executioner.

During this same year he labored quietly in Cologne where the Archbishop, Elector Herman von Wied had adopted Protestantism. Three years later the Catholics secured the deposition of Herman Von Wied and organized ecclesiastical Control in Cologne and its dependencies. Menno had to seek another retreat and for the next nine years Wismar afforded him a home and the East Sea region was the chief field of his labors.

In August 1555 the six Lutheran cities of the Hanseatic league to which Wismar belonged decreed the banishment of all Anabaptists. Menno and his followers found a retreat at Woeste Veldt belonging to the nobleman Van Vriesenburg, a very cruel person and for this reason shunned and feared. But having spent much of his youth in the Netherlands and witnessed the death of martyrs, he was very compassionate towards the Anabaptists and assisted them. Here Menno remained until his death on the 13th of January 1561.

During the thirty years of his active ministry he did much writing, organized churches, taught and proclaimed the Gospel, purified of Roman idolatry and superstition. During all this time he was seemingly misunderstood and his enemies were constantly accusing him of spreading heretical doctrines. In order to defend himself and justify his action he wrote a number of treatises and letters under the title of "The Foundation of Christian Doctrines." The purpose of these writings is given in his own words: "Therefore, we poor miserable men entreat and admonish everyone and that through the mercy of the Lord, for once candidly to read our doctrine and faith, lay it well to heart, and understand it correctly, that you might know what kind of doctrine we inculcate, what kind of faith we maintain, what kind of life we lead, and how we are disposed on account of which we have to bear and suffer so much, endure imprisonment, exile, be robbed, derided, defrauded and slain as poor innocent sheep." This production contains his main principles and doctrines. In it he treats such subjects as, "Faith," "Repentance," "The Day

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# THE SUNDAY SCHOOL

## THE PRESENT DAY MISSION OF THE SUNDAY SCHOOL

S. S. Yoder

The Sunday school was called into existence to teach the Bible to children who frequented the streets, and to keep these children from the evil environments of idle days. She has passed through various stages of her development in which her purpose has very often changed. Today we think of the Sunday school not as a place to learn to read, nor simply to keep children out of mischief, but all of us agree that she has a much greater mission to fulfill. Among the aims and purposes of the Sunday school should be the following:

To bring the vital transforming truth to the pupil. The pupil should receive first consideration in the plans of any Sunday school. His needs should determine the subject-matter. The public schools of America are quite efficiently taking care of the intellectual needs of the child. The religious instruction has been left to the home or the church. The church has made use of the Sunday school to supply this need. The Bible as the Word of God furnsihes the material which is needed to develop the religious instinct found in the child. His ability to comprehend and assimilate truths should determine the selection of Scriptural passages for the various grades. He should never be taught the Bible just for the sake of knowing it. We should not aim to make walking encyclopedias of Biblical knowledge or our product will be as a house built upon the sand. In our teaching we should aim to have an expression from every impression made. Children should be made to feel as well as know. They should be lead to do as well as feel. In other words the truth as it is taught should make such an impression upon their lives that it will change their thinking, their actions, and in due time lead to conversion.

An efficient Sunday school develops efficient Christians; those who will respect the Bible as the Word of God, and the church as an institution vested with authority having Jesus Christ as her head. To do this the school needs proper oranization, the best of equipment and well planned programs. Teachers should be selected who know something of the needs of the different stages of childhood and have some God-given ability to select the food that will nourish and strengthen and leave an appetite for more. Not something that will become repulsive and cause spiritual dyspeptics. Never judge a school by her printed motives, her organization, equipment or program but by the product which she produces. We think we have given the greatest mission of the Sunday school but there are other ways in which she may prove helpful to the church.

She should serve as a recruiting station. The church should be able to come to the Sunday school for her workers when she needs missionaries, workers in the home congregation, or community workers.

The Sunday school should be evangelistic. She should never neglect, when the opportune time comes in the development of the child, to urge the acceptance of Jesus as his personal Savior.

The Sunday school should teach the child to worship. Just as certain periods during the session are given over to teaching, so periods should be given over to actual worship, not a mere form, but a form which actuated by a deep feeling of reverence because of a knowledge of God's greatness, goodness, and love and our dependence upon Him. This period of worship may mean so much or it may mean nothing at all to the child simply because of the way it is conducted.

Thus far this article has discussed the Mission of the Sunday school in her relation to the child only, but her mission will include the adult as well. The young and old, men and women need spiritual food. They need the counsel and advice of brethren and sisters. To meet this need the Sunday school is not out of her sphere. To the adult the Sunday school session should be a time when he could ask and answer questions, a service in which he has an active part.

The Sunday school may often do a great work by supplying reading material for the school. This can be done by the selection of good Sunday school papers and by the establishing and maintaining of a well selected Sunday school library, which if left in charge of a good librarian may result in the cultivation of a desire for good, wholesome reading material. All of this helping her to perform her great mission,—that of bringing Spiritual food to her members.

Middlebury, Ind.

## TOKYO WORLD'S SUNDAY SCHOOL CONVENTION BUILDING BURNED

On the first day of the World's Sunday School Convention in Tokyo, Japan, before the actual sessions had begun, the large temporary building which had been erected especially for the Convention was burned to the ground in ten minutes time. The building had been put up by a local committee at a cost of $60,000. It had three stories, the first and second including post office, printing, resting, and medical rooms and lavatories, while the top story was to be used for informal gatherings of members of the Convention. The auditorium accommodated 2,500 people. It was the finest building ever erected for Convention purposes. The fire resulted from the defective wiring of a large electric sign hung over the front part of the auditorium, and the flimsy, temporary structure was soon consumed. If the building had been crowded when the fire broke out it is doubtful if all could have escaped; as it was, no one was injured. The Convention held its regular scheduled sessions in one of the large Tokyo theaters.

## FACTORS IN SUNDAY SCHOOL EVANGELISM

Six factors enter into the question of reaping a harvest in the Sunday school:

1. The **seed** which is the Word of God. It is for us to make conditions right, and then "his word shall not return unto him void."

2. The **soil** which is the scholar's mind and heart. We should understand the preparation and cultivation of this soil, and all the elements which need to be added to get the most out of the soil.

3. The **sower** who may be parent, teacher, superintendent or pastor. The sower must keep in vital contact with the Lord of the harvest, with a passion for the work and some heart, head and hand-skill in sowing.

4. The **saturation,** or rain of the spirit. "They that sow in tears shall reap in joy." There must be a burden of souls. All this comes from prevailing prayer. It is that attitude of the worker that expects great things of God and dares great things for God.

5. The **sunshine** which led one man to say, "Oh man, with heaven in your face, help me!" Sour exteriors never

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# CURRENT EVENTS

**To Alaska and Return by Airplane:**—Four United States army airplanes have completed the transcontinental trip from Mineola, N. Y. to Nome, Alaska and return, a distance of 9,000 miles, in thirty-one days. Landings were made in wild territory and the machines are said to have exhibited a remarkable degree of endurance and mechanical perfection. A good portion of the journey was made at an altitude of 8,000 feet on account of bad weather conditions and the danger of hitting mountain peaks. It is said that the Alaskans desire permanent air service and the cooperation of the Canadian government is being sought. It is recommended that regular service be inaugurated in the near future.

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**Labor Riots in London:**—Some fifty people were injured, many of them seriously, when ten thousand unemployed of London held a big demonstration in Whitehall and Downing Street recently in the vicinity of the residence of Premier Lloyd George. Police charged into the crowds with horses, trampling under foot many who would not make way. Fists and clubs were used and red flags were displayed by some of the rioters. There was intense feeling aroused for a short time and government officials feared a renewal of the rioting with serious results, but further clashes were avoided. The London labor situation is said to be serious.

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**Republicans Win Election:**—Senator Warren G. Harding of Ohio, and Governor Calvin Coolidge of Massachusetts, were on Tuesday November 2, elected president and vice-president respectively of the United States for the four years beginning March 4th next, by an overwhelming majority of the votes of the American people. The Republican victory reached the proportions of a landslide and it is predicted that the electoral vote will go over the four hundred mark. The total vote in the electoral college is 531, with 266 necessary for election. Along with the presidency the Republicans gained greatly in representation in Congress, so that in the new Congress they will be sure of 285 seats in the lower branch to the Democrats' 135, and in the senate they will have at least 58 seats out of the 96. The Democratic "solid south" was broken, and Oklahoma, Missouri and Tennesee were swept into the Republican ranks. So decisive was the victory that even the most ardent Republicans were surprised at its extent. President Wilson is said to have taken the defeat "very bravely." The general interpretation of the result is that it was not so much a defeat of Governor Cox as a repudiation of the Wilson administration.

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**Senator Harding's Plans:**—Already plans are being made by Senator Harding for disposing of some of the troublesome questions with reference to the status of the United States in the present state of world affairs. He has announced his intention of calling to Marion a large number of men and women who have been prominent in the discussion of foreign relations for personal and very informal conferences as to the best way out of the situation. The particular idea is to determine what plan will win the most enthusiastic support, and Democrats as well as Republicans are to be called. No names have yet been announced. It is thought that Congress will be called into extraordinary session soon after Harding becomes president and that one of the first acts of that body will be to pass the Knox resolution formally declaring a state of peace as existing between the United States and Germany and repealing the war statutes now in force. This resolution had been passed by both houses of the last Congress but was vetoed by President Wilson. The tariff question will also in all probability be considered on account of the threatened invasion of United States markets by foreign products and the demand for additional revenues. The session will no doubt be a long one.

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**Liquor in Storage Moveable:**—A decision of considerable importance with reference to the prohibition laws of the United States was handed down by the Supreme Court recently when it was held that the transportation of liquors from warehouse storage to the owner's home would be legal if the liquor had been lawfully acquired and for a lawful purpose. Prohibition officers up to this time had interpreted the Volstead law to prohibit this, and the result was that many men who had laid in a private stock in some warehouse or storage room, or who changed dwellings after the eighteenth amendment went into effect, were not allowed to transport their liquor to where it could be consumed in their own homes. Just what effect the new interpretation will have on prohibition enforcement is not known, but it is said that it will probably release thousands of "imprisoned" quarts in New York City alone, and will make detection of illegal transportation doubly difficult. The decision of the Supreme Court was a complete reversal of decisions handed down by the lower courts.

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**Mayor MacSwiney Dies:**—Terrence MacSwiney, lord mayor of Cork, died in Brixton prison, London, on the 74th day of his hunger strike, which he inaugurated as a protest against his imprisonment on a conviction of sedition against the British Government. During the latter period of his fast he was often unconscious, at which times attempts were made to force foods into his system. His body is said to have been terribly emaciated as a result of his long abstinence. The body was removed to Cork, Ireland, and given burial there under military guard, but no violence of any kind was manifested. Sinn Feiners were generally very quiet and grief-stricken. It is said that considerable difference was manifested in Catholic circles as to whether his death was justifiable, or whether it was a case of plain suicide. The Catholic Church very strongly denounces suicide, but leading Catholics are taking opposite sides as to this particular case. His suicide has made him a martyr in the eyes of the Irish Republicans, and reprisals for his death are threatened both in England and in Ireland. He was aged forty-one years.

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**King Killed by Bite of Monkey:**—Great or small, high or low,—all alike are subject to the inexorable laws of nature. King Alexander of Greece, early in October was playing with a pet monkey when the animal bit him on the foot. The wound was not considered serious at first, but complications developed which led to the death of the king on October 25. It was rumored in Rome that the monkey had been innoculated with hydrophobia as a means of getting rid of the king, but this is officially denied.

King Alexander was placed on the throne of Greece by the British in 1917, after his father, who was married to Kaiser Wilhelm's sister, showed decided leanings toward pro-German policies. Alexander himself refused to contract the customary royal alliances and married for love, the object of his affections being the pretty daughter of his stableman. The Greeks were shocked at such a marriage and threatened never to receive

his wife as queen, but Alexander boldly declared that "if she can't be Queen I won't be King, that's all." Prince Paul, the younger brother of Alexander, is likely to succeed him as King.

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**General Wrangel Meets Defeat:**—The last few weeks have brought serious reverses to the army of General Baron Wrangel who is fighting the Bolshevists in Southern Russia. For a time he seemed quite successful and drove back his enemy long distances, but the conclusion of the fighting on the Polish border allowed the "Reds" to transfer large bodies of troops to the southern front, with the results noted above. Wrangel's army is the only one at the present time fighting Russian Bolshevism.

It has been prophesied by many students of political affairs that the downfall of Bolshevism is not far off. Some of the ablest generals have turned against Lenine and Trotzky and are now fighting the cause which they formerly espoused. The large number of the Russian people themselves are not Bolshevists at heart, but because the latter have control of the army they have been helpless. Much dissatisfaction is being expressed in certain sections of the country. It is thought that the present Bolshevik government has one of the most completely organized "spy" systems ever known, and that all Europe is honeycombed with agents and "red" agitators, while they are making a desperate effort to gain entrance in large numbers into this country.

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**British Coal Strike:**—A near war between capital and labor was precipitated recently by the strike of about 1,000,000 coal miners in England. The docks were stagnant, steel works were closed down, railroad trains stopped running, food became scarce in sections, and conditions in general approached the chaotic. The miners first demanded the nationalization of the mines and then the right to fix the selling price of coal. Neither of these demands were met, however, though a settlement was reached after several weeks of stagnation in industry which resulted in the loss of millions of dollars. The final settlement is a very complicated one, but provides in general for an increase in wages on a sliding scale, depending on the amount of output of coal at the mines. While the settlement cannot be construed as a clear-cut victory for either the government or the miners, it is nevertheless comparatively satisfactory to both. Evidences of the activities of Russian Bolshevists were discovered among the miners during the strike, and several suspicious persons were taken into custody. It is thought that business conditions will soon return to normal.

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**Draft Evaders Being Rounded Up:**—Ever since the draft proceedings were instituted by the United States Government during the recent war, one branch of the department of war has been busily engaged in preparing to round up those who evaded the draft and escaped being inducted into the army. All who failed to respond for physical examinations or for entrainment to camps were classed as deserters, and over 498,000 names were thus entered on the records of the department. Many of these were not actual deserters however, but had enlisted voluntarily without notifying their local draft boards, and in many cases have been honorably discharged from service without knowledge of the fact that they were classed as deserters. The government has withheld prosecution of draft evaders until all such cases could be investigated and those who were innocent could be cleared of the charge. In this way the list of those classed as deserters has been reduced to 163,911. It is now announced that speedy action will be taken in bringing these to justice, and that the complete list of names will soon be published. Any one who has the least doubt of his status with his draft board is urged to take up the matter with the war department at once so his record may be investigated and his name stricken from the list if it has been placed there unjustly.

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## THE REFORMATION PERIOD

(Concluded from page 760)

of Grace," "Baptism," "The Lord's Supper," and "Conduct of Ministers."

On Baptism and the Lord's Supper his views are in accordance with those of the earlier Anabaptists. He denies infant baptism on the grounds that it is un-Scriptural. "The Bible teaches," he says, "that the gospel must first be preached and then those baptized who believe therein. A child without understanding cannot be taught, therefore baptism cannot be administered to him without perverting the ordinance of the Lord. He denied that the visible perishable bread and wine in the Lord's Supper are the Lord's real flesh and blood. These are merely signs representing the Lord's death and reminding and admonishing to Christian love, unity and peace. He believes that both baptism and the Lord's Supper are divine ordinances which reflect the believer's inward state.

He repudiates the Lutheran doctrine of justification by faith alone and insists on the imitation of Christ in His life of utter self-denial. He defies lords, popes, cardinals, and bishops to prove with a single word of scripture that a perverse carnally minded man, without the new birth from God's spirit, has been saved or can be saved merely because he vaunts his faith in Christ, hears mass, goes to church, or makes pilgrimages. He denounces a salaried ministry and believes in a rigorous application of discipline. Oaths and taking of life are absolutely forbidden.

In short, he interprets the Bible for himself and tries to adhere as closely as possible to his interpretation.

Most of his writings and utterances are perhaps sharp and rather harsh and lack "sweetness and light" but through them shines a character attractive by the sincerity of its simple and warm spirituality, the secret of Menno's influence.

Baltic, O.

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## HOW CREATE AND FOSTER A CO-OPERATIVE MISSION SPIRIT

(Concluded from page 750)

community as our friends are working in India, China, or Africa?

To have a cooperative mission spirit, then, we need to educate our people; we need to enlist the services of the whole membership, we need money; we need leaders at home and workers to go to other places. We need in everyone in the church the willingness to sacrifice. I wonder if we can sit and listen to missionaries from foreign countries and then say, "It's all right for you to go to India or the Near East, and endure all the trials. God wants you to go there and suffer, but he wants me to stay here and take it easy." Is that our attitude?

We need in the church at large the Holy Spirit—a deeper spirituality. Men and money alone can not evangelize the world. "Not by might, nor by power, but by my Spirit, saith the Lord." We need the intercessory prayers of the church. We need to make our prayers more definite. The missionary enterprise is large enough to demand the best of every individual.

What if the Master would come today and say, "Render an account of thy stewardship." Are we ready?

North Lima, O.

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## The Wise Men

(Concluded from page 738)

the evidences Paul had if we would care to know them.

Let us not forget that about us, above us, around everywhere are the evidences in this land of ours, where the Word is preached freely, that Jesus is the Christ, the Savior of the world and the King of the Jews, and that the time is near at hand when He shall come again in the clouds of heaven with power and great glory and call unto Himself those who are His own.

As the Christmas season dawns upon us let us turn diligently to the Word of His promise and rejoice greatly in this birthday of our Lord. Let us acquaint ourselves with the signs and promises that we may believe and know, and knowing, we may be like the Wise Men of old, His chosen few who shall see Him in that great day and worship around the throne.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me," for a time is come when the signs proceed from the Son. Happy they who now believe in Him.

Scottdale, Pa.

## INTERESTING FACTS AND ITEMS

It is estimated that there is a common labor shortage of about 3,000,000 men in the United States, due largely to the suspension of immigration in the years during the war.

Sixteen million trees were saved last year in making wood-pulp for paper as a result of the sale of old newspapers and magazines by the people of the United States and the use of the same by the paper manufacturers of the country. This class of material is used mostly for the manufacture of paste-board or boxwood used in packing.

Walking shoes, equipped with pneumatic insoles which are filled with air through a valve after the shoes are laced on the feet, are said to be the latest word in comfort for those who take long hikes.

It has been calculated that the amount of water used for household and personal use in the United States each day would be sufficient to keep Niagara Falls going for the period of thirty-five minutes."

Thirteen hundred good instructors resigned from New York City schools last year on account of inadequate salary. The average wage of school teachers in that city is less than $1,400 per year.

The highest price ever paid for a pig was that recently paid by an Iowa party when he exchanged $40,000 for a fancy Poland China hog which fifteen months before, when young, sold for $265.

Dr. Arthur T. Hadley, for more than twenty years president of Yale University, is to retire from active academic work.

The ocean freight rates between England and Ireland have been advanced from twenty-five to fifty per cent. Goods which are classed as most valuable and not necessities were advanced the most, while commodities of the lower classes were given a lower rate of increase.

The oldest known bearing fruit tree is reported to be on a ranch in Northern California, where an apple tree declared to be eighty years old still bears abundantly.

There is a forest area in the United States of 500,000,000 acres. Much of this has been cut over or destroyed by fire, so that only about 150,000,000 acres of standing timber remain. The growth on this area, it is said, merely balances the loss so that there is no net gain in wood production from year to year.

The granting of medals and other marks of honor to veterans of the world war, it has been estimated, will cost the United States Government over $5,000,000.

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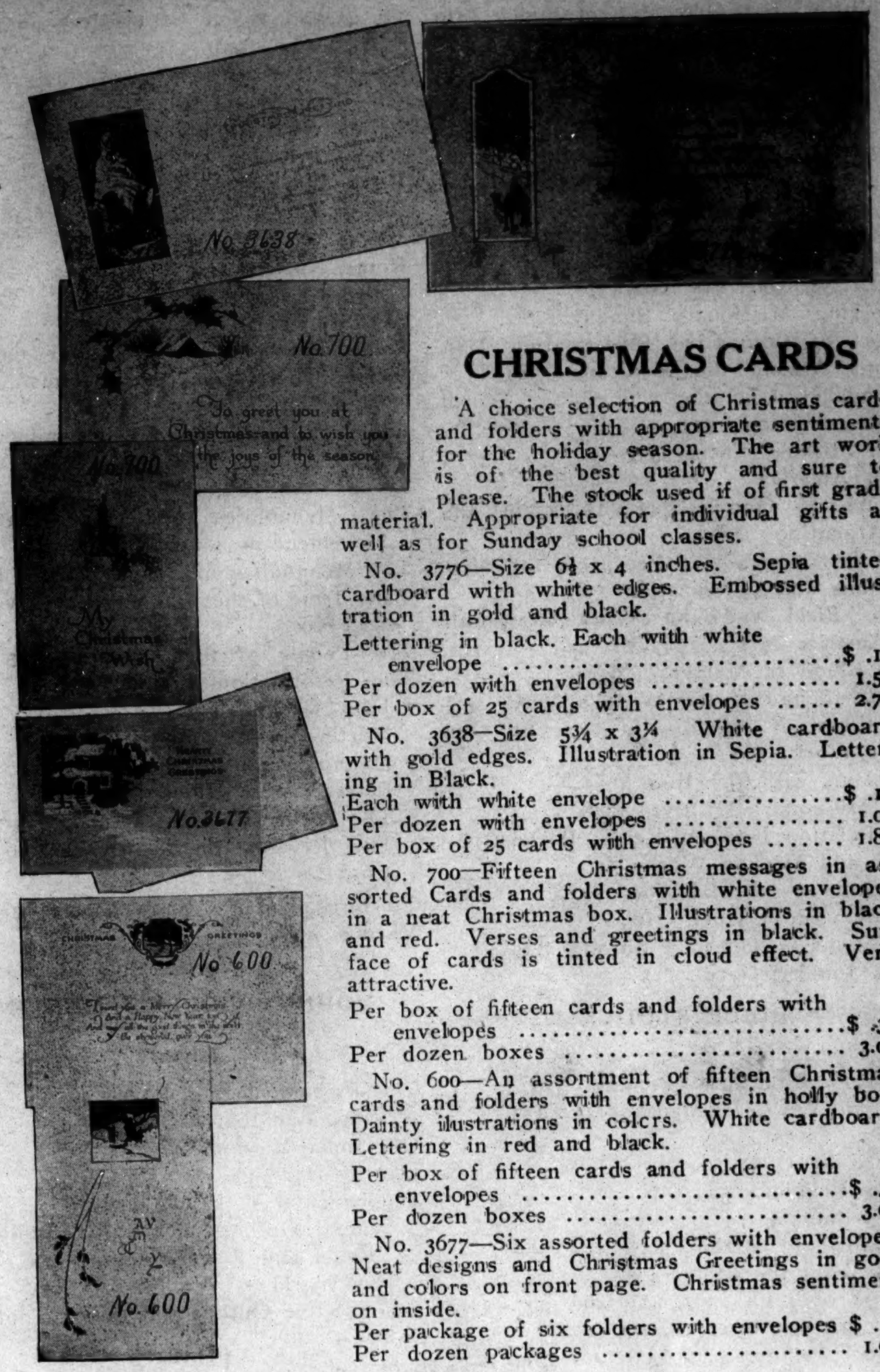


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---

It is stated that of the 7,500,000 automobiles in America, one-third of the owners are farmers. The use of the auto is said to be growing faster in the South than in any other section, due to the prosperity caused by the high prices of cotton during the war.

---

It is estimated that American soldiers in Europe ate 20,000,000 pounds of candy.

## FACTORS IN SUNDAY SCHOOL EVANGELISM

(Concluded from page 761)

recommend the goods of salvation. Sunshine is the best salesman.

6. The **sickle.** A wise teacher can frequently tell when to put in the sickle. It may be any Sunday, but such Sundays are best as before communion, at Thanksgiving, the last Sunday in the year, Palm Sunday, Children's Day, etc.

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